

The Holy War Study Guide – Week 6

What primary Bible passages come to your mind as you read this assignment?

To what degree does the story accurately reflect Bible teaching?

This reading contains a great deal of dialogue between Immanuel and the Prince and an appeal from the Prince to Mansoul. All of the action in the lesson is simply designed to set the stage for what is said and how it is received. The section begins with the imprisonment of Mr. Conscience and Lord Understanding and ends with Mansoul's self-imprisonment, confining themselves more and more in their allegiance to Diabolus and increasingly entrenching themselves in opposition to Immanuel.

Diabolus apprehends Mr. Conscience and Lord Understanding, hoping once more to deprive the town of their influence. Though he treats them harshly, he cannot totally suppress them. Their presence, though they languish imprisoned, is a reminder of the debilitating effects of the fall and yet also a reminder that God can regenerate those vital portions of a man's being. Once He has begun a genuine quickening work, we can be confident that He will be faithful to complete it (Philippians 1:6). (We'll hear more from these men in later sections of the story.)

Mansoul's continued staunch resistance pressed the captains of Shaddai's forces to hold a further strategy session. (It seems that to this point, much of the internal confusion and threat of mutiny within Mansoul is not yet known to Shaddai's forces. Their later petition to Shaddai states that they did not have "one substantial friend in the town."): After mulling their options, what initial further strategy did Shaddai's captains agree to employ?

Carefully read through the tender appeal the trumpeter makes. Note how many Scriptural appeals are woven together into an earnest, urgent cry demonstrating the reasonableness of the command to yield. The townsmen are perplexed as to how to answer, when Diabolus himself steps forward to rebuff the appeal – not by speaking to the trumpeter, but by playing his wiles on the people of the city. What is the pith of Diabolus' convincing argument?

When met with a seemingly stiffening hardness, the captains once again gather to strategize. On this second occasion, what plans do they adopt at the recommendation of Captain Conviction?

When the petition reaches Shaddai's court, the way Bunyan depicts its immediate reception by Immanuel, son of Shaddai, wonderfully communicates the ministry of the Christ. What part of Christ's ongoing ministry with and to His people is reflected by Immanuel's handling of the petition?

Shaddai hearkens to the petition by commissioning Immanuel to do what they have previously purposed together to do. The ensuing interchange between Shaddai and Immanuel provides a sanctified imaginative glimpse into the relationship between members of the Godhead.

As the preparations are made for Immanuel's conquest, Shaddai's court is abuzz with volunteers eager to participate in His glorious campaign. To the four captains already laying siege to Mansoul, Immanuel would bring five more:

Original captains:

Captain	Color	Scutcheon (shield w/ coat of arms)	Significance
Boanerges (Mark 3:17)	Black	Three burning thunderbolts	Awakening preaching of the Word; led the procession
Conviction (Deut 33:2)	Pale	Opened book of the law w/ flame	Stark exposure to offenses against the Law of God
Judgment (Mt. 13:41-42)	Red	Burning fiery furnace	Terror produced in an informed conscience
Execution (Mt. 3:10)	Red	Fruitless tree with axe at the root	Stark finality of the penalty of rejection; concluded the

			procession
--	--	--	------------

New captains:

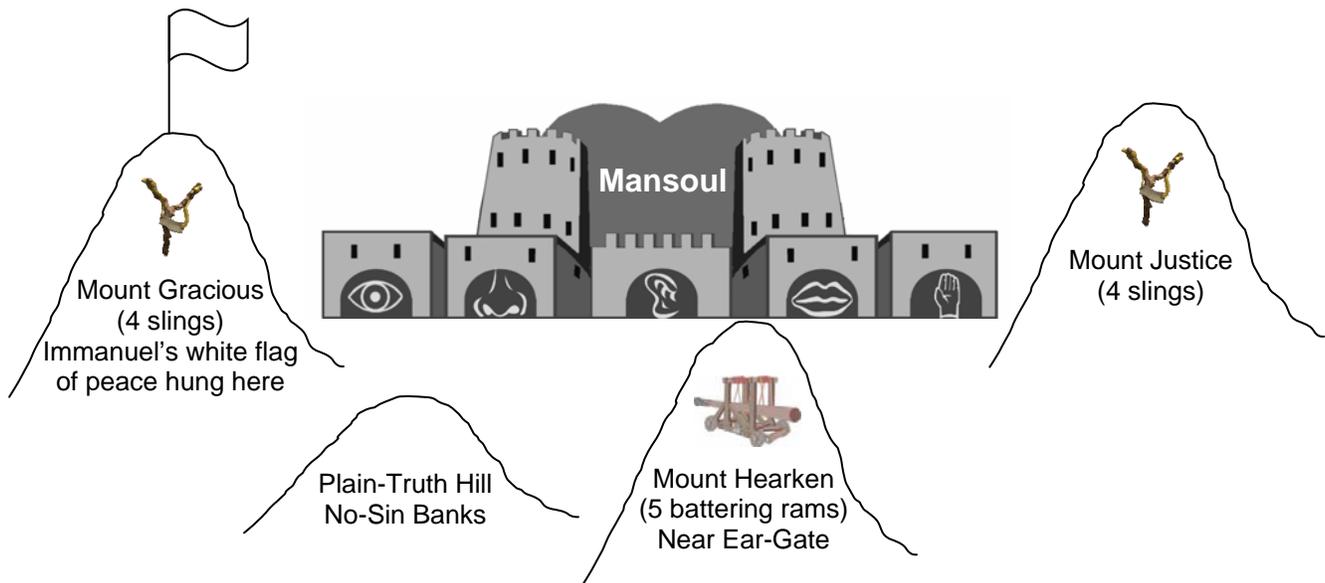
Captain	Color	Scutcheon (shield w/ coat of arms)	Standard Bearer	Significance
Credence	Red	Holy lamb and golden shield		
Good-hope	Blue	Three golden anchors		
Charity	Green	Three naked orphans embraced		
Innocent	White	Three golden doves		
Patience	Black	Three arrows through a golden heart		

In addition to other passages, each of these new captains and their standard-bearers seem to fall within the definition and demonstration of love found in 1 Corinthians 13. The standard-bearer for each captain seems to manifest a particular application of the truth contained in his captain's name.

In addition to the thousands of troops and five noble captains, Immanuel took some artillery that Shaddai had commanded Him to use. The 54 battering rams and 12 slings, according to Bunyan's original marginal note, are intended to represent the totality of the canon of Scripture (66 books). Bunyan touchingly describes these as being carried "in the heart and body of their army." The weapons God chooses to use in spiritual combat are certainly not carnal!

Renewed Confrontation with Mansoul

The reinforcements buttressed the encamped soldiers' morale considerably and enabled the nine regiments to surround not only the gates of Mansoul, but the entire city. Now the town is surrounded by alternating messages of hope and judgment. In the section that follows, the landscape surrounding the town is drawn more clearly for us:



Other sites - Castle inside city
Towers over gates

When Immanuel arrives at Mansoul, one of His first acts is to communicate with the city by planting Captain Innocent's white flag with the three golden doves on Mount Gracious for two days. What were His purposes for doing so?

After two days, Immanuel hung Captain Justice's red flag (one of the earlier captains) bearing the symbol of the fiery furnace for several days on the opposite mountain, Mount Justice. At their continued defiance, He then raised the "black flag of Defiance," belonging to Boanerges, and picturing three burning thunderbolts, conveying to them His imminent purposes. Since the town still did not respond, Immanuel sent messages to them interpreting the symbols on the flags and asking them to choose their medicine.

White flag – Grace

Red flag – Mercy

Black flag – Judgment and the execution of judgment

The townsmen finally respond, but not favorably. They defer their response to Shaddai to Diabolus. Shaddai agrees to meet with Diabolus directly. This reading has been dotted with references to Diabolus' fear of Immanuel and Immanuel's army:

- “and Diabolus himself tottered and shook”
- “Nor was there any man in court, nor peer of the kingdom that Diabolus so feared, as he feared this Prince: for, if you remember, . . . that Diabolus had felt the weight of his hand already; so that since it was he [Immanuel] that was to come, this made him the more afraid.”
- “they [soldiers] again gave such a shout before the walls of Mansoul, that it put Diabolus into another fright”
- “huffed as well as he could, but in heart he was afraid”
- “nor did they [townsmen] see how he crouched and cringed while he stood before Immanuel their prince”

In spite of his fear of Immanuel and his first-hand knowledge of Immanuel's authority and power, Diabolus makes to speak boldly to Him. Borrowing words from the mouths of demons in the New Testament, Diabolus contends with Immanuel in a language only he speaks, but one which Immanuel understands. He argues that Mansoul is twice his (by his “open field” conquest, and by the town's voluntary submission) and that the town had renounced Shaddai and Immanuel.

Once Diabolus ends speaking, Immanuel speaks directly to Diabolus – Immanuel is the only who has done so – charging him with the following:

- Deceitfulness in his conquest of Mansoul
- With responsibility for defacing the image of His Father in Mansoul
- Deluded the hearts of the townsmen against Shaddai and deliverance

Immanuel then follows with a demonstration of His own right to the town. List the six reasons that Immanuel supplies:

When Immanuel addresses the people of the city, they immediately begin double the guard of the gates and refuse to hear Him. Immanuel's cry is nonetheless eloquent and impassioned:

“Thy gates thou hast opened to him, but has shut them fast against me. Thou has given him a hearing, but hast stopped thine ears to my cry. He brought to thee thy destruction, and thou didst receive both him and it. I am come to thee bringing salvation, but thou regardest me not. Beside, thou hast with sacrilegious hands taken thyself, with all that was mine in thee, and hast give all to my foe, and to the greatest enemy my Father has.”

Immanuel clarifies for them that his battle is against Diabolus and all who unite with him. Diabolus is the “strong man armed that keeps the house, and I will have him out.”

Vocabulary:

Besotted - very drunk or under the power of some satiating influence

Reformades – signifies a corp of volunteers; some interpret Bunyan to have included these as representative of guardian angels who accompanied the new troops to Mansoul.

Leaguer – a besieging army or encampment