

## A Study on the Process of Salvation in *The Pilgrim's Progress*

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### [Abstract]

This paper aims to explore John Bunyan's view of salvation in *The Pilgrim's Progress*. He depicts the progress of the pilgrim, Christian, from a life of sin, through his resolve to attain the eternal life, to his victories over various kinds of temptations and then to his final triumph marked by his arrival in the Celestial City. *The Pilgrim's Progress* deals with Christian's pilgrimage to his eternal abode after he is saved. Salvation happens at the beginning of the journey. Afterwards he is saved but has not reached his goal, that is, already but not yet: he is saved but still is not in heaven. Bunyan considers the Gospel as the essence of initial salvation and the ground of resultant sanctification. He holds the inseparable relationship between salvation and sanctification. He describes allegorically the way of salvation as justification, new life, and heaven. The protagonist Christian needs to follow the correct path to salvation for the immortality of the soul. Christian moulds his journey according to the principles set out by their religious guide, the Evangelist. Christian follows his righteous path during his pilgrimage, and his religious faith in God accompanies him throughout the pilgrimage, allowing him to ultimately reach the locus of the spiritual enlightenment. *The Pilgrim's Progress* has a definitive ending, as the protagonist achieves salvation. His pilgrimage is the symbol of the process of

salvation of human spirit.

**Key Words:** *The Pilgrim's Progress*, 'Christian', salvation, temptations, faith

## I. Introduction

The genre of Christian literature, although it has lost favor in recent years with the advent of increased secularism, was a dominant force in English literature from before the Middle Ages through to the present. *The Pilgrim's Progress* is undoubtedly one of the most influential books of Western civilization not to mention Christianity.

*The Pilgrim's Progress* is widely claimed to be one of the best-loved and most widely read books in the entire category of Christian literature, second only to the Bible. Originally composed in the 17th century, this spiritual allegory has delighted innumerable readers for over 300 years and has been translated into more languages than any other book except the Bible and is said to be one of the most widely read books in English(Leavis 206). James Anthony Froude, one of Bunyan's biographers, says about Bunyan that he had been "a man whose writings have for two centuries affected the spiritual opinions of the English race in every part of the world more powerfully than any book or books, except the Bible"(1).

The author of *The Pilgrim's Progress* is John Bunyan(1628-1688), one of the most famous preachers in English history as well as a popular British author. Externally Bunyan led a difficult life. He was poor from childhood. The only education that the boy, Bunyan, could receive was elementary education at the village free school. In his early life, Bunyan was a pious or religious person. According to

his own account, Bunyan led a dissolute and reckless life in his early youth. In those years, he also showed his strong leaning to sin and vice. However, his goodness was able to defeat his evil motive. The impulse for self-uniform became so strong that he made up his mind to give up all the worldly pleasures, and was converted at the approximate age of thirty. Following his conversion, Bunyan felt a call to preach. Therein lay a difficulty. Religious tolerance had not yet arrived on the scene, and only one state-sanctioned Christian group enjoyed freedom of worship. In Bunyan's day that group was the Church of England, also known as the Anglican Church. Bunyan was a Baptist preacher who refused to stop preaching without an official license. As a result, Bunyan found himself in and out of prison over a period of twelve years, from 1660 to 1672. Some of his most famous works were written during this period.

During this imprisonment Bunyan wrote an autobiography, *Grace Abounding to the Chief of Sinners*, which told how God had graciously brought him from death unto life. He then began to shape his experiences of coming to faith in Christ and suffering for the gospel into an allegory which he entitled *The Pilgrim's Progress*. Part One of *The Pilgrim's Progress* was written during the last year of imprisonment. Subsequently, after his second imprisonment, he wrote Part Two of *The Pilgrim's Progress*.

*The Pilgrim's Progress* depicts the progress of the pilgrim, Christian, from a life of sin to his resolve to attain the eternal life, then to his victories over various kinds of temptations, and to his final triumph marked by his arrival in the Celestial City, experiencing a variety of circumstances. *The Pilgrim's Progress* reflects Bunyan's religious faith and his belief in the imaginative power of the Bible. Froude says: "Every step in Christian's journey had been first trodden by Bunyan himself; every pang of fear and shame, every spasm of despair, every breath of hope and

consolation, which is there described, is but a reflexion as on a mirror from personal experience”(16).

Although Bunyan was a religious man who fervently believed in the Bible, he held a perspective that often clashed with the views of the ruling monarchy. He saw the poetic texture of the Bible and defended the idea that imaginative literature could teach in a way that moved beyond literal texts(Batson 31). In *The Pilgrim's Progress*, Bunyan speaks through figurative rather than literal language, drawing authority from the Bible to adopt the role of a preacher, besides using metaphors and allegories to convey principles of faith. He believes that imaginative literature could aid in the understanding of the similitude that conceals truths in the world God created.

*The Pilgrim's Progress* is universally known for its simplicity, vigor, and beauty of language. Bunyan's language is permeated by that of the King James Bible along with the colloquial language of his day. In applying the idea of the voyage and quest narrative to a spiritual subject, the story is an early model for the novel as a journey of the self towards fulfillment. The literary significance of *The Pilgrim's Progress* also lies in Bunyan's concrete vitality and narrative power. Bunyan has all the qualities of a great story-teller. He had insight into character and he also had humor, pathos, and the visualizing imagination of the dramatic artist. *The Pilgrim's Progress* provides all these things. Thus, the keynotes in the appreciation of Bunyan have been his stylistic virtues and his universal appeal. The discussion of Christian view is kept well on the fringes of the main episodes of adventures and conveniently be ignored by the modern reader(Sharrock 103). Although a lot of modern analysis of *The Pilgrim's Progress* falls within the spiritually indifferent field of secular criticism, and occasionally quite eccentric application by those who have little sympathy with evangelical truth, the biblical intent of *The Pilgrim's Progress* sympathetically

focuses on Triune God, Salvation and divine grace.

*The Pilgrim's Progress* reflects well known branches of Christianity. It represents the Calvinism of the sixteenth century, Nonconformists of England. According to Max Weber, Bunyan's 'Christian' is the best representative of the Calvinist character who is altogether concerned with the salvation of his soul, and yet changes the world around him(110-111). Weber's thesis is that Calvinism is heavily responsible for the development of Capitalism. In his analysis Weber primarily relied on two English Puritan authors: Richard Baxter and John Bunyan(McGrath 6). I do not want to enter the debate on the economic role of Calvinism, but it is certainly remarkable that Bunyan is one of the two writers on whom Weber built his whole hypothesis. Frank Raymond Leavis says that Bunyan explicitly sets out to allegorize the Calvinistic scheme of personal salvation(206). Although Bunyan was a Baptist, his writings reflect more the general Puritan theology of the time than his Baptist background. Bunyan belonged to the Particular Baptists who were Calvinistic in their doctrines, but he was an open Baptist in that he allowed born again Christians of other denominations to take the Lord's Supper without being baptized through immersion. Bunyan is in the line of Paul, Augustine, Calvin and the Puritan scholars; and his teachings on the way of salvation are in perfect harmony with the Protestant way of salvation. According to Froude, English Protestant theology about the way of salvation is nowhere more completely represented than in *The Pilgrim's Progress* (19).

While the modern readers or critics take inspiration from Bunyan's literary narrative technique, Bunyan's main interest is not the story itself, but the spiritual reality it stands to materialize. *The Pilgrim's Progress* reflects Bunyan's religious faith and his belief in the imaginative power of the Bible. Reflecting the scholastic tradition from which his time in England emerged, Bunyan's universe has the

implicit order of a world fashioned by an omnipotent God.

The purpose of the paper is to study how the writer's view of salvation is revealed in the process of searching for salvation of Christian, the protagonist in *The Pilgrim's Progress*. The scope of this study is to show the uniformity of the theme, which is the process of salvation, and to examine Bunyan's literary techniques as well.

## II. The progressive journey for salvation of the authentic pilgrim

*The Pilgrim's Progress* is an extended allegory about the journey of the main character, a man named Christian, from the City of Destruction where he was born to the celestial Kingdom of Heaven. Along the way he encounters a variety of companions, as well as many trials and tribulations which threaten to put an end to his pilgrimage. The City of Destruction stands for the godless human society which is under God's wrath; the Celestial City is heaven, that is the residence of those who are saved. The theme of the book, therefore, is the process of salvation from God's wrath to eternal life. This is supported by the forepart of the story when he leaves his family behind, Christian runs crying: "Life, life, eternal life!"(Bunyan 5-6). The whole journey takes place only because Christian is seeking salvation for eternal life.

*The Pilgrim's Progress* opens in a most dramatic manner. The story begins with the narrator having a dream. The narrator defends the story he is about to tell, which is framed as a dream. All the events of the story is experienced by the narrator in his dream. The narrator is walking through the desolate regions. Then he reaches near a den where he lays down to sleep. He dreams of a man clothed in rags, carries

a book in his hand and bears a burden on his back. The man is named Christian, who starts reading the book, and then bursts into tears. Unable to control his feelings, he sorrowfully says to himself: "What shall I do to be saved?"(2). Allegorically, the book Christian reads is the Bible. The importance of reading is emphasized throughout *The Pilgrim's Progress* because the pilgrims reach salvation and happiness by understanding the Bible. The pilgrims who do not read and understand the Bible are viewed as the disappointments and they will not gain entry to the Celestial City. Reading is not merely a skill in life but the key to attaining salvation. The foundational role of the Word of God, obtained both by means of personal study and faithful pastoral ministry, for progress in pilgrimage. From the beginning of his journey, Christian is a man with the Bible from which he is rarely separated. The Bible is Christian's helmet(Eph. 6:17) and turns near defeat into a success in a struggle for salvation(John 5:39; 2 Tim. 3:15).

The more Christian reads from the Bible, the more agitated and frightened he becomes. He is anxious to remove his burden and has a strong desire to save his wife, children and neighbors. Christian goes home and tells his anxiety to his wife and children. He says, "O my dear wife, and you the children of my bowels, I, your dear friend am in myself undone, by reason of a burden That lieth upon me"(1). Christian also says that their city will be destroyed by fire from Heaven, but the others do not believe him.

Christian's urge to remove his burden on his back symbolizes his strong desire to remove his burden of sin. The problem of sin is so central to Bunyan that he introduces Christian as a man under a heavy burden both physically and spiritually. Two things play immense roles in creating a need for salvation: the problem of sin and the coming judgement. The two very often appear together. The sin problem becomes acute because of the approaching doomsday. Christian is sure that fire and

brimstone would destroy his town, and no one would escape that who does not leave the City of Destruction. Bunyan makes mention of Christian's burden on his back which represents his sin and the coming wrath. He puts these words into Christian's mouth: "I fear that this burden that is upon my back will sink me lower than the grave; and I shall fall into Tophet"(3). The Interpreter who is the Holy Spirit adds even more to the problem, that of original sin: "This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel; that dust is his original sin, and inward corruptions that have defiled the whole man"(29-30). When Christian fights with Apollyon, he admits that because of sin he lived in his power before he was saved: "I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on, for the wages of sin is death"(62). Those quotations show that sin is a most important element in Christian's salvation, since it creates a need for salvation.

When Christian is very much helpless for his sin and does not know what he shall do as walking in the fields one day, Christian meets a man named Evangelist, who asks the cause of his distress. When Christian answers that he fears destruction but does not know how to escape it, his spiritual guide, Evangelist has compassion for the lost and is alert to Christian's distress and need, informs him that there is a way, and guides him to escape towards the light:

Do you see yonder Wicket-gate? The Man said, no. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do.(5)

Evangelist advises Christian to flee the City of Destruction and to move toward the shining light. Evangelist claims that salvation can only be found in the Celestial

City, known as Mount Zion. Evangelist is an important means of God's grace in helping Christian in his journey. He is the King's servant, laboring for the sake of the kingdom. Often in the story he comes to Christian with encouragement, rebuke, instruction and correction.

Christian's journey begins without a clear destination, because his only concern is escaping from darkness. Christian's early vision of Christ was ever so dim, and even at the Wicket-gate, which he was formerly unable to see. Thus his initial perception of the gospel was, although effectual, yet very basic. Gates symbolize the test of spiritual faith and commitment. To reach the Celestial City, Christian not only has to avoid a number of dangerous creatures and slippery sloughs and hills, but he must pass through two gates. These gates are important because anyone can not pass. Many other characters, such as Formalist and Hypocrisy, would not gain entry because they cheat throughout their journey, as seen when they climb over the wall of Salvation.

When Goodwill commands the Wicket-gate to allow Christian through, Goodwill lets him pass because Christian states he is traveling to Mount Zion. Christian also possesses a certificate of entry, which allows him entry to the Celestial City gates. He has earned his certificate because he maintained a spiritual journey and did not fall victim to any of the characters who tried to pull him off course. The two gates leading to the Celestial City represent a new life and journey that not every pilgrim can access. These gates might also be compared to the gates of heaven. After all, those allowed past the gates of heaven have been judged before Christ and allowed entry because of the grace of God.

As Christian ponders what to do next, we are introduced to a new character in the allegory, a man named Evangelist. God, in His kindness, does not leave Christian to himself, but sends His minister to explain and point the way, Christian is very much

delighted that he has got divine guidance to lead his way and thus be able to remove his burden on his back. Christian starts his journey towards the way of God. His strong faith in God remains as his strength in his journey and he determines to continue the journey alone. However, as the journey progresses, Christian's journey assumes the form of a pilgrimage. A pilgrimage is a journey that a pilgrim makes to a sacred place for the purpose of venerating it or in order to ask for heavenly aid, and ultimately to come to know God better. In the past, pilgrims would leave their homes, families, and comforts to walk for hundreds of miles with nothing but what they could carry on their backs in order to journey to sacred places. Along the journey, there are many sacrifices involved. There are suffering, hunger, pain, exhaustion, extreme weather conditions, crowds, seduction, and all that sort of things. All of these involve self denial in order to obtain the ultimate goal and reach the final destination.

In the course of Christian's journey, he encounters many obstacles and many dangers which allegorically represent the states of his mind at different times. These difficulties and dangers also represent spiritual doubts on the way of pilgrimage. When a religious minded man desires for salvation of his soul, he has to overcome all the doubts, dangers and difficulties. The Slough of Despond is the first obstacle which Christian encounters. While Christian travels towards the Wicket-gate, he falls into a bog named Slough of Despond. The Slough of Despond allegorically means a state of depression or despondency caused by fears and doubts. If a traveler does not have a strong mind and exceptional will power, he is bound to experience doubts and fears. A man must conquer this despondency in order to advance spiritually.

Christian finds himself alone sinking in the slough because of the burden on his back. Pliable, one of the companions on Christian's pilgrimage, has been able to come out easily because the side of the slough is nearer towards his house. But

Christian suffers much because he is determined to go towards the Wicket-gate. He has no intention to turn back. After having struggled much, he is pulled out of the slough by a man called Help.

The slough exists because of the sinfulness of human beings and because this sinfulness never comes to an end. As long as there is sin, the slough will continue. The steps in the slough symbolize the guidance which a seeker after God will receive if he seeks such guidance. Mr. Help, who helps Christian to overcome the Slough of Despond, allegorically means any helpful man who strengthens the resolve of one who makes up his mind to achieve his noble purpose, the salvation. Christian is able to overcome his doubts with the help of Mr. Help. After saved from the slough, he meets Worldly Wiseman, who urges him to lead a practical, happy existence without religion. In the book of 1 Corinthians, Paul has much to say, warning us not to pursue the wisdom of the world. The wisdom of the world cannot help us find or know God. "For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe"(1 Cor. 1:21). The wisdom of the world tries to discount God, redefine God, or even deny His existence. Though Christian is told to wish a curse upon Evangelist for his counsel, it is actually Evangelist who has the true message of life. God's wisdom and power are made known at the Cross(1 Cor. 1:24) through the faithful preaching of Gospel. This Gospel appears foolish to Worldly Wiseman, but it proves in the end to be salvation for Christian.

Refusing, Christian is sheltered in Goodwill's house. Goodwill is grave because of the serious nature of his duty, answering the knocks of those burdened with sin and snatching them from danger. Yet he is loving because he personifies the willingness of God to receive sinners who come to Him in repentance and faith. In Goodwill we see the compassion and favor that God has for His people even while they are still

in their sins. Goodwill tells Christian to stop by the Interpreter's home, where Christian learns many lessons about faith. After taught about faith, Christian leaves the House of the Interpreter with a hymn of thanksgiving in his heart and the promise that the Comforter, the Spirit of God, will always be with him. God is doing a saving work in his heart. The Spirit of God has illumined the truth of the Word of God and Christian is nearing the cross. What was once a faint view of remotely shining light is now an impassioned, impending hope. As Christian continues on his journey, he realizes that his path now lies with the walls of Salvation.

On the way, walking along the wall of Salvation, Christian sees Christ's tomb and cross. At this vision, his burden falls to the ground. The salvation offered in the Bible is for those who are weighed down and burdened by sin, and would flee its condemnation. It is a salvation that humbles man and sets the sinner at the mercy of God. It is a salvation that is sure and welcoming. Jesus says, "All that the Father gives me will come to me, and whoever comes to me I will never cast out"(John 6:37). And Jesus gently invites sinners to Himself: "Come to Me, all you who labor and are heavy laden, and I will give you rest"(Matt. 11:28).

In *The Pilgrim's Progress*, Bunyan is most frequently designated as the "Lord of the Hill,"(46) that is the sovereign Savior of that hill called Calvary where full atonement for sinners is made. "Lord of the Hill" is used on eight occasions and in context refers to that Hill where Christian looked at the Cross and was released of his burden. In God's plan of salvation, more than Goodwill is needed to bring about forgiveness and cleansing from sin. The writer of Hebrews tells us that without the shedding of blood there is no remission(Heb. 9:22). In due time it was necessary that Christ come and lay down His life and make atonement for the sins of His people. The necessity of an atonement is based by Bunyan upon the assumption that grace could only be extended to the sinner in a way which is not contradictory to divine

justice. For Bunyan there could be no thought of even the theoretical possibility that God could be gracious and merciful to sinners without an atonement for their sins (Greaves 36). The ultimate ordained means of redemption is the definitive sanctification that occurs simultaneously with regeneration and is accomplished solely by the atoning work of Jesus Christ, received by us through the instrument of faith alone. But the proximate means of redemption is the ordained response of the individual who responds in faith and then diligently makes faith-empowered war, in the strength God supplies, against sin and pursues conformity to Christ (Rom. 8:12–13; 2 Cor. 7:1; Eph. 5:3–4; Col. 1:29).

The sight of the Cross should thus ease Christian of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three Shining Ones, celestial creatures, came to him and saluted him. One of the three Shining Ones hands him a rolled certificate for entry to the Celestial City(44). The Shining Ones act as guardians throughout Christian's journey.

Christian's certificate symbolizes Christian's first accomplishment toward salvation. Appearing right after the burden drops to the ground, the certificate symbolically exchanges that burden as Christian's worldly cares are replaced by a spiritual mission. But the certificate is not a guarantee that he will enter the Celestial City. Yet if he does arrive there, his certificate symbolizes his readiness to enter. Significantly it appears to be a written document, a rolled-up manuscript presumably penned by the Shining Ones that delivered it. Christian never tries to read it or even to sneak a peek at its message. Light stand for the God's Word, or Jesus Christ in the Bible. When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life"(John 8:12). "Your word is a lamp to my feet and a light for my path"(Psalms

119:105). In his life, Bunyan took up the role of a preacher, publicly talking about the Bible and his interpretation of it. *The Pilgrim's Progress* reflects Bunyan's religious faith and his belief in the imaginative power of the Bible.

Christian falls asleep and loses his certificate. Since the certificate is his ticket into the Celestial City, Christian reproaches himself for losing it. In the story, sleep represents a symbol that can either be inspirational or paralyzing on a pilgrim's journey toward the Celestial City. Whenever the pilgrims grow sleepy on their journey, danger awaits. The Enchanted Ground threatens to lull travelers into sleepy forgetfulness of their spiritual mission and derail their salvation.

The temptation dealt with by Bunyan in his allegory represents the typical sins of a believer(Sharrock 107). The Slough of Despondent, Doubting Castle, and the terrible figure of the man in the Interpreter's House who is utterly without hope. These figures of spiritual malaise beset Christian in his dark night of the soul; over-confidence appears in his losing his scroll, and on the occasion when Hopeful and he are chastised by an angel.

After retracing his tracks, he eventually finds the certificate. Walking on, Christian meets the four mistresses of the Palace Beautiful, who provide him shelter. They also feed him and arm him.

A pilgrimage is a journey to a specific place in search of an experience that will affect the kind of change that will make a difference to the individual's life or spirit and one which has a spiritual meaning for the traveler. The first indication of this change is at the Place of the Beautiful. When Christian asks at which house he has arrived, the Porter replies: "This House was built by the Lord of the Hill, and he built it for the relief and security of Pilgrims"(50). Through the Porter's speech, there is an association between the pilgrims and Christian. Slightly later in the story, as Christian is explaining why his wife and children did not follow him, he refers to his

journey as a pilgrimage: "Oh how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage"(55). Christian laments that his family did not follow him on his pilgrimage, even if he did not know that it was a pilgrimage he was setting out when he left his home. He becomes aware of his status as a pilgrim and that he is following the righteous path to salvation.

The journey of Christian is simply an escape and that the journey becomes a pilgrimage only later in the narrative as the emphasis now falls on journeying towards a destination. Christian is initially only preoccupied with fleeing the city and escaping from damnation. It is only later that he becomes determined to reach salvation and eternal life. The journey of escape becomes a pilgrimage in search spiritual enlightenment because the emphasis is now on the destination and not on the departure.

The progress or advancement of Christian in his earthly pilgrimage as the expected consequence of authentic conversion portrayed by entrance through the Wicket-gate. While the small portion of the text of Part One is concerned with Christian's unconverted state up to his entrance through the Wicket-gate, yet the large portion of Part One focuses upon Christian's advance, while being tempted to retreat, and growth in grace. Hence it is an erroneous notion that *The Pilgrim's Progress* is, in purpose, simply an evangelistic tract. *The Pilgrim's Progress* is not an apologist book in the usual sense, in that it does not actually present arguments for Christianity's being true. Instead, it simply assumes Christianity is true and depicts all arguments to the contrary as hazards and traps which the Christian must overcome on his way to salvation.

### III. The way of eventual arrival at the Celestial City

The majority of *The Pilgrim's Progress* deals with Christian's pilgrimage to his eternal abode after he is saved. Salvation happens at the beginning of the journey, afterwards he is saved but has not reached his goal. His salvation is both already and not yet; he is saved but still is not in heaven.

There are three aspects of salvation in the New Testament: past, present and future aspects. The past aspect is salvation from sin's guilt, the present is salvation from its power, and the future aspect is salvation from its presence. Christians can already experience salvation from the wrath of God, from eternal death, from the dominion of sin, from the life of fear, and from controlling habits of ungodliness and immorality(Packer, *Rediscovering Holiness* 45-46).

Christian is shown at the start reading the Bible and experiencing a real conviction of sin. The perception of sins is the first stage of salvation. The words of scripture both convict and encourage Christian to go on towards salvation.

At the place called Salvation and the Cross of the crucified Christ, Christian loses his burden and is converted. He becomes the elect with the gifts from three Shining Ones. The first gift is the gift of the forgiveness of sins. The second is the change of his rags to the raiment of righteousness and the third sets a mark on his forehead. These gifts mark him out as the elect, the chosen people of God. At this point Christian knows that he is justified, though doubts about his election appear later in the Valley of the Shadow of death and in Doubting Castle.

The free, substitutionary, imputed righteousness of Jesus Christ is the believer's ground of justification, sanctification, and resultant assurance. The objective, perfect righteousness of Christ is received through faith alone in his satisfactory atonement; it is a cloak, dress, or imputed sin covering, that is, a grace garment from God that

provides acceptance by God(Isa. 53:4-6; Rom. 3:21-26; Phil. 3:8-9). When Christian's clothing of filthy rags, being representative of his shabby righteousness(Isa. 64:6), is taken away at the Place of Deliverance and replaced with a free coat, all of this being as a result of his look of faith at the crucified Christ.

In *The Pilgrim's Progress*, Christian is not only forgiven but also justified: freed from his burden forever. Justification is more than forgiveness, in that it means the declaration of the sinner to be righteous. The doctrine of justification was essential for Protestants in their understanding of salvation. The Protestant teachings on salvation focus on the doctrine of justification; how a sinful man can become just in the sight of God and so escape his just condemnation and be received into favour by Him. Packer gives an excellent summary of the Reformers teachings on justification:

1. Every man faces the judgement seat of God, and must answer to God for himself. The church cannot shield him from this.
2. Every man is a sinner by nature and practise, a nonconformist so far as God's law is concerned, and therefore can only expect God's wrath and rejection.
3. Justification is God's judicial act of pardoning the guilty sinner, accepting him as righteous, and receiving him as a son.
4. The source of justification is grace, not human effort or initiative.
5. The ground of justification is Christ's vicarious righteousness and blood-shedding, not our own merit.
6. The means of justification, here and now, is faith in Jesus Christ.
7. The fruit of faith, the evidence of its reality, is a manifested repentance and a life of good works. (Packer, *Quest for Godliness* 152)

The anonymous *Everyman* and Bunyan's *The Pilgrim's Progress* are the two best known and most influential English allegories ever written. Both works reflect well

known branches of Christianity, presenting the way of salvation through journey motif. *Everyman* is a fine manifestation of Roman Catholic theology before the Reformation, while *The Pilgrim's Progress* represents the Calvinism of the sixteenth century Nonconformists of England.

Roman Catholicism is deeply influenced by the 'moral influence theory' of Peter Abelard regarding the view of salvation. Abelard is a French theologian in the twelfth century, whose writings are very influential in the Middle Ages. The centrality of religion in the Middle Ages is obvious(Lee 50) and his theory of the atonement of Christ is quite different from that of Reformers. Abelard sees the meaning of the Cross of Christ in its moral influence on people. For him Jesus is a good Example and Teacher(Stott 217). This theory appears in the pages of *Everyman*. The Reformers, however, reject the moral influence theory and go back to the apostle Paul's understanding of the accomplishment and significance of the Cross of Christ. They emphasize its vicarious aspect. It is not the example of Jesus's sacrifice that is important, but the actual atonement that it makes. Not the subjective influence on the believer, but the objective sin-bearing for the sinner. The Cross can be seen as a proof of God's love only when it is at the same time seen as a proof of his justice (Stott 220).

The difference between the two is shown about regeneration. Reformers insist that regeneration is solely the work of God. Man cannot contribute to his regeneration just as a dead man cannot do anything about his resurrection. Roman Catholic theology, on the other hand, claims that God and man cooperate in salvation. God's grace is necessary but not exclusive in bringing new life to people. The grace of God is neither efficient nor irresistible. Roman Catholic theology asserts that salvation is by works that faith produces. Faith is not enough for salvation. God justifies sinners as a response to faith. But the Roman understanding of justification is unlike the

unanimous teaching of the Reformers. The Catholic version of justification means that God imparts righteousness to the believing sinner, so that he can do good deeds, and through those good deeds he can merit God's favour. Protestants vehemently reject this contention as unbiblical and dangerous. The Protestant view of justification by faith is completely different. Protestants say that justification is essentially forensic. God declares the sinner not guilty, on the basis of the sin-bearing sacrifice of Jesus, as a response to the sinner's faith. It is not the righteousness of God that is imparted, but the righteousness of Christ that is imputed to the sinner. Catholics object that if God would justify sinners solely by faith, then it would give them cause for an immoral leading of life. The Protestant response is that even the apostle Paul has been accused of this (Romans 6:1), but the accusation is based on a false assumption.

The second aspect of salvation is a new life that follows justification. The faith that unites a believer with Christ will inevitably produce good works. The believer is not justified by these good works, the justified believer will do these good works. Good works are so important in both *Everyman* and *The Pilgrim's Progress* that some are prone to identify the spirituality of the two. We should keep in mind, therefore, that good deeds have a completely different relationship to salvation in *Everyman* than in *The Pilgrim's Progress*. Everyman who is the protagonist in *Everyman* does good deeds so that he can earn salvation. Christian does good deeds so that he can be sure of the salvation that Christ has earned him.

Bunyan believes that salvation is a gift of God. He believes in the substitutionary atonement of Christ and the forensic view of justification by faith. One of his attributes may be his emphasis on spirituality. The main interest of Bunyan is the inner life of Christian, his struggle with sin, his search for assurance, the role of the Holy Spirit in the Christian life and similar issues.

Christian is justified and is waiting for his eternal inheritance. He is a changed man who journeys towards his heavenly home through many struggles, trials, and battles. The spiritual danger in Christian's journey after he leaves the House Beautiful, the time from his entry into the Valley of Humiliation to his meeting with Faithful and his imprisonment with Hopeful in Doubting represent a second wave of temptations in the process of salvation. After Christian looks at the Cross, he is at two places at once: in heaven by his Christ, though on earth by his body and person. Christian ceaselessly struggles with temptations, loneliness, fear, doubts and despair after he loses his burden and is converted and becomes the elect till he arrives at the Celestial City. The journey of Christian is a journey towards sanctification of which the end is the Celestial City.

On his journey, Christian enters the Valley of Humiliation where he encounters a monster Apollyon who Christian begins to feel afraid, and he wonders whether he should go back or stand his ground. If he turns back, the devil would have an advantage over him because the devil would be able to shoot arrows at his back with his bow. So, Christian decides that the best course for him would be to stand and face Apollyon. Apollyon has a physical irregularity that displays his evil. Apollyon is a hybrid being, part dragon, bear, human, and fish. He unites all four elements: the water of a fish, the air associated with wings, the fire linked to dragons, and the earth that bears live on. He also combines animal and human. These symbolic combinations convey his immense power, suggesting that he draws energy from all corners of the universe. His complex nature is the opposite of Christian's extreme simplicity. The monster urges Christian to go back to his home. Apollyon declares, "There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee"(62). Apollyon also says that Christian should continue offering worship to him and not to think of serving another master namely God. Apollyon signifies subjection

to worldly forces. He represents the opposite of the spiritual freedom that Christian expresses in leaving behind his worldly existence. Therefore, Christian's defeat of Apollyon symbolizes a victory over all worldly power. The end of the battle sees Christian winning the battle and then being refreshed through the partaking of bread and of the bottle, a picture of the sacrament of a little Eucharist event, he continues his journey.

In the desert-like Valley of the Shadow of Death, the whispering demons and the fleeing men heighten the drama of battle but this time with an unseen enemy of dread and anxiety. The weapon is not the sword that defeated Apollyon but the weapon of All-Prayer. For the Christians, the spiritual discipline of prayer takes center stage in the arena of faith struggles.

The Valley symbolizes the spiritual doubts which cross the mind of a man who seeks God. A seeker after God sometimes begins to wonder whether there is any God, whether there is any heaven or hell, whether there is any point in practicing those virtues which religion teaches. Doubt is indeed the greatest enemy in the search of Salvation. Christian's success in crossing this Valley, therefore, symbolizes his victory over doubt and his attainment of confidence as well as of a sense of order in the universe.

Christian makes the mistake of entering of By-Path Meadow and Hopeful follows him and continues travelling in Christian's company. Christian and Hopeful fall into a deep pit named Doubting Castle. This territory is a domination ruled by Giant Despair. The Giant drives them to Doubting Castle and imprisons them in a dark dungeon of the castle. In this dungeon the two pilgrims lie from Wednesday morning till Saturday night without any food or drop of water. The Giant urges, "Since they were never like to come out of that place their only way would forthwith to make an end of themselves, either with knife, halter or poison"(129).

Christian is very much depressed and leans to commit suicide. Because, Christian finds it better to commit suicide than the misery in the castle. He says that “My soul chooseth strangling rather than life; and the grave is more easy for me than this dungeon: shall we be ruled by the Giant”(129). Hopeful gives sound advice to Christian, and tells him that suicide that would lead them to hell, and reminds him of the past victories. Christian and Hopeful escape when they remember they possess the key of Promise, which unlocks any door in Despair’s domain.

Christian is searching for salvation and he must prove his salvation if he has to achieve it. There are a large number of hurdles which he has to cross before he can enter the Celestial City. One of those hurdles is despair.

Proceeding onward, Christian and Hopeful meet Ignorance, a sprightly teenager who considers himself a Christian, believes in the redemptive efficacy of Jesus’ sacrifice, and desires God and salvation; the main defect in his theology seems to be that he does not believe that all people are intrinsically evil and wicked. He believes that living a good life is sufficient to prove one’s religious faith. He claims he knows this in his heart. When Ignorance says, “I will never believe that my heart is thus bad”(167), Christian replies that “Therefore thou never hadst one good thought concerning thyself in thy life”(167). When Ignorance dismisses this, claiming that revelation is “the fruit of distracted brains”(169), Hopeful responds that Christ “is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them”(169~170). Apparently without noticing, Bunyan himself gives support to the argument from divine hiddenness. They, Christian and Hopeful, leave Ignorance behind, and Christian proclaims that his damnation seems to be predestined. “Indeed the Word saith, He hath blinded their eyes, lest they should see, etc”(171). Supporting what this site has elsewhere said about the fundamentally immoral basis for most theistic

morality, Hopeful adds that “fear tends much to men’s good”(171). Christian refutes Ignorance’s thoughts, and Ignorance decides to avoid their company. In his journey Christian also meets Flatterer, who snares them in a net, and Atheist, who denies that the Celestial City exists. Those characters who can see only at the visual level lack the qualities necessary to move forward into spiritual enlightenment. Atheist, who also attempts to undertake the pilgrimage but renounces the path because he has not seen the world Christian dreams about, states: “Had not I, when at home, believed, I had not come thus far to see. But finding none, I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not”(153-154). Because Atheist cannot see beyond the materiality of life, he abandons the pilgrimage. Unlike Christian, who believes the World to come and will finish the pilgrimage to reach eternal life, Atheist does not believe in what he cannot see. Atheist is not worthy of salvation as he desists from the pilgrimage, failing to see beyond the visible. Moreover, one way that Christians are able to see the invisible is through dreams. Beatrice Batson argues that the fact that the story is told through a dream “sustains the impression that the narrative is all dreamlike, but it also fixes the symbolic character of the quest and thus discloses the hero’s relationship to the goal”(34).

*The Pilgrim’s Progress* is the most famous religious allegory in the English language. The characters in *The Pilgrim’s Progress* serve as allegories and communicate through a similarly elaborate rhetoric. The significance and status of their speeches varies according to the character’s allegorical function, but the language they use is a rather complex. The characters in the story are personifications of human vices, human failings and human virtues. Almost every incident in the novel has its own moral significance.

Gay Clifford emphasizes that “allegory is not a genre or a literary form, since it

is perfectly capable of subsuming many different genres and forms”(5). The allegorical mode appears in more than one genres. One of the commonest definitions of allegory is that it is an extended metaphor. The only problem with this definition is that it does not make a satisfactory distinction between symbolism and allegory. Allegory uses symbols - places, animals, persons, events - that stand for something that is greater than themselves. But this is what symbolism does, too. In *The Allegory of Love*, C. S. Lewis says that the major difference is that “Symbolism is a mode of thought, but allegory is a mode of expression”(48). The consistency and easy recognition of the symbols is a hallmark of allegory. There should be a process, a movement in the narrative structure that makes the symbols consistent throughout the whole work. There should be a process, a movement in the narrative structure that makes the symbols consistent throughout the whole work. Clifford says that “the fundamental narrative forms of allegory are the journey, battle or conflict, the quest or search, and transformation: i.e. some form of controlled or directed process” (15).

The moral of the whole story is that by means of faith, hope and firm determination, a man can gain the salvation of his soul. In the process of doing so, he has to overcome his spiritual doubts, he has to overcome the temptation of despair, he has to conquer all carnal desires and forego all the pleasures of the flesh. The seeker of the salvation must always be on his guard against the threats of the Devil who is the enemy of God and of Jesus Christ. It is also to be noted that a man can achieve salvation only if he gains the grace of God and if he remains constantly aware of righteousness of Christ who is the Redeemer. He, who wants to achieve the salvation of his soul, has to suffer much his suffering which leads him towards the last victory.

For example, while talking to Christian, Hopeful remarks: “It made me see that God the Father, though he be just, can justly justify the coming sinner”(164).

Hopeful is making reference to his sublime understanding of God's world. In a brief dialogue following this speech, Ignorance tells Christian: "What! Would you have us trust to what Christ in his own person has done without us! This conceit would loosen the reins of our lust, and tolerate us to live as we list"(169). Ignorance has the opposite view to Hopeful's, as he is incredulous in response to the teachings of Christian. Although Ignorance and Hopeful have opposite views that illustrate their functions as allegorical characters, they nevertheless share a corresponding elaborate rhetoric.

The dreamlike atmosphere allows the narrator to dissolve the borders of time, space, and logic. Bunyan purposefully sets up the dreamlike atmosphere from the first pages as he introduces the narrative through the phrase: similitude of a dream. The narrator is telling the story he sees in a dream. Although dreams have a positive connotation, allowing the unseen to be seen, sleep does not. The excess of sleep is seen as detrimental to the path of righteousness. As it is described throughout *The Pilgrim's Progress*, the desire to sleep is seen as laziness and should be avoided by good pilgrims. After falling asleep for a while, Christian greatly regrets his act, exclaiming: "O wretched Man that I am, that I should sleep in the day-time! That I should sleep in the midst of difficulty! That I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of pilgrims!"(48). Christian is very much aware of the disasters that come from an excess of sleep and he immediately repents. The dangers that arise from too much sleep are present in a variety of world literatures, including Homer's *Odyssey*. For example, as he falls asleep, Odysseus indirectly contributes to his shipwreck. Because he falls asleep, Odysseus loses control of his crew and suffers from his carelessness. In *The Pilgrim's Progress*, Christian seems to be aware of the dangers that can come from sleeping and forgetting one's quest. Christian does

not want to fall into the temptation of sleeping during the day. He is determined to correctly move along the path to spiritual enlightenment to save his soul.

The pilgrims in the story begin in a city and end in a city, and in between they wander through huge stretches of wilderness. The wild outdoors frame the journeys they undertake throughout most of the book. The motif of the wilderness has famous biblical precedents. Christ spent forty days in the wilderness, and the Israelites wandered through it for forty years. The uncivilized outdoors symbolize not just solitude but a place of spiritual test, a place of despair and hardship that strengthens faith. In *The Pilgrim's Progress*, wilderness shines as a motif of an inward state, except perhaps at the very beginning when the narrator says he wandered in the wilderness before dreaming of Christian. However, in every example of wilderness that follows, from the Slough to the hill of Difficulty, the outdoors remains a symbol of inner struggle, the hard path that the soul must follow every day. When Christian almost drowns and fails to reach the Celestial City in the end, he recalls his faith in Jesus Christ and is suddenly filled with renewed strength and hope to reach the Celestial City.

At last, the pilgrims arrive at the Celestial City. There is a deep and rapid river between them and the gate, which they fear to cross, but are told by an angel that there is no other way. "but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound"(178). One last obstacle awaits them before they can reach the heavenly city: a river, death. There is no way to the Celestial Gate but through the river, the depth of which changes depending on the faith of those passing through it. Hopeful passes through quite easily, but Christian is at first overwhelmed with fears. Hopeful strives to keep his friend's head above the water with encouragements, and soon Christian gets a view of Christ that delivers him from his

fears. Despite some tribulation, the two pilgrims ford the river, leaving “their mortal garments behind”(180-81) in the process. So the two men pass through the river to the Celestial City, and are welcomed into glory. Christian and Hopeful arrive at the gates of the city and are led in with much praise and exultation.

At the end of the story Christian and Hopeful finally arrive at the Celestial City, where things inexpressible happen to them: “The talk that they had with the Shining Ones, was about the glory of the place, who told them, that the beauty, and the glory of it was inexpressible.”(181).

As Bunyan tries to describe the place we can imagine him also being sick of the desire to be there:

Now I saw in my dream, that these two men went in at the Gate; ... Then I heard in my dream, that all the bells in the City rang again for joy; and that it was said unto them, ‘Enter ye into the joy of your Lord.’... And after that, they shut up the Gates: which when I had seen, I wished myself among them.  
(185)

This is the goal of salvation in *The Pilgrim's Progress*, which is granted to all those who are justified. Bunyan is very clear in explaining the basis or way of salvation; it is his didactic goal to show his readers how they can inherit life eternal, how they can be reconciled to God. He does that through Christian's salvation and through conversations that take place throughout the journey. To enter the Celestial City one has to have a certificate, which alludes to justification. Justification is the warrant for entering heaven; a state that cannot be altered if one once received it.

*The Pilgrim's Progress* is an allegory of the life of a Christian and the people whom he meets along the way embody the character and behavior of their namesakes. While this is an allegory, the message is clear. For Bunyan, his vivid

allegorical medium was simply a means to an end, namely the saving embrace of gospel truth. It is people like Faithful, Hopeful, Piety, Prudence, Charity, Discretion and many others of a positive character that will inherit the earth. Those who are condemned to die are Pliable, Obstinate, Worldly Wiseman, Passion, Formalist, Hypocrisy, Mistrust, Sloth and others who are of the same negative characters. Christian's spirituality alongside the growth of a soul in love for God and His will is acutely aware of his own shortcomings and strives with all his might to overcome these personal negative behaviors for the Salvation. To attain the Salvation, the discipline of self-trial and self-denial demands(Simpson 6).

On his pilgrimage, Christian faces many troubles. He faces many obstacles and confronts many temptations. Still, he is able to overcome all the evils by the guidance of the Evangelist, by his faith towards God and Christ, and by the help of his well-wishers on his way. The burden on his back drops off and he successfully reaches the Celestial City. The whole expedition of this man Christian from the very beginning to the end symbolizes the spiritual journey of not only Christian's but also of the any human being. This includes the awareness of sin, the spiritual doubts and temptations, guidance and misguidance, attainment and strengthening of faith and ultimately achieving salvation for eternal glory.

The ground of Christian's salvation is the grace of God. He is convicted of his sins by this grace; he is shown the direction where to go to find salvation; he is being freely justified through the atoning sacrifice of Christ, which he only has to accept by faith; and he is kept for the goal of his salvation by the same grace.

The nature of true conversion is evidenced by a profound view of personal sin, a repudiation of human works as saving merit, and a cleaving to God's saving grace. This divinely wrought work, according to particular revelation from heaven, which includes a necessary sense of fear, guilt, and wrath, leads to a rejection of all works

righteousness for justification, a yielding to the sovereignty of grace, an embrace of the centrality of the atonement, and a resultant manifest godly transformation.

Christian represents just one profound aspect of the human experience: the search for religious truth. He is his faith hence his name. Christian's motivation, the search for salvation in the Celestial City, clearly defines him. The glory and incentive of Christ's future consummate kingdom in contrast with the alternative of destruction and judgment. To regress is assuredly to face destruction and judgment, but the narrow, demanding pilgrim way ahead offers frequent and stimulating glimpses of the radiant Celestial City and the jubilant hope of reward and blissful citizenship in that glorious place.

The perseverance of the true believer in the face of adverse circumstances is the strength to fight against Satan, sin, the world and their own flesh, and to gain the victory over these enemies with the assistance of the grace of Holy Spirit, even though faith may at times be weak. Though genuine faith may falter, yet it does not abandon hope or utterly despair; though it flickers and fades, yet it is not totally extinguished, but flames again. Though progress is at times slow, nevertheless there is advancement heavenward. Even temporary regression brings forth repentance and renewed vigor in pressing forward once again.

The seductive and treacherous nature of this world, through which enemy territory all pilgrims are required to pass. The allurements, stupefying proposals, and disarming assaults call for both military preparedness and constant vigilance. Those who neglect to walk circumspectly will fall into the snare of the wicked. The reality of spiritual defeat and victory on pilgrimage that results from unending encounters with the world, the flesh, and the devil. Defeat, due to the neglect of watchfulness and weakness in fortification, leads to humiliation, rebuke, discipline, and newfound wisdom. Victory, due to the courage of faith using the weapons of warfare, brings

joy, assurance, and sometimes misplaced confidence. Hence the basis of justification is not something that the sinner does, but something that Christ did on the Cross. The center of salvation is thus the Cross of Christ where he made atonement for the sins of all who believe in him. The justified sinner can be assured of his salvation and has a right to heaven when he dies.

#### IV. Conclusion

Journeys in literature often offer the opportunity for protagonists to see different worlds and to reflect on their personal beliefs. The importance of literary journeys that depict the search for salvation is highlighted in Bunyan's *The Pilgrim's Progress*. Christian's experience mirrors the separation of the world of grace and the natural world.

Bunyan was a belated Puritan. Puritanism was the English branch of the Protestant Reformation. At every point in *The Pilgrim's Progress* we can see Puritan inclinations of mind and belief. Puritanism claims that the Bible as the authority for religious belief; human sinfulness as the natural state of all people; salvation of one's soul as the one thing needful; the substitutionary atonement of Jesus as the basis for the forgiveness of sin; heaven as the ultimate longing of every person(vi).

Bunyan expresses his ideas in regards to religious individualism in *The Pilgrim's Progress*; his pilgrim, Christian, is on an individual and very personalized journey toward salvation. Christian is willing to abandon his family, his home, and all familiarity in order to achieve the ultimate goal of salvation. Salvation is central in Christianity. In his letter to the Romans, Paul wrote, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord"(Romans 6:23). This

single sentence neatly summarizes the Christian doctrine of atonement, which teaches that the reconciliation of sinful humanity with the God of love was accomplished by God in the sacrifice of His son, Jesus Christ, on the cross. Therefore, salvation is the foremost concern for Christians.

An allegorical story, *The Pilgrim's Progress* tells the story of Christian's struggle to overcome various obstacles that hinder his passage from the City of Destruction to the Celestial City. Christian follows his righteous path during their pilgrimage, and his religious faith in God accompanies him throughout the pilgrimage, allowing him to ultimately reach the place of the spiritual enlightenment.

By the end of the narratives, *The Pilgrim's Progress* has a definitive ending, as Christian achieves salvation. Through his journey, he realizes that true salvation comes only by Jesus Christ.

In *The Pilgrim's Progress* the need for salvation is established: sin, death, judgement and damnation. Salvation is salvation from sin, and for a new life with a heavenly hope. The gospel of the free, substitutionary, imputed righteousness of Jesus Christ as the believer's ground of justification, sanctification, and resultant assurance.

Bunyan teaches us that our great effort in fighting sin must be undertaken in the power of the Holy Spirit through the gospel. If our efforts are divorced from the work of the Spirit, they will prove futile.

In *The Pilgrim's Progress* we have a way that was trodden by Jesus Christ. It is a salvation by faith in the finished work of the Saviour, a salvation which is in harmony with the teaching of the New Testament. This way of salvation is the gospel that the Reformers read in the books of the Bible, in accordance with their *Sola Scriptura* (Only The Bible) principle. Salvation including both definitive and progressive sanctification is entirely a work of God's grace, in which we are called to actively participate, always according to God's enabling power.

Creeds may change and faith may be wrecked; but the life of man is still a pilgrimage, and in its painful course he must encounter the friends and the foes, the dangers and the despairs that Bunyan's inspired simplicity has drawn so faithfully that even children know them at once for truth(Sampson 375). As the representative of all human being, Christian shows the way to conquer the pleasures of flesh, shows how to overcome all the obstacles, how to conquer the temptations, how to endure sufferings in pilgrimage and how to reach the destination to purify one's soul. Christian has also shown the path by which anyone can enjoy everlasting pleasure. Thus, *The Pilgrim's Progress* is very significant as the story of spiritual development and attainment of divine mercy and satisfaction.

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## 국문초록

## 『천로역정』에 나타난 구원의 과정

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존 버니언은 『천로역정』에서 주인공인 ‘크리스천’이 성경을 읽고 자신의 죄를 깨달은 뒤 구원을 받기 위한 여정을 떠나서 온갖 역경과 시험을 겪은 후에 결국 ‘천성’에 들어가는 내용을 통해 인간 영혼의 구원과정을 알레고리 기법으로 표현하고 있다. 『천로역정』은 성경을 바탕으로 예수 그리스도를 통한 인간 구원의 길을 제시하고 있다. 본 논문의 목적은 ‘크리스천’의 구원 추구 과정을 탐색하고 그 속에서 작가 버니언이 보여주는 구원의 의미를 고찰하는 데 있다. 『천로역정』은 ‘크리스천’이 죄를 깨닫고 구원 받은 뒤에 ‘멸망의 도시’를 떠나 자신의 영원한 거주지인 천국에 이르기까지의 순례의 길을 다룬다. ‘크리스천’은 구원을 받았지만 구원의 완성 단계인 ‘성화’에 도달한 것은 아니다. 존 버니언은 구원과 ‘성화’를 구별하지 않고 성화가 구원의 당연한 결과로 생각했다. 버니언은 ‘크리스천’이 죄에서 벗어나 예수 그리스도의 십자가에서 의로움을 받고 새로운 삶을 살아 궁극적으로 천국에 들어가는 것이 진정한 구원에 이르는 것으로 생각하고 이를 우화적인 방법으로 표현한 것이다. ‘크리스천’은 영혼불멸을 향한 구원의 길에서 신앙의 안내자인 ‘전도자’의 가르침에 따른 길을 가게 된다. 길을 가는 도중 통과하는 갖가지 시험이나 구원으로 나아가는 길을 가로막는 방해자들을 극복하고 마침내 ‘천성’에 이른다. ‘크리스천’은 순례를 통해 얻은 경험으로 인간은 율법이나 선행에 의해 구원을 받을 수 없고 오직 믿음과 은혜에 의해서 구원을 받는다는 사실을 보여준다. ‘크리스천’의 여행은 성화를 향해 나아가는 인간영혼의 구원 과정을 보편적으로 제시하고 있다.

**주제어:** 『천로역정』, ‘크리스천’, 구원, 유희, 신앙

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