

Practice Hospitality

"Let Brotherly Love Continue"

Hebrews 13:1-3

NKJV

1 Let brotherly love continue. 2 Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. 3 Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.

NIV

1. Keep on loving each other as brothers. 2. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. 3. Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

(ie) He-Brews – you should too



(ie) Oikos – 3x a year, this summer



Weekend Backyard Barbeques
Monday Coffee Break
Tuesday Softball & Dogs & Kraut
Wednesday Breakfast Conversation
Thursday Pirates Baseball Games

Hiking
Camping
Kayak & Canoeing
Biking Rails to Trails
Golf & Go

Oikos: 3 x in Summer
Open Heart, Open Home
New Friends and Acquaintances
Games & Laughs
Bible & Books
Writers Cramp

Howdy! is an informal greeting, commonly thought to have originated as a shortened form of the greeting "How do ye?" It was first recorded as part of Southern U.S. dialect in 1840. Getting beyond the **"How ya doin'?"**

Outline Hebrews 13:1-3

The concern of the apostle is brotherly love among the believers. When you are under stress you tend to isolate yourself from others. In some cases here people isolated themselves from suffering saints, those in prison, and those Christian brothers and sisters traveling fleeing for their lives.

Though we do not live in the same context the encouragement both here and in other parts of the New Testament is to “let brotherly love be seen, practiced among you.” At issue is HOSPITALITY – The willingness to get involved in the lives of other believers opening your heart and home to their lives.

Notice – **“Be not forgetful” – do not neglect hospitality! Having people in your home for food, friendship, and fellowship.**

I. Let brother love continue

“Let brotherly love continue.”

(ie) Context of the Hebrews

Christian Fellowship

Christian Friendships

One Another Passages

(ie) Isolated believers – cut off, no friends in the body of Christ. No interaction.

II. Entertain Strangers

“Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.”

(ie) Context of Hebrews – fleeing Christians from Acts 8:1, 11:19

This is not “Entertainment Tonight.” This is not social entertainment, humor, etc.

Take care of the traveling, visiting stranger among you.

(ie) Visitors in our church???

III. Remember Prisoners

“Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.”

(ie) Prisons in Paul’s time

(ie) Newgate Prison, Tower of London

(ie) Suffering people, shut in, shut off, sick, tormented, broken, divorced, rejected

Practical Application to our Context

A growing church can be a hard place to make new friends.

Many choose a large church so they can hide, duck in and duck out.

It would be easy to live life in isolation to the rest of the body of Christ.

Each of us has differing capacities for friendships and social gatherings.

Yet, hospitality in Scripture is not optional or a luxury of a few. It is commanded of all.

Quote: *“Brotherly love is a tender plant which requires much attention, if it is not watched and watered it quickly wilts.” – AW Pink, Exposition of Hebrews*

Brotherly Love and Hospitality

Romans 12:13 Distributing to the necessity of saints; given to [hospitality](#).

1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to [hospitality](#), apt to teach;

Titus 1:8 But a lover of [hospitality](#), a lover of good men, sober, just, holy, temperate;

1 Peter 4:9 Use [hospitality](#) one to another without grudging.

Romans 12:10 & 13

Romans 12:10 *Be kindly affectioned* one to another with [brotherly love](#); in honor preferring one another;

Romans 12:13 Distributing to the necessity of saints; given to [hospitality](#).

Kindly Affection -

5387 philostorgos fil-os'-tor-gos –

from [5384](#) and storge (cherishing one's kindred, especially parents or children); ;adj AV-kindly affectioned 1; 1

1) the mutual love of parents and children and wives and husbands

2) loving affection, prone to love, loving tenderly

2a) chiefly of the reciprocal tenderness of parents and children

Brotherly love - 'Philos-love, adelphos' meaning brother.

5360 philadelphia fil-ad-el-fee'-ah

from [5361](#); n f

AV-brotherly love 3, brotherly kindness 2, love of the brethren 1; 6

1) love of brothers or sisters, brotherly love

2) in the NT the love which Christians cherish for each other as brethren

Romans 12:10 *Be kindly affectioned* one to another with [brotherly love](#); in honour preferring one another;

1 Thessalonians 4:9 But as touching [brotherly love](#) ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Hebrews 13:1 Let [brotherly love](#) continue.

Given to Hospitality – persecute/ pursue hospitality

5381 philoxenia fil-ox-en-ee'-ah

from [5382](#); *;n f

AV-hospitality 1, lover of strangers 1; 2

1) love to strangers, hospitality

The Word Hospitality – philoxenia, philoxenos

To Be Hospitable – to invite strangers in and love it

To Entertain Strangers – the word is Hospitality (not strangers)

5381 and 5382 φιλοξενία **philo-xenia** *fil-ox-en-ee'-ah*

from 5382; *; n f

AV-hospitality 1, lover of strangers 1; 2

1) love to strangers, hospitality

Koinonia – Fellowship

2842 koinonia *koy-nohn-ee'-ah*

from 2844; TDNT-3:797,447; n f

AV-fellowship 12, communion 4, communication 1, distribution 1, contribution 1, to communicate 1; 20

1) fellowship, association, community, communion, joint participation, intercourse

1a) the share which one has in anything, participation

1b) intercourse, fellowship, intimacy

1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)

1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

The Breaking of Bread

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

JESUS was always eating in someone's home. He was hospitable in the sense of receiving it joyfully, so much so that he was accused of being a glutton and wine-o.

Be a Friend Maker

Proverb uses it 18 times

Luke 7:34 – Jesus was called “The Friend of Sinners”

Proverbs 17:17 A friend loves at all times, and a brother is born for adversity.

Proverbs 18:24 A man *that has* friends must show himself friendly: and there is a friend *that* sticks closer than a brother.

Proverbs 27:6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

Proverbs 27:9 Ointment and perfume rejoice the heart: so *does* the sweetness of a man's friend by hearty counsel.

Proverbs 27:17 Iron sharpens iron; so a man sharpens the countenance of his friend.

9. *Two are better than one, because they have a good return for their work:*

10. *If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! 1. Also, if two lie down together, they will keep warm. But how can one keep warm alone?*

12. *Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken. – Eccl 4:9-13*

Hospitality With Purpose

Exposition

- *Biblical Hospitality – giving and receiving*
- *Don Bubna – Building People, eating together challenge, no one a stranger*
- *David Mains – Getting Beyond “How are you?” Questions to ask*

Strategy here this summer:

1. *Informal Attire – no ties, no jackets,*
2. *Name tags – your name is important – One question favorite summer activity*
3. *Outdoor Services – July 19, August 23*
4. *Summer Group Events – see our postings*
5. *Once-a-month in home – games, Bible Study Serendipity (communion)*
6. *Long Term: Get into a small group fellowship – ie men’s group*

Goals: Oikos 3-times a year

1. *Renew with Old Friends – new conversations*
2. *Meet a New Believer/Member*
3. *Connect with a Non-Believer*

Ideas

- *Sunday Backyard barbeque*
- *Softball league – come and watch*
- *Golf Bushwackers League – Thursdays 5-7 pm (9 hole 3 par)*
- *Camping Overnight, weekends*
- *Retreats – men’s outing, women’s overnight*
- *Tennis Anyone – 2-3 times a week, learn, exercise*
- *Pirates Ball Games – Thursday 1:05 pm or Fridays 7:00 pm*
- *Canoe & Kayak – my friend, elders overnight*
- *Biking Rails to Trails – my challenge, my covenant*
- *Hiking Overnight – commitment to do Water Gap*
- *Couples Volleyball – sand pit*
- *Fly Fishing – fish fry*
- *Motorcycle Ride - cruises*

Evangelism

- *Join or start a club – writers club*
- *Join YMCA, or ARC at SRU*
- *Join a Motorcycle Club*
- *Bridge club, Euchre club,*
- *Bowling league – once-a-week group*
- *Join a Softball or baseball league*
- *Join a Golf league*
- *Learn a new hobby*
- *Learn Sailing at Lake Arthur*

Get Involved in the Body

Adult Sunday School Class (small group)

Small Group Fellowships – men's, women's, interest group

A Ministry – worship, choir, prayer, Awana, women's ministry

Activity or Ministry – nursing home, prison ministry, New Castle Mission

Action Fellowships

Bowling – weekly

Tennis – weekly

Pirates Games – once or twice June, July, August

Biking Trails – Wilhelm, Arthur, Titusville, Franklin to Emlenton, Presque Isle

Kayaking & Canoeing – Alleghany, Clarion, Lake Arthur (day trips & 1 overnight)

Golf – weekly, 3 par 9-hole, short game (every week)

Golf – weekly, explore area courses, 18 holes walking, cart (Mondays)

Hiking – North Country Trail, overnight

Camping – primitive, rustic, one night, weekend,

Dinner Exploration – once a month great restaurants in Pittsburgh area

Fishing – boat and tackle, Lake Arthur or Wilhelm

Pontoon Boat – (rental) float, picnic, 2-3 couples)

Couples Volleyball – weekly, church campus, evenings in summer

Backyard Barbeques – Sunday afternoon and evenings

Let Brotherly Love Continue

Family & Hospitality
Oikos & Agape & Koinonia

- 1 Let <3306> <0> **brotherly love** <5360> continue <3306>.
- 2 Be <1950> <0> not <3361> **forgetful** <1950> to entertain **strangers** <5381>: for <1063> thereby <1223> <5026> some <5100> have entertained <3579> angels <32> **unawares** <2990>.
- 3 Remember <3403> them that are in **bonds** <1198>, as <5613> bound with them <4887> (5772); *and* them which **suffer adversity** <2558> as <5613> being <5607> yourselves <846> also <2532> in <1722> **the body** <4983>.

Hospitality

Romans 12:13 Distributing to the necessity of saints; given to hospitality.

1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Titus 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

1 Peter 4:9 Use hospitality one to another without grudging.

Entertain

Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Household

Matthew 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

Matthew 10:36 And a man's foes *shall be* they of his own household.

Matthew 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Luke 12:42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

Acts 10:7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

Acts 16:15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

Romans 16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

Romans 16:11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

1 Corinthians 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Galatians 6:10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Philippians 4:22 All the saints salute you, chiefly they that are of Caesar's household.

2 Timothy 4:19 Salute Prisca and Aquila, and the household of Onesiphorus.

Oikos - household

From Wikipedia, the free encyclopedia

This article is about ancient Greek households. For the ecology journal, see Oikos (journal). For the international sustainability-oriented student association, see Oikos International. For the Byzantine hymn, see Kontakion.

An **oikos** ([ancient Greek](#): οἶκος, plural: οἴκοι) is the [ancient Greek](#) equivalent of a [household](#), [house](#), or [family](#).

In Ancient Greek literature, the nature of the Oikos was prevalent, and indeed, the cornerstone of this ancient society. However, in the 5th century B.C., ancient Greek writers orientated the nature of the Oikos with the Polis (the city state); the conflict between these two was addressed in Greek Tragic theatre. The conflicting interests with both the Oikos and Polis lead to the structural decay of the society.[1]

An oikos was the basic unit of society in most Greek city-states, and included the head of the oikos (usually the oldest male), his extended family (wife and children), and slaves living together in one domestic setting.[2] Large oikoi also had farms that were usually tended by the slaves, which were also the basic agricultural unit of the ancient economy.

The Greek "oikos" differed significantly from the Roman "domus" in architectural layout, although Greece was part of the Roman Empire for a long time. It was built around paved peristyles and had very distinct male and female spaces.

The first part of the house consisted of a "gynaeconite" (γυναικωνίτης) (women's gallery),^[3] or peristyle (περιστύλιον), with the "oecus", the center of domestic activity, beyond. This latter area consisted of bedrooms and dining rooms. The second part of the house, the "andronites" (ἀνδρωνίται, *pl.* of ἀνδρωνίτης), was the locus of male activity.^[4] There one could find more dining rooms, guest suites, and libraries.

VERSE 1

Let

3306 μένω meno *men'-o* -- a root word; v

AV-abide 61, remain 16, dwell 15, continue 11, tarry 9, endure 3, misc 5; 120

1) to remain, abide

1a) in reference to place

1a1) to sojourn, tarry 1a2) not to depart

1a2a) to continue to be present 1a2b) to be held, kept, continually

1b) in reference to time 1b1) to continue to be, not to perish, to last, endure

1b1a) of persons, to survive, live

1c) in reference to state or condition

1c1) to remain as one, not to become another or different

2) to wait for, await one

Brotherly Love

5360 φιλαδελφία philadelphia *fil-ad-el-fee'-ah* -- from 5361; n f

AV-brotherly love 3, brotherly kindness 2, love of the brethren 1; 6

1) love of brothers or sisters, brotherly love

2) in the NT the love which Christians cherish for each other as brethren

Continue

3306 μένω meno *men'-o* -- a root word; v

AV-abide 61, remain 16, dwell 15, continue 11, tarry 9, endure 3, misc 5; 120

1) to remain, abide

1a) in reference to place

1a1) to sojourn, tarry 1a2) not to depart 1a2a) to continue to be present

1a2b) to be held, kept, continually

1b) in reference to time

1b1) to continue to be, not to perish, to last, endure

1b1a) of persons, to survive, live

1c) in reference to state or condition

1c1) to remain as one, not to become another or different

2) to wait for, await one

VERSE 2

Be Forgetful, not

1950 επιλανθανομαι epilanthanomai *ep-ee-lan-than'-om-ahee*

middle voice from 1909 and 2990; ;v

AV-forget 7, be forgetful 1; 8

1) to forget

2) neglecting, no longer caring for

2) forgotten, given over to oblivion, i.e. uncared for

To Entertain Strangers

5381 φιλοξενια philoxenia *fil-ox-en-ee'-ah*

from 5382; *;n f

AV-hospitality 1, lover of strangers 1; 2

1) love to strangers, hospitality

Some Have Entertained

3579 ξενιζω xenizo *xen-id'-zo* -- from 3581; v

AV-lodge 6, think it strange 2, strange 1, entertain 1; 10

1) to receive as a guest, to entertain, hospitably

1a) to be received hospitably

1b) to stay as a guest, to lodge

1c) be lodged

2) to surprise or astonish by the strangeness and novelty of a thing

2b) to think strange, be shocked

Messengers/Angels

32 αγγελος aggelos *ang'-el-os* -- from aggelos [probably derived from 71, cf 34] (to bring tidings); n m -- AV-angel 179, messenger 7; 186

1) a messenger, envoy, one who is sent, an angel, a messenger from God

Unawares

2990 λανθανω lanthano *lan-than'-o*

a prolonged form of a primitive verb, which is used only as an alt. in certain tenses; ;v

AV-be hid 3, be ignorant of 2, unawares 1; 6

1) to be hidden, to be hidden from one, secretly, unawares, without knowing

VERSE 3

Remember

3403 μιμνησκω *mimnesko mim-nace'-ko*

a prolonged form of 3415;v

AV-be mindful 1, remember 1; 2

1) to remind

1a) to be recalled or to return to one's mind, to remind one's self of, to remember

1b) to be recalled to mind, to be remembered, had in remembrance

1c) to remember a thing

1d) be mindful of

Prisoners

1198 δεσμιος *desmios des'-mee-os*

from 1199; adj

AV-prisoner 14, be in bonds 1, in bonds 1; 16

1) bound, in bonds, a captive, a prisoner

Tie Together

4887 συνδεω *sundeo soon-deh'-o*

from 4862 and 1210; ;v

AV-bound with 1; 1

1) to tie together, to bind together

2) to bind or fasten on all sides

3) to bind just as (i.e. jointly with) another

And them which suffer adversity

2558 *kakoucheo kak-oo-kheh'-o*

from a presumed compound of 2556 and 2192; ;v

AV-torment 1, suffer adversity 1; 2

1) to treat ill, oppress, plague

Body

4983 σωμα *soma so'-mah* -- from 4982; n n

AV-body 144, bodily 1, slave 1; 146

1) the body both of men or animals

1a) a dead body or corpse

1b) the living body

1b1) of animals

2) the bodies of planets and of stars (heavenly bodies)

3) is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body

3a) so in the NT of the church

4) that which casts a shadow as distinguished from the shadow itself

Closing Song

Bind Us Together Lord

Bind us together Lord
Bind us together Lord
With cords that cannot be broken
Bind us together Lord
Bind us together Lord
Bind us together with love

~~There is only one God~~
~~There is only one King~~
~~There is only one Body~~
~~That is why we can sing~~

(Repeat first verse)

Words and music: J J Williams

The West View of Newgate Prison

Newgate Prison was a dismal, unhealthy place. Approximately thirty people died there every year. Physicians often refused to enter the prison and people passing by held their noses. It is the oldest, most famous, and one of the most important prisons in eighteenth century England. Though it was technically a local prison under the control of the Lord Mayor and Aldermen of London, it held a special position because it was not only the place of detention for all those awaiting trial at the neighboring court, but also a sort of holding pen for those awaiting execution. It also doubled as a debtors' prison. Newgate was notorious for its overcrowding, unhealthy environment (lack of air and water, and epidemics).

Prisons, Newgate included, did not supply their prisoners with bedding and clothing. These things had to be purchased from the keepers. In addition to this cost, prisoners were also expected to pay a fee upon admission. They also needed to continue to pay money if they wanted any of the ordinary comforts of life. Then, when released, they were expected to pay yet another fee before they were allowed to leave.

The Ordinaries of Newgate often published accounts of the lives of those who passed through the prison. They included such information as the crimes committed, previous convictions, trial information, life leading up to the stay in Newgate, as well as a description of the sorts of punishments that individual was to suffer. It is because of these writings that Newgate Prison has become the most well-documented prison of eighteenth-century England, allowing modern scholars to understand the system of justice during the time.

It remained in use for over 700 years, from 1188 to 1902.

According to medieval statute, the prison was to be managed by two annually elected [Sheriffs](#), who in turn would sublet the administration of the prison to private "gaolers", or "Keepers", for a price. These Keepers in turn were permitted to exact payment directly from the inmates, making the position one of the most profitable in London. Inevitably, the system offered incentives for the Keepers to exhibit cruelty to the prisoners, charging them for everything from entering the gaol to having their chains both put on and taken off. Among the most notorious Keepers in the Middle Ages were the fourteenth-century gaolers Edmund Lorimer, who was famous for charging inmates four times the legal limit for the removal of irons, and Hugh de Croydon, who was eventually convicted of blackmailing prisoners in his care.

Tower of London & William Penn

Wm Penn's first of many pamphlets, "Truth Exalted", was a "short but sure testimony" against all religions except Quakerism. His strident attack on the Trinity and his branding the Catholic Church as "the Whore of Babylon" and Puritans as "hypocrites and revelers in God" brought him attention from the Anglican Church. He also lambasted all "false prophets, tithemongers, and opposers of perfection".[47] Pepys thought it a "ridiculous nonsensical book" that he was "ashamed to read".[48] In 1668, Penn was imprisoned in the Tower of London after writing a follow up tract entitled *The Sandy Foundation Shaken*. The Bishop of London ordered that Penn be held indefinitely until he publicly recanted his written statements. The official charge was publication without a license but the real crime was blasphemy, as signed in a warrant by King Charles II.[49] Penn was placed in solitary confinement in an unheated cell and threatened with a life sentence. He bravely responded, "*My prison shall be my grave before I will budge a jot: for I owe my conscience to no mortal man.*"[49]

Given writing materials in the hope that he would put on paper his retraction, Penn instead wrote another inflammatory treatise, *No Cross, No Crown*, remarkable for its historical analysis and citation of sixty-eight authors whose quotations and commentary he had committed to memory and was able to summon without any reference material at hand.[50] Penn petitioned for an audience with the King, which was denied but which led to negotiations on his behalf by one of the royal chaplains. He was released after 8 months of imprisonment.[51]

Though freed, Penn demonstrated no remorse for his aggressive stance and vowed to keep fighting against the wrongs of the Church and the King. For its part, the Crown continued to confiscate Quaker property and put thousands of Quakers in jail. From then on, Penn's religious views effectively exiled him from English society; he was sent down (expelled) from Christ Church, Oxford for being a Quaker, and was arrested several times.

Among the most famous of these was the trial following his 1670 arrest with William Meade. Penn was accused of preaching before a gathering in the street, which Penn had deliberately provoked in order to test the validity of the new law against assembly. Penn pleaded for his right to see a copy of the charges laid against him and the laws he had supposedly broken, but the judge (the Lord Mayor of London) refused - even though this right was guaranteed by the law. Furthermore, the judge directed the jury to come to a verdict without hearing the defense.[52]

WILLIAM PENN

As soldiers pushed the jurors to the jury room, Penn shouted:
Ye are Englishmen, mind your privilege, give not away your right.

The jurors replied:
Nor will we ever do it.

Two days passed. The jury had no food. No water.

No heat. No tobacco. No rest room facilities. Nothing. They did not change their minds.

In today's world, after the jury renders its verdict, the trial is over. In Penn's world, the court ended the trial without accepting the verdict. The jurors were fined and sent to [Newgate Prison](#) where they were to remain until the fine was paid.

Despite heavy pressure from the Lord Mayor to convict Penn, the jury returned a verdict of "not guilty". When invited by the judge to reconsider their verdict and to select a new foreman, they refused and were sent to a cell over several nights to mull over their decision. The Lord Mayor then told the jury, "You shall go together and bring in another verdict, or you shall starve", and not only had Penn sent to jail in loathsome Newgate Prison (on a charge of contempt of court), but the full jury followed him, and they were additionally fined the equivalent of a year's wages each.[53][54] The members of the jury, fighting their case from prison, managed to win the right for all English juries to be free from the control of judges.[55] This case was one of the more important trials that shaped the future concept of American freedom (see jury nullification) and was a victory for the use of the writ of habeas corpus as a means of freeing those unlawfully detained.

John Bunyan – An Overview

John Bunyan had very little schooling. He followed his father in the tinker's trade, and he served in the parliamentary army from 1644 to 1647). Bunyan married in 1649 and lived in Elstow until 1655, when his wife died. He then moved to Bedford, and married again in 1659. John Bunyan was received into the Baptist church in Bedford by immersion in 1653.

In 1655, Bunyan became a deacon and began preaching, with marked success from the start. In 1658 he was indicted for preaching without a license. The authorities were fairly tolerant of him for a while, and he did not suffer imprisonment until November of 1660, when he was taken to the county jail in Silver Street, Bedford, and there confined (with the exception of a few weeks in 1666) for 12 years until January 1672. Bunyan afterward became pastor of the Bedford church. In March of 1675 he was again imprisoned for preaching publicly without a license, this time being held in the Bedford town jail. In just six months this time he was freed, (no doubt the authorities were growing weary of providing Bunyan with free shelter and food) and he was not bothered again by the authorities.

Herein is a great controversy. As John Bunyan was married with children to support, and he could have walked out of the jail a free man at any time if he simply promised to stop preaching publicly without a license, one must ask if he really did the right thing. He was not asked to deny Christ or to recant his faith as the Protestant martyrs of a century earlier were. Indeed, many of those around him were openly Christians who shared his faith. Bunyan was simply asked to stop preaching without a license, or to move on. Should Bunyan have simply agreed and walked out of the jail and gone home to fulfill his duties before God as a husband and father? Or did he do the right thing in making those duties secondary to his personal conviction that he should be allowed to preach in that city without a license? Bunyan was not a martyr, nor was he ever violently persecuted, but his convictions, whether admirable or misplaced, were quite strong and vexed the local authorities who viewed him more as a troublemaker than any real threat.

On a trip to London, John Bunyan caught a severe cold, and he died at the house of a friend at Snow Hill on August 31, 1688. His grave lies in the cemetery at Bunhill Fields in London.

John Bunyan wrote *The Pilgrim's Progress* in two parts, of which the first appeared at London in 1678, which he had begun during his imprisonment in 1676.

Imprisonment of John Bunyan

As his popularity and notoriety grew, Bunyan increasingly became a target for slander and libel; he was decried as "a witch, a Jesuit, a highwayman" and was said to have mistresses and multiple wives. In 1658, he was arrested for preaching at Eaton Socon and in 1658, Bunyan was indicted for preaching without a license. He continued, however, and did not suffer imprisonment till November 1660, when he was taken to the county gaol in Silver Street, Bedford. Bunyan married his second wife, Elizabeth, by whom he had two more children, Sarah and Joseph. In that same year, The Restoration of the monarchy by Charles II of England began Bunyan's persecution as the country returned to Anglicanism. Meeting-houses were quickly closed and all citizens were required to attend their Anglican

parish church. It became punishable by law to "conduct divine service except in accordance with the ritual of the church, or for one not in Episcopal orders to address a congregation." He no longer had the freedom to preach that he had enjoyed under the Puritan Commonwealth and he was arrested on November 12, 1660 while preaching privately in Lower Samsell by Harlington, Bedfordshire, south of Bedford.

There he was confined at first for three months, but on his refusing to conform or to desist from preaching, his confinement was extended for a period of nearly 12 years (with the exception of a few weeks in 1666). His prosecutor, Mr. Justice Wingate, was not inclined to incarcerate Bunyan, but his stark refusal of "If you release me today, I will preach tomorrow" left Wingate with no choice. In January of 1661 he was incarcerated for the crimes of "pertinaciously abstaining" from attending mandatory Anglican church services and preaching at "unlawful meetings". It was during this time that he conceived his allegorical novel: *The Pilgrim's Progress*. (Many scholars however believe that he commenced this work during the second and shorter imprisonment of 1675 referred to below.) Bunyan's wife, Elizabeth, tried in vain to secure her husband's release, but his steadfast opposition to the laws and his determination to preach to his awaiting congregation prevented his liberation. His incarceration was punctuated with periods of relative freedom by which lax gaolers allowed Bunyan to attend church meetings and minister to his congregation.

In 1666, he was briefly released for a few weeks before he was arrested again for preaching and he was sent back to the Bedford gaol for another six years. During this time he wove shoelaces and preached to an imprisoned congregation of about sixty parishioners to support his family. In his possession were two books, John Foxe's *Book of Martyrs* and the Bible, a violin he made out of tin, a flute he made from a chair leg and an unlimited supply of pen and paper. Both music and writing were integral to his Puritan faith. He was released in January 1672, when Charles II issued the Declaration of Religious Indulgence. In that month he became pastor of St. Paul's Church. On May 9, 1672, Bunyan was the recipient of one of the first licences to preach under the new law. He built a new meeting-house and formed a nonconformist sect from his surviving parishioners and increased his congregation to as many as four thousand Christians in Bedfordshire. He established over thirty new congregations and was given the affectionate title of "Bishop Bunyan" by his parishioners.

In March 1675, he was again imprisoned for preaching (as Charles II withdrew the Declaration of Religious Indulgence), this time in the Bedford town jail on the stone bridge over the Ouse. (The original warrant, discovered in 1887, is published in facsimile by Rush and Warwick, London.) It was the Quakers, ironically, that helped secure Bunyan's release. When the King asked for a list of names to pardon, they gave Bunyan's name as well as those of their members. In six months, he was free and, as a result of his popularity, he was not again arrested. During this time, Bunyan was said to have dressed like a wagoner, whip in hand, when he visited his various parishes to avoid provoking another incarceration. When King James II of England asked Bunyan to oversee the royal interest in Bedford in 1687, he declined the influential post because James refused to lift the tests and laws that served to persecute the nonconformists. In 1688, he served as chaplain to the lord mayor of London, Sir John Shorter but Bunyan died before James II's abdication and the beginning of the Glorious Revolution.