



John Bunyan

天路歷程

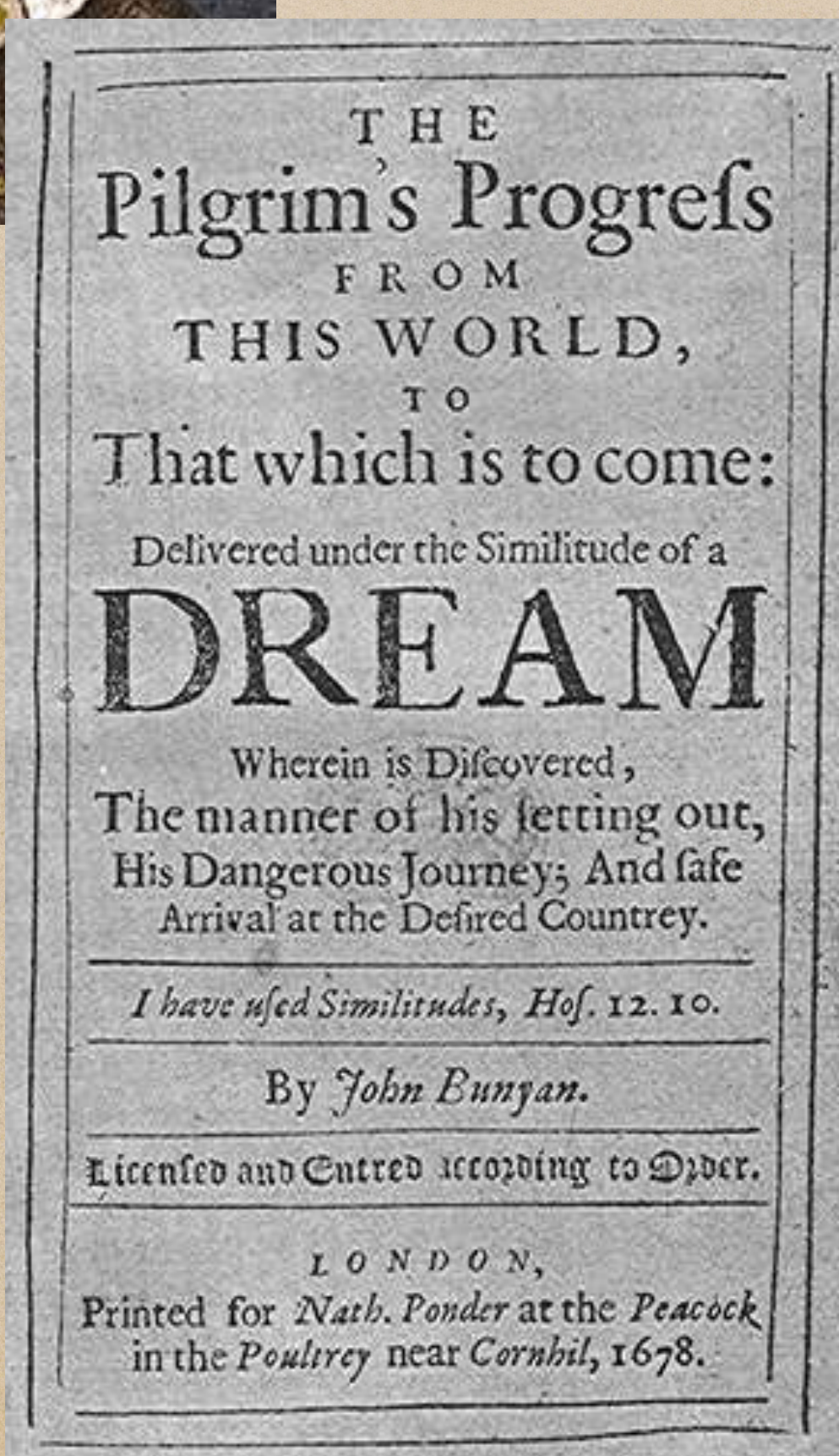
導讀與曉諭



RLBL XXIII
by Joyo



序曲



約翰·班揚 (John Bunyan, 1628-88; 又譯 本仁約翰) 的《天路歷程》 (*The Pilgrim's Progress: This World to That Which Is to Come*) 構思與寫作時間落於其入獄期間 (1661-1672年; 1675年)，尤其是1675年第二次入獄的六個月期間。《天路歷程》在1678年正式出版(Part I)、1684年 Part II，最早合訂本出版於1728年後，已成為英國文學史上相當膾炙人口的經典名著之一，出版逾一百多種語言，也成為信徒閱讀聖經的重要伴讀作品。

John Bunyan 生平簡述：

- 出生於英國貝德福郡的埃爾斯托(Elstow, Bedfordshire)。年少跟隨補鍋匠(tinker)的父親四處謀生。約翰受第一任妻子育有四子，並受妻子維影響而渴慕信仰，後來信主並跟隨牧師約翰吉福德(John Gifford)的栽培開始在教會證道。隨後約翰妻子病逝並再婚。當時的英國因著國王和議會長達數十年的緊張關係，導致內戰社會動盪，人民失去了宗教信仰自由。1660 年底查理二世復位偏袒英國國教，約翰班揚因不屬於英國國教，在一次秘密地點聚會講道而首次被捕入獄十二年。
- 大部分入獄時間都用於閱讀和寫作來替第二任妻兒謀取生活費。影響後世之著名著作幾乎都完成於獄中。此文學屬靈的鉅著《天路歷程》(The Pilgrim's Progress)以約翰本人的夢境來描述書中主角「天路客」(pilgrim)的覺悟與堅持，此正是反映約翰信主過程中內心的掙扎、反省、信靠與感恩。約翰一生共計完成六十本書，「以其獨特的文學風格，幫助世人明白基督信仰的真義，留給後代基督徒無價的屬靈遺產，是個偉大的基督教思想家」。他對歷代基督徒的啟發厥攻至偉。

GoodTV 紀錄影片

https://www.goodtv.tv/vod/?prog_id=955&vid=26422

- 《天路歷程》主角原名無恩（Graceless），信主後稱名為基督徒(Christian)。
- 人的信仰，關係著人生使命和生命態度。就基督徒而言，在這世上皆是過客，每個人本來都應該是追求永生的「天路客」朝聖者。「天國」是努力始進得去的，人生有太多的誘惑與阻難，講「因信稱義」也要求「有行為的信心」，必須朝著標竿努力向前，無法遁世與規避。
- Christian渴望「全家都得救」，離開他們所住的「毀滅城」（City of Destruction），這城就像聖經的「所多瑪」一樣終將毀滅。他突然領悟而憂心質問自己“What shall I do to be saved?”，他被罪惡的重擔包袱壓得喘不過氣，幸賴手中聖經及有一名傳道者（Evangelist）告訴他：只有到耶穌的十架下，這重擔才可卸解。無奈家人與鄉民都不聽信甚至擲擄。
- 他該「從那城出來，免得與她一同有罪，受她所受的災殃」（啟18:4）。基督徒多次懇求家人同行無效，終於自己背著重擔、塞著雙耳，使命奔跑邊吶喊：“Life! Life! eternal life!”，他要塞耳專心致志，免得有牽絆與質疑聲音而回頭，吶喊是告訴人他離開的原因，是要到耶穌那裡得生命（約6:40）；並且「也當這樣跑，好叫你們得獎賞」（林前9:24）。
- 然而，此路艱辛，有誘惑、有險峻，且先要進窄門，走小路：「你們要進窄門。因為引到滅亡，那門是寬的，路是大的，進去的人也多；引到永生，那門是窄的，路是小的，找著的人也少」（太7:13-14）。更何況人生在罪中，活在罪中，雖然受盡罪的折磨，卻捨不得罪中之樂。

耶穌 對天國的譬喻

- 「你們要進窄門。因為引到滅亡，那門是寬的，路是大的，進去的人也多；引到永生，那門是窄的，路是小的，找著的人也少」（馬太7: 13-14）。
- 有一個人問他[耶穌]說：「主啊，得救的人少嗎？」
耶穌對眾人說：「你們要努力進窄門。我告訴你們，將來有許多人想要進去，卻是不能。(路加13: 23-24) 「只是有在後的，將要在前；有在前的，將要在後。」(路加13: 30)

天路歷程



中文查經選用版本

第一部：描寫一位弟兄從聖經中得到啟示，認罪悔改，逃離「毀滅之城」，接受十字架的救恩而成為「基督徒」。他奔走天路，歷盡千難萬險，最終到達美妙天城。

第二部：是續篇，描述「基督徒」的妻子決志信主後，帶著孩子走出毀滅城，走上天路，戰勝各種誘惑與危險，培育出敬虔後裔，建立起基督化家庭，使美好的信仰得以傳承。

PART I

THE FIRST STAGE.

Author's **Apology** for his Book - Christian's deplorable condition - Evangelist directs him - Obstinate and Pliable - Slough of Despond - Worldly Wiseman - Mount Sinai - Conversation with Evangelist

THE SECOND STAGE.

The Gate - conversation with Good-Will - the Interpreter's House - Christian entertained - the sights there shown him

THE THIRD STAGE.

Loses his burden at the Cross - Simple, Sloth, Presumption, Formalist, Hypocrisy - hill Difficulty - the Arbor - misses his roll - the palace Beautiful - the lions - talk with Discretion, Piety, Prudence, and Charity - wonders shown to Christian - he is armed

THE FOURTH STAGE.

Valley of Humiliation - conflict with Apollyon - **Valley of the Shadow of Death** - Giants Pope and Pagan

THE FIFTH STAGE.

Discourse with Faithful - Talkative and Faithful - Talkative's character

THE SIXTH STAGE.

Evangelist overtakes Christian and Faithful - Vanity Fair - the Pilgrims brought to trial - Faithful's martyrdom

THE SEVENTH STAGE.

Christian and Hopeful - By-ends and his companions - plain of Ease - Lucre-hill - Demas - the River of Life - Vain - Confidence - Giant Despair - the Pilgrims beaten - the Dungeon - the Key of Promise

THE EIGHTH STAGE.

The Delectable Mountains - entertained by the Shepherds - a by-way to Hell

THE NINTH STAGE.

Christian and Hopeful meet Ignorance - Turn-away - Little-Faith - the Flatterer - the net - chastised by a Shining One - Atheist - Enchanted Ground - Hopeful's account of his conversion - discourse of Christian and Ignorance

THE TENTH STAGE.

Talk of Christian and Hopeful - Temporary - the backslider - the land of Beulah - Christian and Hopeful pass the River - welcome to the Celestial city

Conclusion of Part First

PART II

Part 2. Original - not yet modernised

THE FIRST STAGE.

Author's **Apology** for the Second Part - Christiana and Mercy - Slough of Despond - knocking at the gate - the Dog - talk between the Pilgrims

THE SECOND STAGE.

The Devil's garden - two ill-favoured ones assault them - the Reliever - entertainment at the Interpreter's house - the Significant Rooms - Christiana and Mercy's experience

THE THIRD STAGE.

Accompanied by Great-Heart - the Cross - justified by Christ - Sloth and his companions hung - the hill Difficulty - the Arbor

THE FOURTH STAGE.

The Lions - Giant Grim slain by Great-Heart - the Pilgrims entertained - the children catechized by Prudence - Mr. Brisk - Matthew sick - the remedy - sights shown the Pilgrims

THE FIFTH STAGE.

Valley of Humiliation - Valley of the Shadow of Death - Giant Maul slain

THE SIXTH STAGE.

Discourse with Old Honest - character and history of Mr. Fearing - Mr. Self-will and some professors - Gaius' house - conversation - the supper - Old Honest and Great-Heart's riddles and discourse - Giant Slay-good killed - Mr. Feeble-mind's history - Mr. Ready-to-halt - Vanity Fair - Mr. Mnason's house - cheering entertainment and converse - a Monster

THE SEVENTH STAGE.

Hill Lucre - River of Life - Giant Despair killed - the Delectable Mountains - entertainment by the Shepherds

THE EIGHTH STAGE.

Valiant-for-Truth's-Victory - his talk with Great-Heart - the Enchanted Ground - Heedless and Too-bold - Mr. Stand-fast - Madam Bubble's temptations - the land of Beulah - Christiana summoned - her parting addresses - she passes the River - she is followed by Ready-to-halt, Feeble-mind, Despondency and his daughter, Honest, Valiant, Steadfast - Author's Farewell

“Apology”

或作Apologia，Apologue是文學上的特別名詞，與致歉或聲辯無關，是說明寓意故事的主旨，頗似彌爾敦（John Milton）等人，在史詩前，所作的Argument（散文說明）。不過，本仁反其道而行之，是在散文的故事前，用詩體寫出序言；在故事後，用詩體作結語。英國文學中，還未見有先例，可見著者的立意，新穎而深遠。

資料來源：于中旻，「讀書樂：直奔永恆」，2006年12月。

<https://www.ebaomonthly.com/ebao/readebao.php?a=20061230>

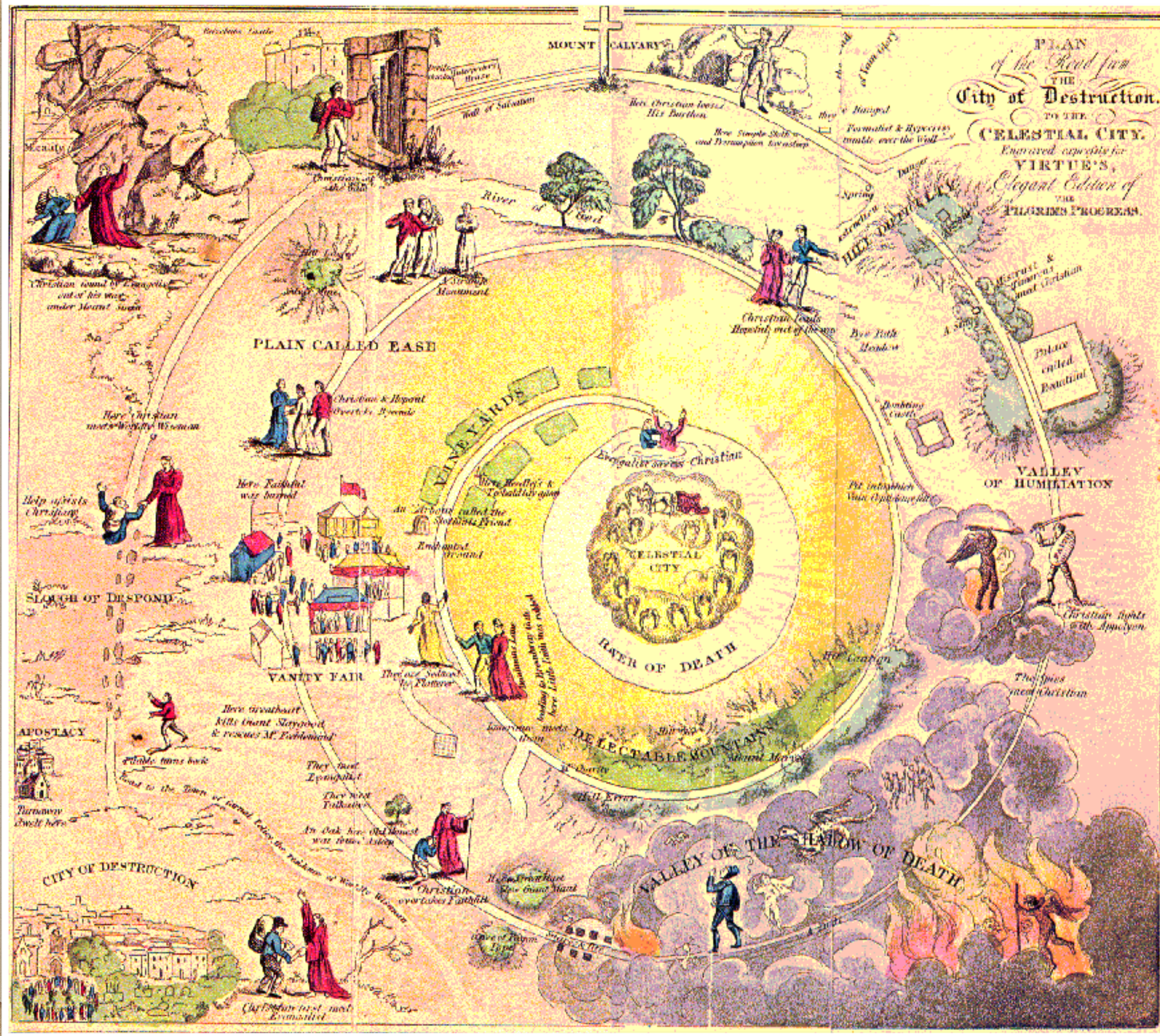
The Pilgrim's Progress: Journey map



PENGUIN  CLASSICS

JOHN BUNYAN

The Pilgrim's Progress



PLAN
of the Road from
THE
City of Destruction.
TO THE
CELESTIAL CITY.
Engraved especially for
VIRTUE'S,
Elegant Edition of
THE
FLUORIS PROGRAM.

MOUNT CALVARY

PLAIN CALLED EASE

VANITY FAIR

APOSTASY

CITY OF DESTRUCTION

CELESTIAL CITY

RIVER OF DEATH

DELECTABLE MOUNTAIN

VALLEY OF THE SHADOW OF DEATH

VALLEY OF HUMILIATION

PLAN

CELESTIAL CITY

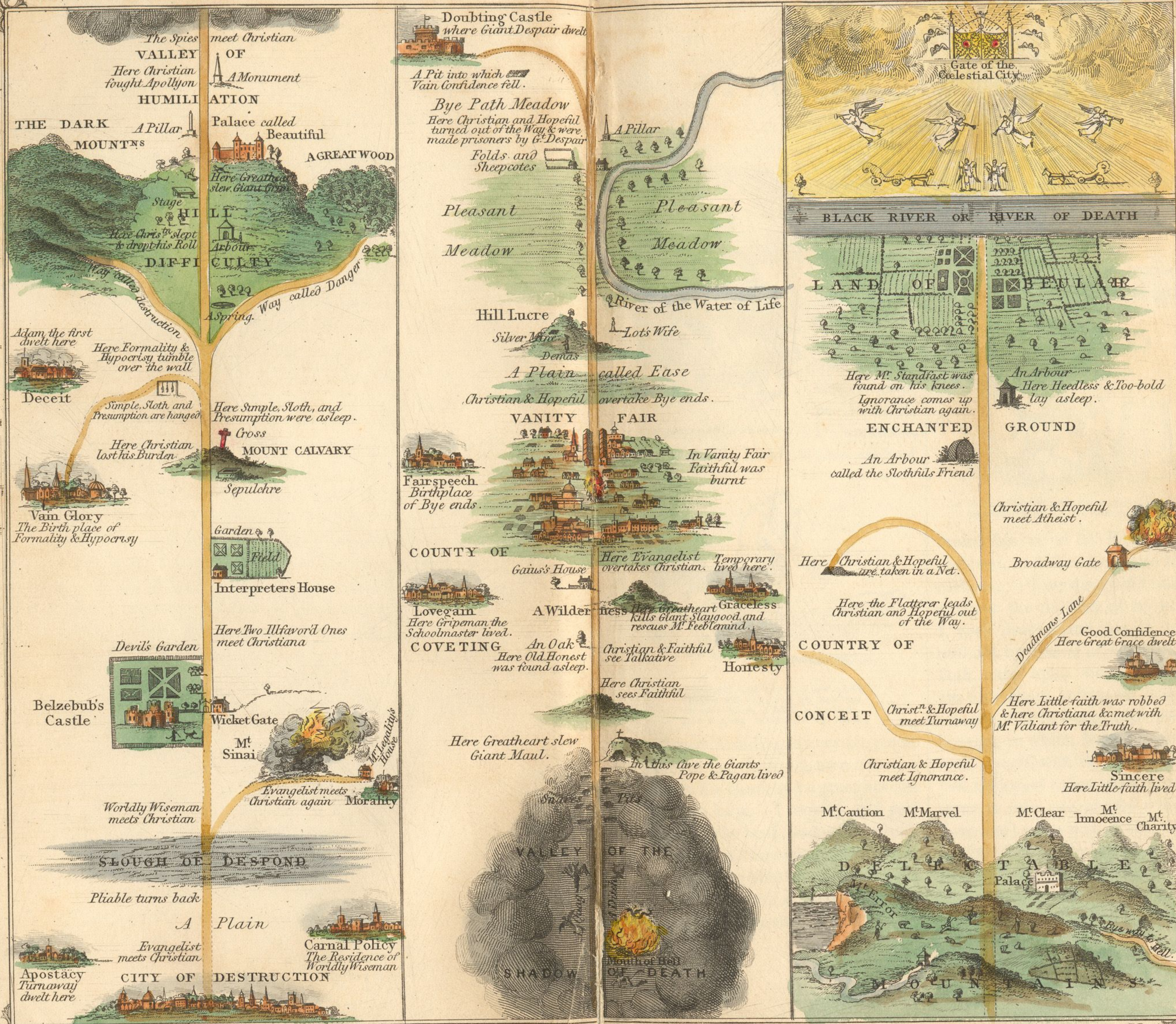
Engraved especially for
VIRTUE'S,
Elegant Edition of
THE
FLUORIS PROGRAM.

THE PILGRIMS PROGRESS



Or Christian's journey from the City of Destruction in this **WORLD** to the **CELESTIAL CITY** in the **WORLD** that is to come.

Published September 2007 by J. Polity Press, Cambridge University Press, Cambridge, UK



The Pilgrim's Progress：英國現代軼聞與魅力



英國柴契爾夫人的遺囑：
喪禮中的 指定經文與詩歌禮讚

The Pilgrim's Progress : 英國現代軼聞與魅力



Lady Thatcher, she specified that **the British Prime Minister** at the time of her death – should read a lesson from the Gospels.

Her choice of reading was John 14.1, which says: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you.

“I go to prepare a place for you.”

Margaret Thatcher, ‘Iron Lady’ Who Set Britain on New Course, Dies at 87. (1925-2013)

David Cameron to read a lesson at Margaret Thatcher's funeral

- David Cameron is to do a reading at the funeral this week of Baroness Thatcher, it has emerged.
- Margaret Thatcher left instructions that the serving Prime Minister should give a reading at her funeral.
- David Cameron is expected to deliver a lesson from the Gospels at St Paul's Cathedral on Wednesday. According to the Daily Telegraph, she insisted that the Prime Minister at the time of her death should read from **John 14.1**.
- The divisive former Prime Minister, who was said to have known hundreds of hymns by heart and to have keenly watched Songs of Praise in her final years, made meticulous plans for her farewell service, beginning preparations around eight years ago.
- Among the choice of hymns is the patriotic *I Vow to Thee, My Country*, John Bunyan's *To Be a Pilgrim* and *Love Divine, All Loves Excelling*.

約翰福音 14:1-4

- ◆ [耶穌說]:你們心裡不要憂愁；你們信神，也當信我。在我父的家裏有許多住處；若是沒有，我早就已告訴你們了。我去原是為你們預備地方去。我若去為你們預備了地方，就必再來接你們到我那裏去，我在哪裏，叫你們也在那裏。我往哪裏去，你們知道；那條路，你們也知道。

To Be a Pilgrim (Bunyan's Hymn)

- "To be a Pilgrim" (also commonly known as "**He who would Valiant be**") is the only hymn John Bunyan is credited with writing but is permanently associated with him. It first appeared in Part 2 of Pilgrim's Progress, written in 1684.
- The hymn recalls the words of *Hebrews 11:13*: "...and confessed that they were strangers and pilgrims on the earth." [這些人都是存著信心死的，並沒有得著所應許的；卻從遠處望見，且歡喜迎接，又承認自己在世上是客旅，是寄居的。]
- The words were modified extensively by Percy Dearmer for the 1906 The English Hymnal. At the same time it was given a new tune by British composer Ralph Vaughan Williams using the traditional Sussex melody "Monk's Gate". The hymn has also been sung to the melody "Moab" (John Roberts, 1870) and "St. Dunstons" (Charles W. Douglas, 1917).

The Funeral of Baroness Thatcher To Be a Pilgrim John Bunyan arr Ralph Vaughan Williams

<https://www.youtube.com/watch?v=5aOotPIBWU&feature=share>

義人必因信得生

- 只是義人必因信得生。他若退後，我心裏就不喜歡他。我們卻不是退後入沈淪的那等人，乃是有信心以致靈魂得救的人。（希伯來書10:38-39）
- 信就是所望之事的實底，是未見之事的確據。（信心是對盼望的事有把握；對還沒看見的有很確定）（希伯來書11:1）
- 但我們既有信心，正如經上記著說：「我因信，所以如此說。」我們也信，所以也說話。.....所以，我們不要喪膽。....原來我們不是顧念所見的，乃是顧念所不見的；因為所見的是暫時的。所不見得是永遠的。
（哥前4:13-18）



He Who Would Valiant Be

[Verse 1]

He who would valiant be 'gainst all disaster
Let him in constancy follow the Master
There's no discouragement shall make him once relent
His first avowed intent to be a pilgrim

[Verse 2]

Who so beset him round with dismal stories
Do but themselves confound - his strength the more is
No foes shall stay his might; though he with giants fight
He will make good his right to be a pilgrim

[Verse 3]

Since, Lord, Thou dost defend us with Thy Spirit
We know we at the end, shall life inherit
Then fancies flee away! I'll fear not what men say
I'll labor night and day to be a pilgrim

<https://www.youtube.com/watch?v=9YraYRIkj6Y>

<https://www.youtube.com/watch?v=5yHJMPw8RHU>

剛毅信徒歌 (He Who Would Valiant Be)

勇敢剛毅信徒
面對大患難
一心跟從上主
堅決不喪膽

沒有障礙之物
能使膽怯灰心
信徒堅持初志
行主之路程

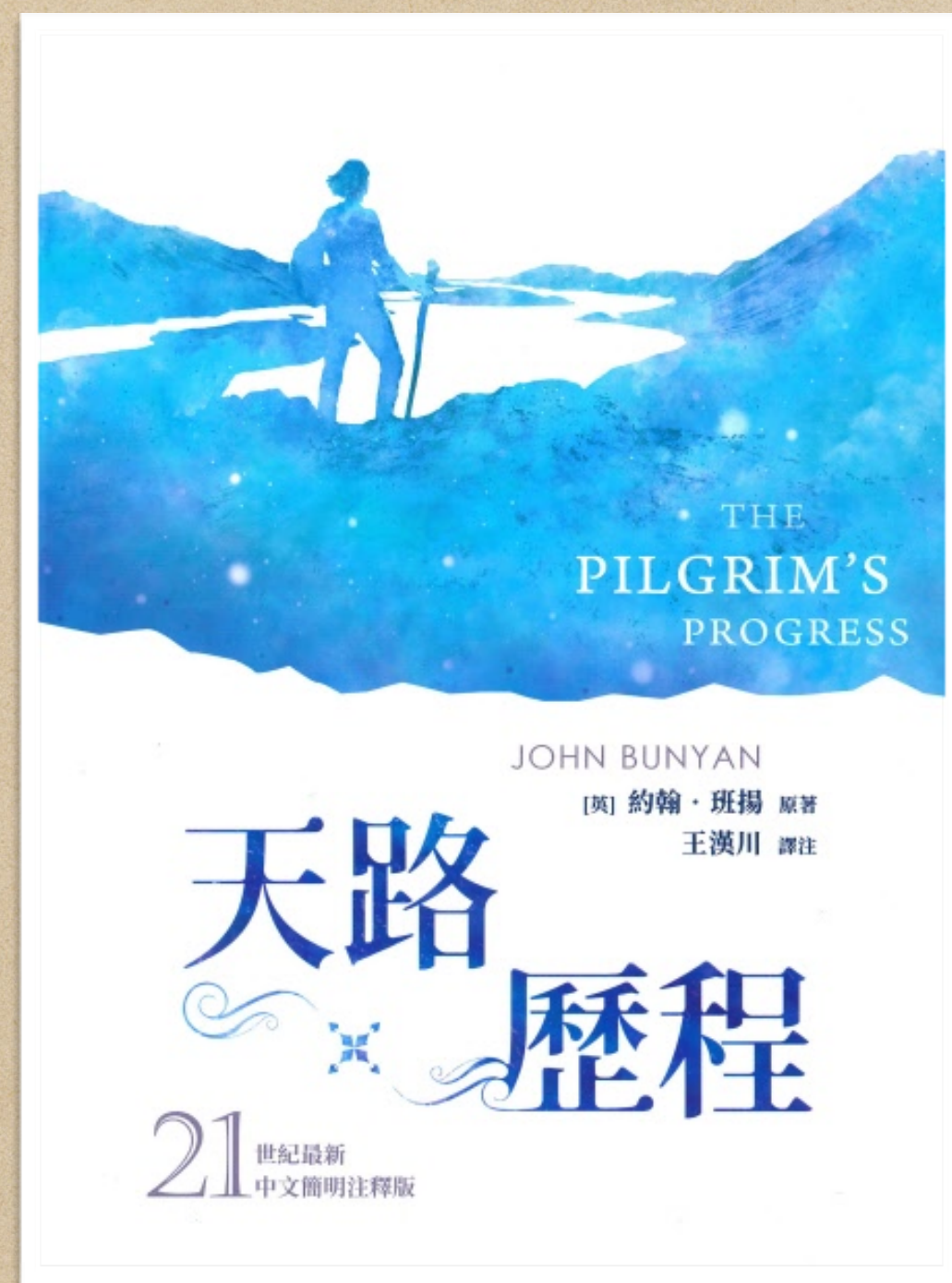
有人多方迷惑
欲信徒驚恐
它們竟自紛紜
信徒更奮勇



雖遇強人大敵
信徒依然戰勝
善用主賜權能
行主之路程

唯因主賜聖靈
保護我眾人
我知世程完畢
我將得生命

願我驅除妄想
不因人言驚心
朝夕盡力主工
行主之路程 阿們



中文查經選用版本

天路歷程

第1回 至 第2回

我夢了一個夢....

我該怎麼辦？我該怎麼辦才能得救？

生命！生命！永恆的生命！

傳道者遙指窄門：得救之道

我的兩名鄰居：頑固、易遷(柔順)

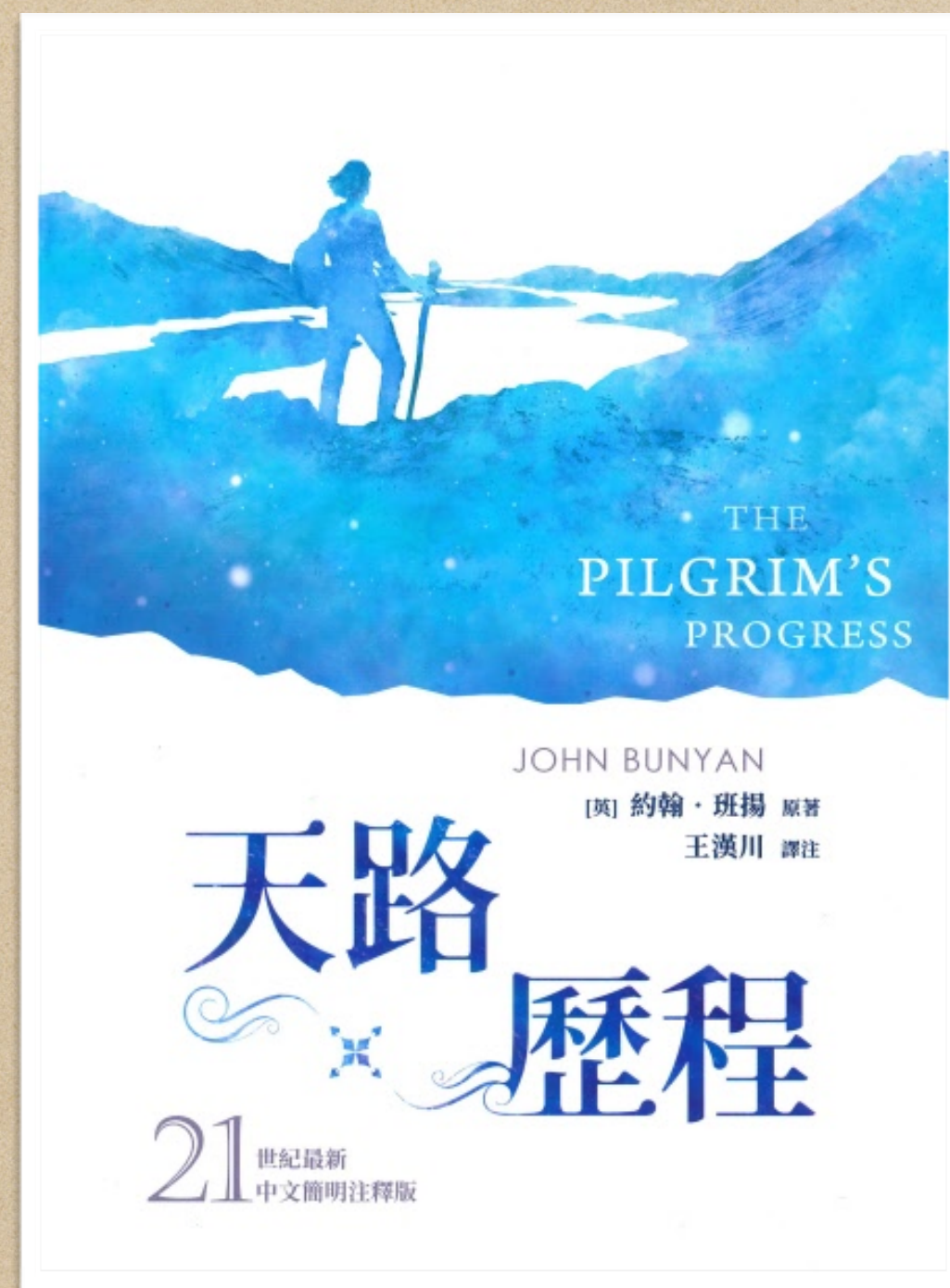
回頭？不回頭！

Christian的第一個困境：絕望潭

第一個誘惑：來自 俗人智

傳道人再協助、解惑

窄門 與 十字架下的救贖



中文查經選用版本

天路歷程

第3回 至 第4回

善意 為我開窄門

循規蹈矩先生：律法無法稱義

窄路出現：He who would valiant be

曉諭 與 聖靈

小兄弟：激情(任性) 與 耐性

先賢之信

絕望之人

最後審判之象徵

我當怎麼行？福音的答案

- Q: 夫子，我該做什麼善事才能得永生？

A: 背起十字架跟隨主；並該思考跟隨與不跟隨的後果。（路11:25-33）

- Q: Too Good to be Saved? 是真的嗎？

A: 一個人自認是「最好的」，也無法全然良善，有太多的自義與驕傲，而不蒙神所喜悅。

我當怎麼行？福音的答案

- 約翰班揚《天路歷程》(The Pilgrim's Progress)是我個人最感震撼的書。書中的天路客Christian對於「我當怎麼行才可以得救？」(What shall I do to be saved?)的吶喊相當深刻地反應了許多人尋求信仰過程，深藏內心的徬徨卻渴慕救恩之情。
- 其實這也是《天路歷程》借用《使徒行傳》16章30節中，腓立比禁卒對保羅和西拉的求救之問。「當信主耶穌，你和你一家都必得救」(徒16:31)確實也給了極為明確之答案，並且也是《天路歷程》書中情節結構的總體背景與內涵基礎。
- 「全家得救」是每一位基督徒衷心的盼望。然而，正如馬歇爾也在其註釋書《使徒行傳》中提到：新約對家庭的合一相當看重，不論是家屬或家僕皆然，福音及至救恩的臨到，同樣必須個人的領略、聆聽真道、(悔改)、相信、並受洗；至於傳福音更須就個別情況，加以細心教導與牧養，如此的福音功效才可久存。但求主一步一步引導。阿們！

Christian堅定信念走出了毀滅城，心中惦記著親愛的家人，卻也未停歇腳步。這開始的路程還未遇著真正的屬靈夥伴，然而，幸賴有傳道者、善意、曉諭的主動指引協助，這乃是神主動的恩典。未來是漫漫路遙旅程，每一環節都需要適時歸正。使徒彼得不也稱信徒是「是客旅，是寄居的」（彼前 2:11）。

我們離那天家有多遠？100哩？200哩？還是“Five Hundred Miles”？

If you missed the train I'm on. You will know that I am gone. Lord, I'm one. Lord I'm two. ... Lord I'm five hundred miles from my home.

我(Christian)不擔心其他，我只擔心“Lord, I can't go back home this old way.”

許多存著信心而死的先賢，他們也承認自己在世上是客旅，是寄居的。「說這樣話的人是表明自己要找一個家鄉。他們若想念所離開的家鄉，還有可以回去的幾會。他們卻羨慕一個更美的家鄉，就是在天上的。 」(希伯來書11:14-16)



THE PILGRIM'S PROGRESS.
EVANGELIST DIRECTS CHRISTIAN
TO THE WICKET GATE.

condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying : and thus for some days he spent his time.

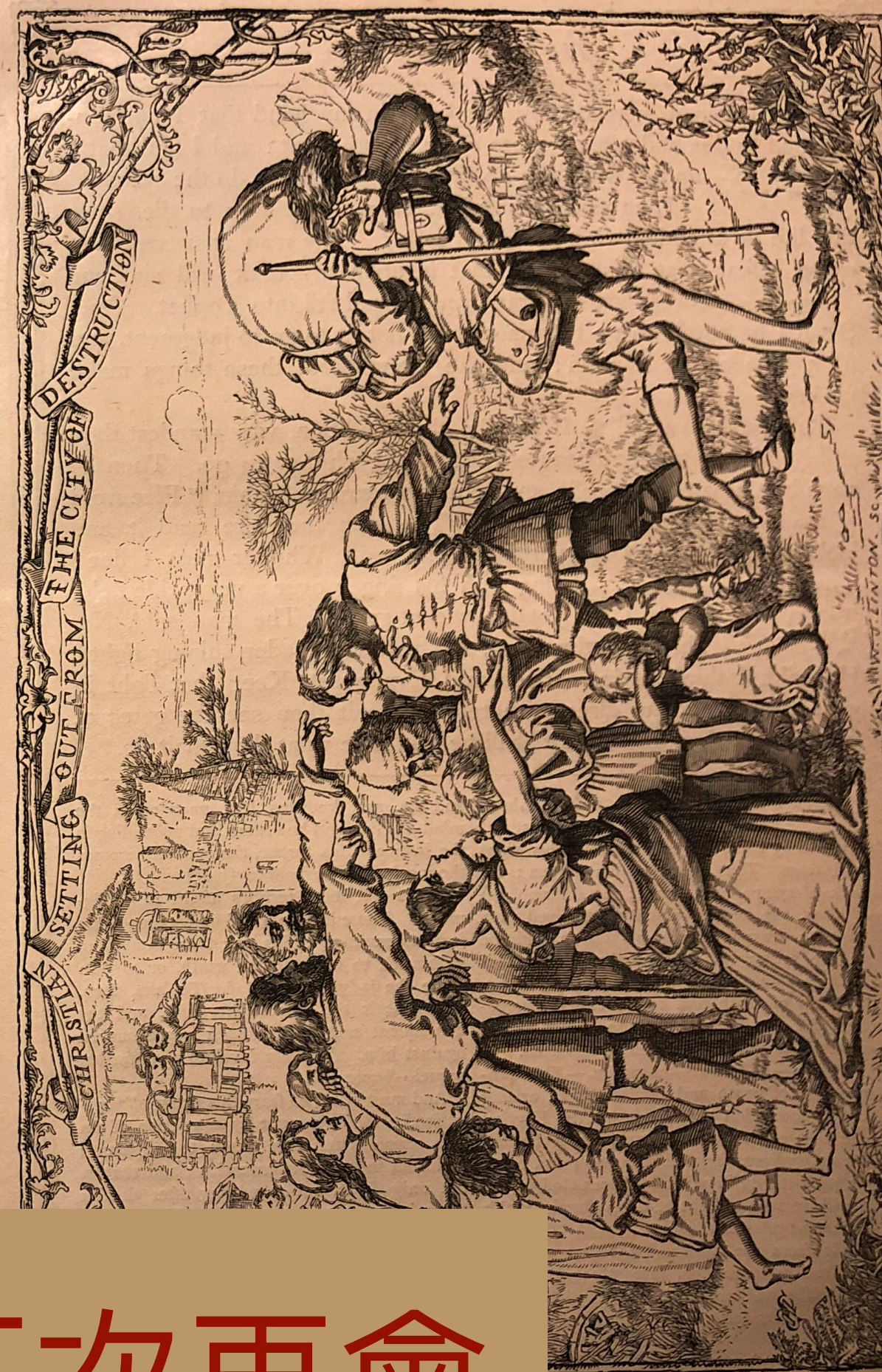
Now I saw upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind ; and as he read he burst out, as he had done before, crying,

Acts 16. 30, 31. "What shall I do to be saved?"

I saw also that he looked this way and that way, as if he would run ; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and he asked, Wherefore dost thou cry? He

doubts, helps, and manifold experiences. "EVANGELIST" is supposed to mean the good period. Mr. Gifford, under whose instruction and ministry Bunyan so greatly profited. Mr. Gifford had been a major in the king's army, and a persecutor of those who, like Bunyan, over-

steppe
period.
conver
in Bed
to by
succes



期待 下次再會

Hymns

the royal wedding- guide me O thou great redeemer

<https://www.youtube.com/watch?v=SwvpTl88jwI>

主耶和華求祢引領

https://www.youtube.com/watch?time_continue=149&v=OtfCxSe6BFs&feature=emb_title

<https://www.youtube.com/watch?v=2WtsDjYLNts>

主耶和華，求祢引領（英語合唱版） Guide Me, O Thou Great Jehovah

<https://www.youtube.com/watch?v=yMbRyAkI-ic>



走過幽谷、來到浮華