Chapter Twenty-Two

Christian and Hopeful Converse with By-ends

A. Hopeful Replaces Faithful for Christian’s Needed Fellowship.

Now I saw in my dream that Christian did not press on alone, for another pilgrim named Hopeful joined with him and, by means of a brotherly covenant, agreed to be his companion. He was persuaded to take this course because of the witness of Christian and Faithful, and especially their suffering, at Vanity Fair. Thus one died to make a testimony to the truth, and another arose from his ashes to become a companion for Christian. This Hopeful also told Christian that there were many more men at the Fair who would, after a while, follow him.

The third principal traveler in The Pilgrim’s Progress is now introduced. This completed trilogy of characters, namely Christian, Faithful, and Hopeful, reflects that distinctive quality which marks out a child of God from his spiritual brother and sister, in much the same way that Peter, John, and Paul display contrasting spiritual qualities. Kelman adds:
It is striking that the peculiar type of Christian virtue produced by this atrocious martyrdom [of Faithful] is that of Hope. . . . The reason for it is plain. Vanity Fair, with all its gaiety, is the very home of selfishness and cynicism. Its lack of any sincere and self-sacrificing enthusiasm is patent. But here had been seen the spectacle of a man who had found a truth and a way of life for which he was willing to die. Nothing could be more inspiring, more rousing to the human spirit, than this.

Here we see the literary embodiment of the biblical truth that “proven character [brings forth] hope” (Rom. 5:3-4).

1. He is the first-fruits of the witness of Christian and Faithful.

As Saul (Paul) was inwardly convicted at the martyrdom of Stephen (Acts 7:58; Gal. 1:13), so Hopeful, whose worldly name may have been “hopeless”, confesses that he was inwardly convicted at the authentic testimony of the two holy pilgrims. Thus Faithful rests from his labor while his deeds follow after him (Rev. 14:13).

   a. By beholding their words.


   b. By beholding their works.

   Like their Master (I Pet. 2:21-23) and Stephen (Acts 6:15; 7:59-60), under great provocation, yet they remained blameless in manner, offering no threats, while appearing even angelic.

2. He is compensation for Christian’s loss.

In this instance, the sovereign provision of substitute fellowship is like that bestowed upon Job (Job 42:10-17), though more rapid. The resulting “brotherly covenant,” made after the manner of David and Jonathan (I Sam. 20:12-17), involves commitment to spiritual union with one another and their Lord Jesus Christ.

3. He is the first-fruits of many more to come.

While some, like Hopeful, come to saving faith in a short period of time, others are born again as a result of protracted travail. In Part Two, when Christiana and her sons and friends stay at the hospitable home of Mr. Mnason, they are told by Mr. Contrite:

I think the blood of Faithful lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more: In those days we were afraid to walk the Streets, but now we can shew our Heads. Then the name of a Professor was odious, now, specially in some parts of our Town (for you know our Town is large) Religion is counted Honorable.

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1 John Kelman, The Road, II, p. 2.
B. By-ends Declares his Impeccable Breeding.

In overtaking By-ends, Christian and Hopeful encounter a pilgrim whose manner both reminds us of Mr. Worldly-Wiseman and is in sharp contrast with the single-mindedness of Faithful. His name describes a person who makes an outward primary confession while harboring ulterior secondary motives. His external religiosity conceals internal duplicity. There are “by-ends” (aside motives) that attach to his apparent and declared intentions. In A Treatise On The Fear Of God, Bunyan describes that “singleness of heart . . . sincerity and godly sincerity [toward God and man]” which excludes “this by-end, or that desire of praise or of vain-glory from others.”

1. His home town is affluent Fair-speech.

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3 Ibid., I, p. 464; cf. III, p. 694.
4 A religious man with ulterior motives. His external piety conceals internal duplicity.
5 Prov. 26:24-25; Rom. 16:18.
6 I Tim. 3:8.
7 A suitable conundrum.
8 Matthew Henry uses this proverb in his commentary on Isa. 33:15.
Though articulate and a lover of fine talk, yet his inward musings are in fact a swamp of self-serving indulgence (Prov. 26:25).

a. He is a pilgrim ashamed of his name.

Why? Because he retains an old name identifying him with the world. He has not been able to obtain a new name as is the custom with bona fide pilgrims (Isa. 56:4-5; Rev. 3:12).

b. He prefers the rich culture.

As a patron of the arts with discriminating taste in literature, music, and architecture, he revels in the whirl of social life with all of its exquisitely tailored trappings and haughty relationships.

c. He has numerous aristocratic friends.

How proudly he identifies with the nobility of Fair-speech, and sensing religion to be a matter of importance with his new-found acquaintances, he especially boasts in his breeding as a nephew of Rev. Two-tongues. Hence, By-ends unashamedly confesses to his schooling in religious duplicity and ambiguity. For Bunyan he is but another Latitudinarian, a spineless religious establishment wimp, or in modern parlance, a mainstream jellyfish liberal!

d. He became a gentleman from humble means.

With entrepreneurial craftiness, market manipulation, and double-dealing contracts, he lifted himself up to the stylish heights of refinement and sophistication.

(1) By the example of his great grand-father’s duplicity.

As a man rows a skiff by looking in the opposite direction to that which he is going, so By-ends unashamedly confesses to learning of this principle, deftly applied to business, from his great grand-father. This proverbial expression, common in Bunyan’s time, is used by Matthew Henry in his commentary on Isaiah 33:15.

(2) By the expertise of his own duplicity.

His church-going was for the purpose of profiteering, even though he was careful to stop his ears upon the slightest detection of pulpit propheteering! His spurning of principle was for the express purpose of gaining much interest! His only concern for reconciliation was with regard to the profitable balancing of his bank account!
2. His marriage was according to impeccable honor and breeding.

CHRISTIAN: Are you a married man?
BY-ENDS: Yes, and my wife is a very virtuous woman. She was my Lady Feigning's [Pretender's] daughter, and therefore she came from a very honorable family; as a result she has reached a high level of breeding; her deportment is always impeccable before either princes or peasants. It is true that our religion differs in some degree when compared with that more strict variety, but only in two small points.

First, we never strive against the wind and the tide. Second, we are always very zealous in following religion that parades in silver slippers; we love to walk with such sumptuous company, that is when the sun shines and people applaud.

By all appearances, this union was the match of the season in Vanity, a model of cultured matrimony as reflected by English high society.
a. His bride was a virtuous debutante Lady Feigning’s daughter. However, her training made her as much a pretender as was her mother. Hence, her virtue and honor were more contrived than real, more pragmatic than innate, more symbolic than substantial.

b. Their religion was in conformity with their cultured status. Being establishment religion, it was not “of the stricter sort,” that is the nonconformists and Puritans. Rather it adhered to two guiding principles:

(1) Religion must be comfortable, pleasurable, popular.

Kelman comments that By-ends “has, in truth, but one principle, and he is true to it on all occasions - it is to avoid risk and struggle. As for his faith, he evidently puts no confidence in it, for he stakes nothing on it.”

(2) Religion must be ornate, admirable, entertaining.

Kelman further comments: “Here we see Religion masquerading as a dandy - a thing meant for the eye and not the heart. . . . We prefer the honest rags which Christian dropped at the Cross.”

C. Christian and Hopeful Discuss By-ends in Private.

Then Christian stepped a little to one side to his companion Hopeful and commented, “It comes to my mind that this fellow is in fact By-ends of Fair-speech, and if this is true, we have quite a scoundrel here, the like of which is often found in these parts.” So Hopeful suggested, “Then you should ask him to be sure; I would think that he ought not to be ashamed of his name.”

Christian has identified a fatal flaw in all of By-ends’ explanation, that is, as Cheever comments,

the danger of evil motives under the guise of a good cause, or of unholy motives in a holy cause. The motive is every thing; it makes the man. An eye single makes a single-minded man: an eye double makes a double-minded man [Matt. 6:22-24]. . . . We want in all things an eye single for God, for his approbation, for his glory, and this is the precious motive that excluded every other, or keeps every other subordinate, and turns every thing to gold.

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9 John Kelman, The Road, II, p. 11.
10 Ibid.
11 George B. Cheever, Lectures on Bunyan, p. 246.
1. By-ends is recognized by his own confession.
   Both his lifestyle and perverted religious convictions coalesce with the name of a notorious scoundrel who lives in Fair-speech.

2. By-ends is identified as a typical local rogue.
   This region, being close to Vanity, the Hill Lucre, and Doubting Castle, is notorious for such well-heeled villains.

3. By-ends is to be questioned for positive identification.
   He must be measured against the Word of God if he is to qualify for the pilgrim fellowship he has requested.

D. Christian and Hopeful Investigate By-ends in Depth.

The opening comment of Christian concerning By-ends’ apparent esoteric knowledge is perceptively explained by Offor:

What is this something that By-ends knew more than all the world? How to unite heaven and hell how to serve God and mammon - how to be a Christian and a hypocrite at the same time. O the depth of the depravity of the human heart.12

1. By-ends reluctantly owns his nickname.

Hence Christian approached him to make this enquiry.

CHRISTIAN: Sir, you talk as if you knew more than the whole world, and if I am not mistaken, with only half a guess you are easily identified. Is not your name Mr. By-ends of Fair-speech?

BY-ENDS: That is not my name, though it is a nickname that has been attributed to me by those who cannot suffer me; but I must be content to endure this reproach, just as other good men have done when similarly maligned.

CHRISTIAN: But were you ever responsible for a situation where men could have rightly called you by this name?

BY-ENDS: Never, never! The worst circumstance that might have caused some to call me by this name was when I always had the luck in my judgment to jump in a profitable direction, in harmony with the present movement of the times. But if I am criticized for these events, then let me regard them as a blessing rather than bear a load of hatred against my critics.

CHRISTIAN: But I was so sure that you were this man that I had heard about, and to be honest, I fear that his name is more appropriate for you than you might want us to believe.

He too claims to be a martyr, though of a different stripe than that of Faithful. He is more nauseous than noble in his testimony. “This mock humility of unrepentant men,
who forgive their honest accusers and mistake their pillory for their cross, is a habit of mind as irritating to others as it is dangerous to themselves.”

a. His reputation has found him.

He is aware of the unsavory distinction that attaches to his nickname, yet he is unable to disassociate himself from such a slur. No one has seen fit to credit him with a more attractive title.

b. His enquirer probes him.

Christian presses home the thought that usually a nickname is, for very good reason, earned. So why would such an “honorable” gentleman receive such a dishonorable title?

c. His explanation confirms him.

With true aristocratic gall and unblushing charm, By-ends quite dramatically denies any personal justification for his sorry reputation. His only explanation for his success in life is that happy combination of personal skill and the smile of providence. But Christian is not so easily duped with such smooth verbiage, even as was the case when Talkative earlier appeared.

2. By-ends invites himself to join in fellowship.

BY-ENDS: Well, you can imagine what you like; I cannot help that. Though you will find me a reasonably minded companion, that is if you allow me to travel with you.

CHRISTIAN: If you would walk with us, then you must go against wind and tide, which, as I understand it, is contrary to your convictions. You must also welcome religion in its rags as well as when it wears silver slippers, and accompany pilgrims bound in shackles as well as when they walk the streets and are applauded.

BY-ENDS: But you ought not to impose this upon me, nor coerce my faith; rather, respect my liberty and allow me to travel with you.

CHRISTIAN: No, not a step further will you go with us unless you agree with our standards of fellowship.

BY-ENDS: I shall never desert my long-standing principles since they are harmless and profitable.

In the social set of Fair-speech, no doubt By-ends has been used to the praise of his ability in jovial conversation and cultural stimulation. So he entices Christian and Hopeful with the offer of his wit, charm, poise, and sophistication.

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14 II Cor. 1:24.
a. Christian lays down strict ultimatums.

He recalls the most recent exhortation of Evangelist:

You must through many tribulations enter into the Kingdom of Heaven; . . . in every City, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or the other.\textsuperscript{15}

However, the perspective of By-ends is quite the opposite of this.

(1) You must go against wind and tide.

Christians swim against the currents of secularism; they separate themselves from the prevailing lemming-like herd mentality; they resist the turbulent onrush of this world. Bunyan elsewhere writes:

The wind sits always on my face, and the foaming rage of the sea of this world, and the proud and lofty waves thereof, do continually beat upon the sides of the bark of this ship that myself, my cause, and my followers are in; he therefore that will not run hazards, and that is afraid to venture a drowning, let him not set foot into this vessel.\textsuperscript{16}

(2) You must own religion in rags as well as silver slippers.

For the followers of he who had “nowhere to lay his head” (Matt. 8:20), the modern “prosperity gospel” is nothing more than a revival of the religion of Fair-speech. By-ends is but an evangelist for comfortable piety who would gladly fellowship with Paul in prosperity, but not in poverty, hunger, and suffering (Phil. 4:12).

(3) You must accept imprisonment as well as applause.

There are consequences insofar as the reaction of the world to a faithful witness is concerned. There may be spasmodic acclaim of a patronizing and shallow sort. But animated and concerted opposition to genuine pilgrims is inevitable (Ps. 2: 1-3; cf. Acts 4:23-28; John 3:19; I Cor. 4:13). Hence, the terms of discipleship are stringent (Luke 9:57-62; 14:25-35).

b. By-ends resists the rigorous demands of the way.

His commitment to silk and satin religion is too entrenched, though no more so than Christian’s commitment to uncompromising discipleship. By-ends is not perceived to be a weaker brother who must be accommodated, but rather a deluded, nominal religionist.

\textsuperscript{15} Bunyan, Works, III, p. 126.

\textsuperscript{16} Ibid., I, p. 105.
(1) He will not have his liberty infringed.

Of course his liberty is in fact rebellion; he professes his allegiance to Christ while remaining aloof from the claims of Christ. By-ends’ protestation is that same contemporary shibboleth used to justify doubtful Christian behavior.

(2) He will not desert his profitable principles.

This man is intoxicated with materialism and sensuality, that is the maintenance of personal comfort and acclaimed style. Religion is but a garnish that is intended to gild his corrupt soul and contain the inner stench.

(3) He will not yield to true Christian fellowship.

By-ends will walk only according to the terms of fellowship that he determines. Hence, his lack of “love [for] the brethren it gives further indication that he has not “passed out of death into life” (I John 3:14).

E. By-ends Encounters his Own Company.

As Christian and Hopeful determine to press on together, the spurned By-ends is overtaken by a company of three advancing pilgrims; he makes an impressive low bow (Conje) toward them and in turn receives polite bows (Complements) of acknowledgement.

1. Their background, names, and employment.

Now I saw in my dream that Christian and Hopeful moved ahead of By-ends so as to be separate from him; but one of them looked back and noticed three men following after Mr. By-ends. So they caught up with him, and he, having made a very low Conje [bow of address] toward them, received a friendly welcome in return. The names of these men were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all, men that Mr. By-ends had formerly been acquainted with; for in their youth they were all school chums and had been taught by their schoolmaster Mr. Gripe-man, in Love-gain, a market town in Coveting County in the north.17 This schoolmaster taught them the art of acquisition, either by means of violence, cozenage [cheating], flattery, lying, or using the guise [masquerade] of religion;18 and all four of these gentlemen attained such a great degree of the skill of their master that any of them could themselves have maintained a similar school.

Had Christian and Hopeful not separated themselves from By-ends, they would have become needlessly involved with this fellowship of fashionable religious frauds.

18 I Thess. 2:1-6.
a. They are from Love-gain in Coveting County.

The picture broadens to represent the considerable number of pilgrims who pursue the privileges of heaven while maintaining an indulgent life on earth. In The Holy War it is a Mr. Carnal-policy who poses the greatest threat to the reign of Prince Emmanuel in the town of Mansoul.

(1) Mr. Hold-the-World.

While his friends have the same bifocal vision, this pilgrim is a spokesman for the glory of human autonomy, the totality of human material achievement, and the sensual enjoyment of human individuality.

(2) Mr. Money-love.

While his friends have the same mercenary commitment, this pilgrim is a specialist in cut-throat entrepreneurial schemes, investment scams, and personal boasting about his success as a self-made man.

(3) Mr. Save-all.

While his friends have the same miserly spirit, this pilgrim is particularly resistant to all claims for aid, even in situations of extreme need. The suggestion by Wharey and Sharrock that the Arminian belief in a universal atonement is here represented, does not fit the context, particularly the acquisitive instruction that all four received as students from their principal, Mr. Gripeman.

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b. They are all school friends of By-ends.

The regional school for both Fair-speech and Love-gain provided a unified program of worldly education, and most likely for all of Coveting County. This northern area was notorious as a source of rapacious evil (Jer. 4:6; 6:22-23; 10:22; 50:9, 41; 51:48).

c. They were all educated by Mr. Gripe-man.

This master of “clutching,” that is gaining by coercion, cheating, flattery, lying, or religious intimidation, was most adept at teaching his pupils how they also might grasp at and tenaciously hold on to worldly possessions.

2. Their biased introduction to Christian and Hopeful.

Well, as I said, when they had finished greeting one another, Mr. Money-love said to Mr. By-ends, “Who are they who are walking on the road ahead of us?” For Christian and Hopeful were still within view.

BY-ENDS: They are a couple of distant country-men who, according to their own perspective, are going on pilgrimage.

MONEY-LOVE: How unfortunate; why did they not wait so that we might join their good company, for sir, I hope that they and we and you are all going on pilgrimage.

BY-ENDS: Indeed we are, but the men ahead of us are so rigid and so in love with their ideas, and they so lightly value the opinions of others that, be there a man ever so godly, yet if he does not jump with them in all things, they immediately thrust him away from their company.

SAVE-ALL: That is bad. But we read of some that are excessively righteous, and this rigidity of such men constrains them to judge and condemn everyone except themselves. But do tell me, what were these things in which you differed? And how many of them were there?

21 Puritans were charged with being “precisians,” that is morally precise and extremely scrupulous. Eccles. 7:16.
After introductory pleasantries, By-ends explains that the two separatist pilgrims ahead are travelers of quite a different style.

a. Mr. Money-love indicates a shallow ecumenical interest.

Like a good Latitudinarian, he suggests that style, whether it be evangelical, moderate, or liberal, ought not to be a cause of division; rather, their common purpose ought to unite.

b. By-ends describes them as extremist pilgrims.

The chief hindrance to this proposed unity is an unflinching commitment to essential Christian truth, except that this loyalty is vilified as harsh and hair-splitting dogmatism.

(1) They are overly demanding in their standards.

Their understanding of personal holiness is legalistic, too austere, too precise, even sectarian and cultic.

(2) They are overly separatist in their relationships.

Their understanding of corporate fellowship involves intolerance, prohibition, censoriousness, even blind obedience.

c. Mr. Save-all denounces them as judgmental, puritanical.

Not being ignorant of Scripture, yet a stranger to its personal application, he glibly quotes Ecclesiastes 7:16 and alludes to Matthew 7:3-5. However, how conveniently he ignores the teaching of the Word of God concerning covetousness and greed (Eph. 5:5).

3. Their fellowship in condemnation of these puritans.

In this fraternity of fools, the voluble opinions expressed seem to indicate that all four pilgrims have previously been in conflict with biblical Christianity of a more serious sort. Hence, they are quick to respond with condemnation and derision.
a. By-ends is for comfortable religion.

BY-ENDS: Why, according to their headstrong manner, they believe it to be their duty to rush ahead on their journey in all types of weather, while I am for waiting for the right wind and tide. They are for risking all for God, and in an instant I would grasp advantages that secure my life and property. They are for holding on to their beliefs even though all other men oppose them; but I am for religion that is tolerant of the times and not a threat to my safety. They are for religion when it dresses in rags and is regarded as contemptible, but I am for religious company that walks in golden slippers in the sunshine while observers applaud.

God is at his disposal for personal betterment and utilitarian advancement. Hence, the faith of Christian and Hopeful is repudiated because By-ends will only endure:

(1) Sunshine, not storms.

His faith is built upon sand.

(2) Earth, not heaven.

His faith is in “big barns,” not “God’s riches” (Luke 12:16-21).

(3) Flexibility, not faithfulness.

His faith is in relativism, not truth (John 17:15-17).

(4) Riches, not rags.

His faith is in outward form, not heart holiness (Matt. 23:25).

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b. Mr. Hold-the-world is for prosperous religion.

**Hold-the-world:** Yes, and hold it there, my good Mr. By-ends. For my part, I can only count him a fool who, having the liberty to keep what he has, shall be so unwise as to lose it.\(^{23}\) Rather let us be wise as serpents;\(^{24}\) it is best to make hay while the sun shines; you notice how the bee rests all winter long and stirs herself only when it is profitable and pleasurous to do so.

Sometimes God sends rain and sometimes sunshine; if they be so foolish as to go through the first, still let us be content to take the fair weather as our portion.\(^{25}\)

For my part, the religion I like best is that which enjoys the security of God’s good blessings poured out on us. For the thoughtful person it stands to reason that if God has given us the good things of this life, then he would have us continue to enjoy them in this life for his sake.\(^{26}\) Abraham and Solomon grew rich through religion. And Job declares that a good man shall store up gold as dust.\(^{27}\) This being so, he could not be like the men ahead of us as you have described them.

His response is a mishmash of perverted reasoning, worldly proverbs, and twisted Scripture references, that is designed to justify fervent courtship with the world.

(1) His perverted reasoning.

Hold on, at all costs, to what this world offers. But, how are Christian and Hopeful foolish if they lose on earth what they cannot keep to gain in heaven what they cannot lose?

(2) His proverbial quoting.

Learn from the bee and hay reaper. Yes, industrious and prudent labor on earth can bring earthly reward, though not always. But God’s “kingdom and His righteousness” (M att. 6:33) must have unqualified priority over these affairs.

(3) His Scripture twisting.

Yes, do be “wise as serpents,” but also “harmless as doves” (M att. 10:16). Yes, God sends “sometimes rain and sometimes sunshine,” but sovereignly on “the righteous and the unrighteous” (M att. 5:45). Hence poverty and trial are not sure signs of God’s withdrawn blessing.

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\(^{23}\) M att. 16:25.  
\(^{24}\) G en. 3:1; M att. 10:16.  
\(^{25}\) Here is a montage of secular proverb and various emblems.  
\(^{26}\) Acts 14:17; I Tim. 6:17.  
\(^{27}\) A misunderstanding of Job 22:24.
were materially prosperous, but not through the instrumentality of religion. Nor were they always happy on account of this abundance. Yes, in Job 22:24 (KJV) we read of Eliphaz’s suggestion that Job will become wealthy again if he repents of implied iniquity, but not that God declares that all good men will gain wealth. This was in fact the comment of a thoughtless and judgmental “friend.”

c. Mr. Save-all is for synthetic religion.

SAVE-ALL: I think that we are all agreed about this matter, and therefore no more needs to be said about it.

To use Bunyan’s terminology, he is but another temporizing latitudinarian. He is a man that hath no God but his belly, nor any religion but that by which his belly [carnal sense] is worshipped. His religion is always, like the times, turning this way and that way, like the cock on the steeple; neither hath he any conscience but a benumbed and seared one, and is next door to a downright atheist.  

d. Mr. Money-love is for reasonable religion.

MONEY-LOVE: As you say, nothing more needs to be said at this point; for he who believes neither Scripture nor reason, and you see that we have both of these witnesses in our support, does not appreciate his own liberty or care for his own safety.

While he claims to support both Scripture and reason, yet the Word of God is ruthlessly subordinated to a rational and sinful frame of mind that is motivated by self-advancement, rather than righteousness (Rom. 1:18-25), and euphemistically described as “liberty.”

F. By-ends Stimulates his Company of Fools.

While this discourse amongst “blind followers of the blind” (Matt. 15:14) is intended to be diversionary “from things that are bad,” it might have been better for this band to have been seduced by more overt carnal evil. The conversation that follows would seem to be far more spiritually incapacitating. These hypothetical case studies once again reflect Bunyan’s acute observation of both pastoral and lay examples of religious huckstery and simony (cf. Acts 8:18).

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1. By-ends propounds a covetous minister or tradesman.

BY-ENDS: My brothers, as you can see, we are all going on pilgrimage, so to divert our attention from things that are bad, do allow me to propose to you this question. Suppose a man, who is a minister of religion or a tradesman or someone else, should have a possible promotion come to his attention by means of which he could obtain the good blessings of this life; yet he can only gain this advantage through appearing very zealous in certain points of religion that he had previously neglected; should he not use this religious means so as to attain his end, while remaining a perfectly honest man?

In The Plain Man’s Pathway to Heaven by Arthur Dent, one of two books which Bunyan’s first wife shared with her new husband, covetousness in England is lamented as follows:

[I]f covetousness, and the love of money, be the root of all evil, then it is the root of idolatry, the root of murder, the root of theft, the root of lying, the root of swearing, the root of simony, the root of bribery, the root of usury, the root of lawing, the root of all contentions in the church, and the root of all brabbling and bawling in the commonwealth. Moreover, it spreadeth far and near; it dwelleth in every house, in every town, in every city; it pryeth into every corner, it creepeth into every heart, annoyeth our physicians, it infecteth our divines, it choketh our lawyers, it woundeth our farmers, it baneth our gentlemen, it murdereth our tradesmen, it bewitcheth our merchants, it stingeth our mariners.

A minister uses religion for secular gain.

The suppression of nonconformity by the Church of England during Bunyan’s imprisonment meant that the obtaining of a paid pastoral appointment, or “preferment,” rested in the power and pleasure of a bishop, and flexible conformity with his doctrinal convictions.

A tradesman uses religion for secular gain.

In The Life and Death of Mr. Badman, Mr. Badman’s scheming is described as follows.

To pursue his [pecuniary] ends the better, he began now to study to please all men, and to suit himself to any company; he could now be as they, say as they, . . . when he perceived that by so doing he might either make them his customers or creditors for his commodities . . . . With honest men . . . he would be as they, talk as they, seem to be sober as they, talk of justice and religion as they. . . . Among those that were bad, then he would be as they. If they railed on religion, so could he.

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29 Ibid., § 15, p. 7.
30 Arthur Dent, The Plain Man’s Pathway to Heaven, p. 58.
31 Bunyan, Works, III, p. 626.
c. A bad end and a bad means establish an honest man.

The end here is bad because, contrary to Matthew 6:33, the goal of both men is the attainment of worldly success. The means here are bad because, contrary to Matthew 5:8, a lifestyle of duplicity is employed. Hence, the association of an “honest man” with such thinking is total delusion. An honest man uses good means to achieve a good end.

2. Mr. Money-love propounds an ambitious minister or tradesman.

How do these four self-centered hedonists differ from the citizens of Vanity? Essentially they are the same, though here the distinguishing characteristic is a large veil of religion.

a. A minister seeks a more prosperous church for personal gain.

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**MONEY-LOVE:** I understand the substance of your question, and with the ready permission of these gentlemen, I will attempt to provide an answer. First let us focus on the instance of the minister of religion. Suppose a pastor, a reputable man, in charge of a parish that provides a very small benefice [meager financial support], yet has his eye set on a more prestigious and materially prosperous pastoral opportunity; and suppose his prospects of gaining this advancement are improved if he becomes more studious, if he preaches more frequently and earnestly, and if he adjusts some of his principles to suit the temper of this larger congregation, then for my part I see no reason why a man ought not to pursue this course, provided he receives a call. Yes, and there are other reasons besides these why he should seek this advance in his career, provided he is an honest man. Here are some of them.

1. His desire for a more prosperous parish is lawful, and this beyond contradiction, because it is providence that has set this opportunity before him; so let him pursue it with all of his might without questioning his conscience.\(^{32}\)

2. Besides, his desire for that parish causes him to be more studious, a more earnest preacher, and so forth, with the result that he becomes a better man. Yes, he is able to improve his person and gifts, and this is certainly according to the mind of God.

3. Now as for his complying with the mood of his people, at the expense of his own principles, so as to serve them, this indicates:
   a. He has a self-denying temperament.
   b. He has a sweet and winning deportment.
   c. He is well qualified for the pastoral office.

4. I conclude then that a pastor who exchanges a small for a larger parish should not be judged as covetous in so doing, but rather, on account of his determination to improve himself, should be esteemed as one who pursues his call, and especially the opportunity at hand, to do good.

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\(^{32}\) A misuse of I Cor. 10:25-27.
This “reshaping” portrays an ambitious denominational pastor. By playing his hand carefully in church politics, both local and national, by conforming to the doctrinal status quo, by moderating his stance on controversial issues, he positions himself for promotion to a more prestigious pulpit. However, Bunyan comments:

Covetousness makes a minister smell frowish [odorous, musty], and look more like a greedy dog, than an apostle of Jesus Christ. . . . They [the apostles] coveted no man’s silver or gold, or apparel. They lived like lillies in the world, and did send forth their scent as Lebanon. 33

(1) He adjusts his preaching to gain acceptance.

His pulpit ministry is animated, yet for the purpose of commending himself rather than the truth of God (II Cor. 2:17; 10:12, 18).

(2) He adjusts his principles to gain acceptance.

His spirit is more that of the court prophets of King Jehoshaphat, not that of the incorruptible Micaiah (I Kings 22:1-14). He can be bought for a price; he can be persuaded to flex his plastic principles when advancement dawns.

(3) He remains honest and worthy of a distinguished call.

This inverted morality or immorality can call black to be white, bitter to be sweet, dishonor to be honor (Isa. 5:20-21). There are no bounds to the religious natural man’s capacity for rationalizing his perverse behavior. What is the rationale here?

(a) Because he follows the opening of providence.

But this is to falsely indict God for the sake of our own devious ambitions and machinations, in much the same way that today the Holy Spirit is credited as the author of all sorts of unholy behavior.

(b) Because his zeal makes him a better preacher.

But his zeal makes him no more honorable than does the zeal of a thief or clever criminal. Besides, whatever his zeal may be, his preaching is compromised to begin with.

(c) Because he sacrifices his principles to serve people.

This brazen subterfuge, this telling of a great untruth for the purpose of gaining ready belief, ought to have mortally choked Mr. Money-love on the spot. Yet he only adds further embellishment to his fraudulent claim.

33 Bunyan, Works, III, p. 473.
1) He is selfless in ministry.

2) He is sweet-tempered in ministry.

3) He is suitable for ministry.

(d) Because he pursues his calling to do good.

The denial of covetousness may indicate a soul almost, but not altogether, seared with sin. Some remnant of sensitivity appears to remain. On the other hand, he may be reflecting the most common criticism he faces in his daily life from the godless of this world who at least do not pretend to be religious.
b. A tradesman becomes religious to gain personal prosperity.

And now to the second instance in your question concerning the tradesman you mentioned. Suppose such a person in his business has low profitability, but by becoming religious he may upgrade his opportunities for increased revenue, such as by marrying a rich wife, or something similar, and as a result far more customers come to his shop; for my part I see no reason why this course may not be pursued. And why is this so?

1. It is virtuous to become religious, by whatever means a man may use.

2. It is not unlawful to marry a rich wife, and by this means increase trade profitability.

3. Besides, the man who gets these advantages by becoming religious, obtains that which is good through a good means so that he himself becomes good; as a result a good wife is obtained, and good customers, and good profit, and all of these through becoming religious, which in itself is good. Therefore to become religious to get all of these is a good and profitable pursuit.

When Mrs. Badman conspires to gain wealth, he determines to marry a particular lady of means. A cunning companion gives him the following advice.

Since she is religious, you must pretend to be so likewise, and that for some time before you go to her. Mark therefore whither she goes daily to hear, and do you go thither also; but there you must be sure to behave yourself soberly, and make as if you liked the Word wonderful well. . . . Then go to her, and first talk of how sorry you are for your sins, and show great love to the religion she is of, still speaking well of her preachers and of her godly acquaintance, bewailing your hard hap that it was not your lot to be acquainted with her and her fellow-professors sooner; and this is the way to get her. Also you must write down sermons, talk of scriptures, and protest that you came a-wooing to her, only because she is godly, and because you should count it your greatest happiness if you might but have such a one. As for her money, slight it.

So Mr. Money-love proposes a similar scheme and attempts to justify the integrity of his method.

(1) To pursue religion is virtuous by whatever means.

This man is governed by amoral pragmatism and religious pluralism, not pursuit of the truth.

(2) To pursue a profitable wife or business is lawful.

This man is governed by self-aggrandizement that is prepared to demean others.

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34 Ibid., pp. 618-619.
(3) To pursue good things is to justify religious means.

This man finds religion gainful, that is productive of improvement that is good. But again, holy means are inconsequential. Is a man good simply because he owns a good house or good automobile?

3. This fools’ fellowship applauds its good foolishness.

This answer offered by Mr. Money-love in response to Mr. By-ends’ question was loudly applauded by them all. Therefore they concluded that the whole answer was most wholesome and worthwhile. And because they were convinced that no one could possibly contradict this argumentation, and because Christian and Hopeful were still within calling distance, they gladly agreed to challenge them with the question as soon as they were able to overtake them, and especially because of the opposition that Mr. By-ends had earlier faced.

So they called ahead to them, and Christian and Hopeful stopped and waited until the party of four had caught up. But the challengers concluded that rather than Mr. By-ends, it would be preferable for old Mr. Hold-the-world to propose the question to the two pilgrims; the reason for this was that any reply to him would be without any remaining heated feelings that had been kindled between Mr. By-ends and them at their earlier encounter. So they approached each other and after a short greeting, Mr. Hold-the-world proposed the question to Christian and his companion. Then he requested that they answer it, that is if they could possibly do so.

Like a drunken fraternity of noisy revelers that is self-congratulatory concerning its soul-deadening intoxication, so this band of babblers, in love with its babbling, is nothing more than a circle of back-scratchers.

a. They applaud Mr. Money-love’s opinion.

He has reinforced their preference for darkness over light (John 3:19). He has extinguished any vestige of tenderness of conscience.

b. They assess Mr. Money-love’s opinion as invincible.

He has made the darkness to appear more brilliant than ever, more blinding than ever! (Matt. 6:23).

c. They agree to challenge Christian and Hopeful.

Gleefully anticipating a rout with their convincing arguments, they agree to confront Christian and Hopeful. So they hail the two separatists ahead of them.

(1) By-ends is to be vindicated.

With staunch old school camaraderie, there is determination to defend By-ends who appears to be still licking his wounds of recent rejection.

(2) Mr. Hold-the-world is to debate.

In contrast with By-ends hot temperament, Mr. Hold-the-world, having a cool head, is nominated as the more suitable spokesman.

G. Christian Refutes his Opponents.

Grasping the nettle firmly, he crushes the offending thorns of Mr. Hold-the-world’s proposal concerning a money-grubbing pastor or businessman. With relentless biblical logic and forceful rebuke, he shuts the mouths of “those who contradict sound doctrine” (Tit. 1:9). He regards this as a time for strong verbal chastisement, prophetic rebuke, not tepid advice.

1. Mr. Hold-the-world’s proposition is answered in summary.

CHRISTIAN: Even a babe in religion could answer ten thousand questions of this type. For according to John 6:26-27, it is certainly unlawful to follow Christ for bread. Then how much more abominable it is to turn He and religion into a stalking horse [a fake cover and decoy] for the purpose of obtaining and enjoying the world. The only ones who are of this opinion are the heathen, hypocrites, devils, and witches.

He is astonished at the great foolishness that has been set forth under the guise of a council of opinion. But undeterred, he assails these enemies of righteousness with devastating effect.

a. Jesus Christ is not to be bartered for bread.

He is not a blessing provider, an entertaining performer, a prosperity agent, a meal ticket (John 6:26-27).

b. Jesus Christ is not for the laundering of our worldliness.

He is not a “stalking horse,” that is a respectable cover for worldly intentions in much the same way that a hunter hides behind his horse to conceal his real intention of seeking game.
c. Jesus Christ is not to be a cover for religious fraud.

He is opposed to the duplicity of the heathen, hypocrites, Devils, and Witches, and is not in collusion with them.

2. Mr. Hold-the-world’s prosperity doctrine is answered in detail.

1. The heathen, for when Hamor and Shechem had a desire for the daughter and cattle of Jacob, and they realized that there was no way for these to be obtained except by becoming circumcised, then they addressed their companions: “If every male among us agrees to be circumcised even as they are also circumcised, shall not their cattle and possessions and every beast of theirs become ours?” The daughters and cattle of Jacob were that which they plotted to obtain, so that their religious profession became the charade they used to obtain what they coveted. Read the whole story in Genesis 34:20-23.

2. The hypocritical Pharisees were also of this religion; their long prayers were but a pretense used to convey a pious intent, while in reality they were defrauding widows of their houses. For this reason their judgment from God will be greater damnation. Read about it in Luke 20:46-47.

3. Judas the devil was also of this religion since he worshiped the disciples’ money chest and coveted its contents; but he was lost, cast away, and the very son of perdition. 36

4. Simon the witch [sorcerer] was of this religion as well, for he coveted the Holy Spirit so that by this means he might obtain money; and his sentence from Peter’s mouth was according to Acts 8:19-22.

5. Neither does it escape my mind that a man who will take up religion to profit from the world, will also throw away that same religion to suit the world; in the same way Judas became religious because of his worldly designs; then he was willing to sell his religion and his Master for the same reason. Therefore to answer the question positively as I perceive that you have done is heathenish, hypocritical, and devilish, and your reward will be according to your works.

So often, as here, the opposition of the world involves perversion of Scripture rather than simply ignorance of it. However, Christian does not flinch from the bold declaration of the truth of God in the face of such blatant misrepresentation. Rather, he proves that there is a certain clarity, force, and inherent vindication in the Word of God that shines forth when it is plainly set forth. He forcibly presses home from the Bible the fact that the doctrine of By-ends is indeed the doctrine of “the Heathens, Hypocrites, Devils and Witches.”

a. Hamor and Shechem used religion for personal gain.

They so coveted the daughters and property of Jacob that they were willing to submit to the rite of circumcision as a required condition; they had no interest in circumcised hearts before God (Gen. 34:1-24). However, like Mr. Badman, they suffered God’s judgment as a consequence (Gen. 34:25-29).

b. The Pharisees used religion for personal gain.

Along with the Scribes who belonged to that strict Jewish party, they were zealous in outward form while being inwardly corrupt and devious. They used their office to obtain the property of widows through religious seduction and sanctimonious style. They knew how to gently coerce widows into deeding their real estate to the Temple, and thus themselves (Mark 2:16; Luke 20:46-47).

c. Judas the Devil used religion for personal gain.

He feigned true discipleship in the intimate presence of Jesus Christ while secretly plotting to rob the common purse of the inner circle of the Son of God’s first followers. His outward “do-goodism” was but a charade for inner “do-badism” (John 12:4-6).

d. Simon the Sorcerer used religion for personal gain.

He attempted to make merchandise of the Holy Spirit (Acts 8:14-24). The prospects for a profitable “signs and wonders” ministry seemed limitless. He could envisage a great commercial enterprise developing on account of his marketing expertise, even franchises extending down through the centuries!

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37 Bunyan, Works, III, p. 620.
e. These mammonists expend religion for personal gain.

Judas took up the religion of Christ for worldly advantage only to further this ambition by selling his Master for a paltry price (Matt. 26:14-16). Similarly, pastor or tradesman who uses religion for personal profit will just as easily jettison religion for personal profit.

3. The staggering opponents are speechless with dismay.

Then they stood staring at one another without knowing what to say in reply to Christian. Hopeful fully approved of the soundness of Christian’s answer, so that there was a great silence amongst them. Mr. By-ends and his companions staggered in the face of such a response, and purposely lagged behind so that Christian and Hopeful might easily get ahead of them. Then Christian commented to his fellow pilgrim, “If these men cannot stand before the sentence of mere men, what will they do when confronted with the sentence of God? And if they are speechless when dealt with by vessels of clay, what will they do when they are rebuked by the flames of devouring fire?”

How loud-mouthed and voluble were these near kin of Talkative. But now their deceitful babble has been abruptly stopped; their vain and boastful chatter has been replaced by silence born of total disarmament; their pallid looks betray shameful conviction. Christian has faithfully “silenced the mouths of empty, proud talkers” (Isa. 52:15; Rom. 3:19; Tit. 1:10-11).

a. Hopeful commends Christian for his sound answer.

The vindication of truth delights his heart, as does the vanquishing of false doctrine and the silencing of gainsayers. Christian has wielded his sword well.

b. Christian warns of God’s greater rebuke.

This recent upbraiding by a mere man, so obviously unpleasant, pales before the terrifying prospect of God’s condemnation in the future.

c. Christian warns of God’s greater judgment.

This recent and sudden vocal paralysis, so obviously an expression of dismay, pales before the agonizing response that shall come from those cast into the lake of fire (Rev. 20:10-15).

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38 Job 40:3-5; Rom. 3:19; Tit. 1:10-11.