

I. The Cross “where Christian’s burden fell off his back”

Christiana: “We should have pardon by _____ and _____.”

Great-heart: “Pardon by the deed done, is pardon obtained by _____ for _____.”

In Great-heart’s discourse on righteousness, what particular aspect of Christ’s righteousness does he say is imputed (credited, applied) to those who believe?

The other aspects of Christ’s righteousness, as Great-heart speaks of them, are also important in enabling the believer to be saved. What three benefits to they offer?

1. “The righteousness of his Godhead gives _____ to his obedience”
2. “The righteousness of his manhood giveth _____ to his obedience”
3. “The righteousness ... [of] the union of these two natures ... giveth _____ to that righteousness to do the work”

Imputed righteousness is important to Bunyan. When he comprehended it, he found personal assurance of salvation:

Now I could look from myself to him, and would reckon, that all those graces of God that now were green on me, were yet like those cracked groats and four-pence-half-pennies, that rich men carry in their purses, when their gold is in their trunks at home. Oh! I say my gold was in my trunk at home! In Christ my Lord and Saviour. Now Christ was all; all my righteousness, all my sanctification, and all my redemption.¹

The doctrine of imputed righteousness lay at the heart of the preaching of John Bunyan. It was there explicitly or implicitly whenever he expounded the gospel. It was fundamental to the thinking of a man who took seriously the demands of the Law of God. He knew by painful personal experience that he had no hope of meeting those demands for ‘there is none righteous, no not one’. Only as the Law’s demands were met by Jesus Christ and imputed to him could he stand before God. The sufferings of Christ were endured for his sins and Christ’s active obedience imputed to him ensured that the Law’s demands were met. Only as he grasped these truths for himself could he see that there was ‘Grace abounding to the Chief of Sinners’.²

Christiana: “Was not this it that made my good Christian’s burden _____ from off his shoulder, and that made him give _____ for joy?”

According to Great-heart’s (and Bunyan’s) theology, why could some not have the same joy as Christian, Christiana, and Mercy in seeing and understanding the work of Christ in providing salvation by word and deed? _____

II. Retracing Christian’s steps “when Christian went by on pilgrimage”

Simple, and Sloth, and Presumption were _____.

For what offences did these three suffer? _____

trou = believe, think

The by-ways where _____ and _____ lost themselves at the foot of the Hill

¹ John Bunyan, *Grace Abounding*, p. 36, para. 232, quoted by Robert Oliver.

² Robert Oliver, “‘Grace Abounding’ Imputed Righteousness in the Life and Work of John Bunyan”, *Churchman* 107/1 1993.

What precautions had been made to prevent others from entering these by-ways? _____

Christiana: "I dare say this is a _____ hill."

James (one of the boys): "I had rather go up the _____ to life, than down the hill to death."

III. The Arbour "a little above is the Prince's arbor"

Mercy: "I think this is a _____ place"

Great-heart: "The cause is _____, or _____ ... Pilgrims should _____
..."

What is the danger of "resting places" in the Christian pilgrimage? _____

IV. The way to the House Beautiful "this way had of late lain much unoccupied"

What warning lay in the way in memory of Timorous and Mistrust? _____

Who appears to block the way and 'back the lions'?

one _____ - _____ Remembering that the House Beautiful
represents a true local church that equips the saints for the pilgrimage, who might this giant represent? _____