Chapter Five

SOUL’S EXPERIENCE OF SCRIPTURE

You don’t have a soul. You are a soul. You have a body.

C.S. Lewis

Bunyan’s second great allegorical novel The Holy War is yet another attempt of Bunyan to explicate the theme of salvation and spirituality. Having employed chiefly the wayfaring or pilgrim metaphor of Christian experience in The Pilgrim’s Progress, he makes use of the warfaring or battle metaphor in this novel to explain Mansoul’s quest for salvation. The Holy War depicts in allegorical terms the holy war fought for the possession of Mansoul, an allegorical representation of the human soul, between the Father Shaddai, the Son Emmanuel and their captains on one side, and Diabolus and Diabolonians on the other. The experience of Mansoul is clothed in Old Testament and New Testament imagery, and reflects the salvation history as depicted in the Bible or Scripture, proving beyond doubt, that here Bunyan explains the soul’s experience of Scripture, a knowledge which he attained through his allegorical and typological interpretation of Scripture.

The subject of transformation of Mansoul in a narrative scope which resembles the biblical narrative scope has led critics to discern a double allegory in The Holy War. According to Beth Lynch, “The Holy War ostensibly undertakes a double allegory, rehearsing on one hand an individual conversion process, and
on the other, the Fall of man and the promise of redemption – the narrative scope, in short, of the Bible” (138). Froude also says that The Holy War “may be looked at either the war in each sinner that is saved, or as the war for the deliverance of humanity” (149). Sharrock in his John Bunyan however opines:

The creation and the fall of the angels have been described directly without allegory . . .

When however Diabolus has gained admission into the town and reorganized the corporation, the allegory begins to operate on two levels at once. Mansoul is still mankind, now fallen, but it is also an individual soul hardened by original sin and waiting for grace . . . As the vast canvas unrolls, we see the same allegory sustaining the narrative of the Redemption as well as the saga of an individual conversion. (122)

While Runyon views The Holy War as an “allegorical biblical narrative, a comprehensive presentation of human redemption as depicted in the lives of the inhabitants of Mansoul” (10), Michael Davies views that the Holy War “relates the unequivocal ‘truths’ of conversion and redemption, on both an individual and a cosmic scale, as historically verifiable” (314).

The modelling of Mansoul on a chartered borough, and the political and military contentions of rival forces makes Greaves to conclude that Bunyan might have heard about the town’s ‘new charter’ (Glimpses 413) introduced in the neighbouring town Northampton, even though he was in prison at that time and would have had ample time, to reflect on the importance of remodelling
corporations. He even feels that Bunyan must have “made use of the emerging political parties to describe a Mansoul divided between those who supported Mr. Incredulity (the Tory Anglicans) and the adherents of Lord Understanding (the Whigs and their non-conformist allies)” (436). However, Mullet is of the opinion that “The Holy War is not really about the English Civil War – or about the politics of the Tory Reaction - any more than The Pilgrim’s Progress is about a real journey” (234).

Even though The Holy War is praised as one having incorporated the technique of “multiple allegory” (Sharrock, John Bunyan 125) and even though it is projected as a “technically sophisticated allegory that explores multiple layers of meaning” (Greaves, Glimpses 419), it is nevertheless referred to as “the superb failure of a great ambition” (Talon 34). The narrative is often found to be one with less coherence and without a proper ending. It is argued that “To attempt to represent it, . . . as a work of art, with a beginning, a middle, and an end is necessarily a failure” (Froude 150). It is felt that “The dramatic interest is broken up by Emmanuel’s two relief expeditions, neither of which is a true climax, since final salvation lies outside the fable” (Sharrock, John Bunyan 128-29). “The fullness of detail on a theme so far beyond our understanding,” Froude feels is “as dangerous as vague grandiloquence” (118). Bunyan is supposed to have made “an unsuccessful attempt” (Venables ch. ix) to clothe the plan of salvation in a figurative dress. In the words of Froude, “But life is confessedly a mystery. The Holy War professes to interpret the mystery, and only restates the problem in a more elaborate form” (119).
However, a closer re-look into the central focus, and an equally critical study of the *Holy War* makes it absolutely clear that there is a regular plan of salvation in the narrative, for which the pattern is the evolution of salvation as depicted in the Bible or Scripture, which bears an all but one to one correspondence to the pattern of salvation as expounded in the general Pauline formulate. The fall of Mansoul, works-righteousness, the futility of law, the saving efficacy of grace, and the hope of final victory which is governed by the Everlasting Covenant are meticulously depicted in the narrative. But the thing is, here the events come to be clothed as it were in scriptural dress, thereby apprehending a richer significance to those who find their natural expression in biblical or scriptural history.

Just as Paul uses typological vocabulary for the exposition of God’s redemptive work in history, Bunyan too uses typological vocabulary. There are two reasons for this. The first is, Bunyan found a coherent pattern running through every part of Scripture. Each part of it spoke to him of Christ and the Christian life. He found a rhythm of divine action running through the biblical or scriptural events. So his feeling was that, the Bible or Scripture has to be understood typically or spiritually, not merely as a literary narrative, but as something which has to be “fulfilled in the souls of sinners” (*GS* 65). The spiritual significance of the biblical events, or the historical salvation in the Bible made him see that a soul’s relation with God in the contemporary situation demands a recapitulation in some form of the ancient pattern of salvation. And it was not a new thing, for as Stachniewshki says, “In the seventeenth century,
typology was the standard method of interpreting Scripture, and of applying it to the lives and experiences of the Church and individual believer (xxv). The common belief was that “The Old Testament provided ‘types’ or metaphoric foreshadowing of New Testament events; and both Testaments could do the same for the personal experiences of the reader (xii).

In *The Holy War*, Bunyan offers an allegorical reading achieved through his typological interpretation of Scripture or the Bible. As Lewalski views, allegory involves “the invention of fictions or the contrivance of other systems of symbols, to represent underlying spiritual truth or reality,” and typology “a mode of signification in which both type and antitype are historically real entities with independent meaning and validity, forming patterns of prefiguration, recapitulation and fulfilment by reason of God's providential control of history” (qtd. in Luxon 41). The description of the events which happen in the soul, in terms borrowed from the description of its prototype counterpart in the Bible or Scripture is sufficient to prove that Bunyan has employed typology.

The second reason as is evident from the novel is that, Bunyan appeals to the Bible or Scripture for the establishment and confirmation of his doctrines. “The appeal to Scripture as the source and criterion of doctrine,” as Lampe says “may legitimately be made through the use of the typological method” (20). So Bunyan provides a scriptural foundation for all his doctrines on salvation, by the typological interpretation of biblical or scriptural episodes, when he ventures to speak about the soul’s experience.
A discussion of the way in which Mansoul in *The Holy War* attains salvation will show how Bunyan explores the gospel relevance of practically each event and each sentence of a biblical chapter or Scripture on the salvation of an individual soul.

It should be remembered that the entire narrative of *The Holy War* is as a matter of fact nothing other than a cosmically creative applicational interpretation of Bunyan’s *The Greatness of the Soul*. Any attempt at reading and understanding the *Holy War*, not taking into account its theological conceptual basis or backdrop makes the entire exercise confounding and futile. Obviously many a critic of Bunyan is on the wrong side basically for want of a proper application of the Bunyanian theology of soul as expounded in *The Greatness of Soul*. So Bunyan’s *Holy War* has to be necessarily read only in the backdrop of Bunyan’s basic theological treatise *The Greatness of the Soul*. And *The Holy War* can never be viewed independent of *The Greatness of the Soul* for the simple reason that the greatness of the soul attempts to expound in all its ramifications, the constituents of the soul which is at once individual, cumulative, collective and representative of the entirety of the virtuous components of the constitution of the soul. In a way, this is very peculiar to the Bunyanian theological and exegetic exposition of what, after all, the soul stands for.

Before analyzing how Mansoul attains salvation, in order to understand the underlying spirituo-theological, or exegetic concept of what “Mansoul” is and what it stands for, it is imperative to see how Bunyan, purely from a biblical
perspective, perceives the very idea of “soul” and “man”. In his *Greatness of the Soul*, Bunyan writes:

> There is the soul of a beast, a bird etc., but the soul of a man is another thing; it is his understanding, and reason and conscience, etc. . . . But the whole man goeth under this denomination; man consisting of body and soul, is yet called by that part of himself that is most chief and principal. (6-7)

According to Bunyan, “as the body hath senses pertaining to it, and as it can see, hear, smell, feel, and taste, so can the soul” which is “the seat of all spiritual sense” (7). The members that go into the making of the soul are the understanding, the conscience, the judgment, the fancy or imagination, the mind, the memory, the affections and the will (7-8).

From what is perceived from Bunyan’s view in his *Greatness of the Soul*, it is clear that Mansoul in *The Holy War* is an allegorical representation of the human soul, as opposed to an animal’s or bird’s soul. Mansoul is one individual soul, though it is at the same time, referred to as the town of Mansoul. It is because, the townspeople comprising of Lord Understanding, Lord Conscience, Lord Judgment, Lord Fancy, Lord Imagination, Lord Mind, Lord Memory, Lord Affection, Lord Willbewill, who all in fact stand for the facilities of the soul, together constitute one soul. So whether it is used in the individual sense as Mansoul, or the collective sense as the town of Mansoul, or Mansoulians or men of Mansoul, it means one individual soul only. That accounts for Bunyan’s different usage of gender for the term ‘Mansoul’. Sometimes Mansoul is ‘she’
and sometimes Mansoul is ‘they’. Bunyan’s Mansoul is the allegorical representation of a human soul with the members that go into the making of a soul.

According to Bunyan, in carnal men the members of the soul are “made use of in the service of sin and Satan” (GS 8). It is Bunyan’s conviction that “‘This work ceaseth for ever’ unless the great God, who is over all, and that can save souls, shall himself take upon himself to sanctify the soul and to recover it, and persuade it to fall in love with another master” (GS 8). In The Holy War, Bunyan makes it clear that Mansoul is sanctified, recovered from the clutches of Diabolus, the allegorical representation of Satan, and persuaded to fall in love with Emmanuel, the allegorical representation of Christ.

The town of Mansoul, one built in the country of Universe for Shaddai’s delight has five gates – Eye-gate, Nose-gate, Ear-gate, Mouth-gate and Feel-gate. The wisdom of God has so fashioned the town, that unless Mansoul out of its own accord opens the gates, no one can enter inside, a clear indication of the importance assigned to the will of the person. The stately palace in the centre is intended to be Shaddai’s garrison. Shaddai and Mansoul are bound together by a covenant. There is perfect obedience of Shaddai’s laws. The people of the town are simple and honest, innocent and true, and have never been assaulted with fraud, guilt and hypocrisy. Clearly Mansoul is an allegorical representation of the soul which is in the prime of innocency.

One Diabolus, who was once called the son of Morning but was cast out of the heavenly court for his disobedience, plans to wreak vengeance on Shaddai,
by destroying the perfect law in the town and nullifying the covenant. But as entry is impossible without the town’s consent, Diabolus and his followers devise strategies to achieve their goals. Their first target is Resistance. In a high-flown language they point out that Mansoul is in a bondage unaware to themselves to “unreasonable intricate and intolerable laws” (HW 69). One of the furies, Tisiphone shoots at Resistance. Now Illpause’s reasoning that the tree of knowledge of good and evil would definitely give them both wisdom and honour, appears reasonable, and so Mansoul eats, and Innocency dies. The town is captured.

Once, all become the slaves of Diabolus, the law and the judgment annexed with the breach of the law are forgotten. Clearly Mansoul’s fall resembles the fall of Adam and Eve, in the Garden of Eden. Like the serpent that tempts Eve in the guise of a serpent, Diabolus in the guise of dragon and with his cunning rhetoric tempts Mansoul to eat the forbidden fruit. But, as Michael Davies rightly observes, “Bunyan simultaneously shifts our attention away from the Fall as a ‘story’ about Adam and Eve and towards the implicit fallenness and complicity of all humans” (316). Loss of Edenic innocency is what is allegorized here.

Mansoul opens both Ear-gate and Eye-gate, and at their invitation Diabolus enters the castle. He then remolds the town. He replaces the Mayor Lord Understanding with Lord Lustings, and the Recorder Mr. Conscience with Lord Forgetfulness. The powerful Lord Mayor is alienated from light, and the Recorder is not only debauched but also defied and rendered past all conscience
of sin. Lord Willbewill, an embodiment of Bunyan’s idea of free will, falls a prey to the guiles of Diabolus and wishes to be a petty ruler rather than a slave. Perceiving the Lord Willbewill’s willingness to serve him, Diabolus makes him captain of the Castle, governor of the wall and keeper of the gates of Mansoul. The image of Shaddai is destroyed and replaced with the contemptible image of Diabolus. In the place of Shaddai’s laws, vain edicts and statutes and commandments that give liberty to the lust of the flesh, lust of the eyes and the pride of life are set up. Lascivousness and all ungodliness are promoted. Mansoul is able to fulfil the lust of the will and of the mind. Diabolus fully engarrisons himself in the castle. Mansoul’s condition represents the soul which feeds on the delicacies of sin, and finds liberty and freedom from law, less frightening.

But these developments in Mansoul are not a surprise to Shaddai and his Son. The Son stands by his resolution made long before the creation, and it is made known to the Universe that “the Son of Shaddai, the great king is engaged by covenant to his Father to bring Mansoul to him again” (HW 87). Clearly this reveals Bunyan’s belief in the Everlasting Covenant, a truth which was revealed to him by his reading of the Bible. Prophets Isaiah and Hosea speak of the covenant between God and Son who promised to bring Jacob again to him (Is. 49:5) and be a ransom and redeemer (Hos. 13: 4). However, in The Holy War narrative, it can be found that the recalled agreement between Shaddai and Emmanuel comprises two constituents. One is:
... at a certain time prefixed by both, the king’s Son should take a journey into the country of Universe and there, in a way of justice and equity, by making amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus and his tyranny.

(86)

The other constituent is:

Moreover, Emmanuel resolved to make at a time convenient a war upon the giant Diabolus, even while he was possessed of the town of Mansoul and that he would fairly, by strength of hand, drive him out of his hold, his nest, and take it to himself to be his habitation. (86).

Beyond doubt it is the second constituent, that is, the war on giant Diabolus, which is depicted in the novel *The Holy War*. Bunyan’s marginal comment on the war waged, as “by the Holy Ghost” (86) makes it plain that the war is fought by strength of hand, that is, by the Holy Ghost in the soul. Clearly Bunyan here refers to the struggle to drive away Satan from a soul. The first constituent “foundation for Mansoul’s perfect deliverance” is something which has been achieved already. But without the effect of that first constituent, the second constituent cannot be rendered possible. So the first constituent, foundation for Mansoul’s perfect deliverance is always reminded but in flashbacks. The second constituent “the war upon the giant Diabolus” is what is effected now and is presented in the actual narration of *The Holy War*.

When news about the Eternal Covenant of Shaddai to bring Mansoul to him again reaches Diabolus, he takes expedient measures to thwart the plan and
prevent the reconciliation. His first measure is to increase sin so that, there will be “less grounds for hope and mercy” (HW 89). He hopes that Emmanuel “might repent of pursuing that covenant of their redemption” (89). So he provides a breastplate that can withstand mercy or judgment, the shield of unbelief or calling into question the truth of the Word, and another armour, a dumb and prayerless spirit (92), a complete parody of the Christian spiritual armour prescribed by Paul in Ephesians (16:13-18), hoping to withstand Shaddai if he intervenes.

With a love to reconcile Mansoul to him, Shaddai sends an army of 40,000 men under the command of four captains, Captain Boanerges, Captain Conviction, Captain Judgment and Captain Execution, each with a banner and an escutcheon emblazoned with symbols – thunderbolts, a flaming law-book, a fiery furnace, and a barren tree with an axe at its base respectively, to “see first by them the temper of Mansoul, and whether by them they would be won to obedience of their King” (HW 95). It is Shaddai’s command to the captains to offer first conditions of peace, and set up a garrison only after Mansoul’s complete obedience, but bring them under “by strength of hand” (97), if they stand against him. Runyon is correct when he says “The nature of the commissions is representative of the guidelines often given by God to the Hebrew prophets” (138). Mansoul in that condition stands for the soul which comes under the Covenant of Works.

Captain Boanerges is keen to know whether they are willing to yield, or be taken by force. Captain Conviction, pointing to the amazing grace of Shaddai to the point of humbling himself, tries to convince them, that it is wise on their part
“to stoop to, and accept of conditions of peace and mercy when offered, specially when offered by One against whom thou hast rebelled, and One who is of power to tear thee in pieces” (HW 104). Captain Judgment warns them of “the day that shall burn like an oven” and “the gate of the king’s clemency” (105) that would not stand always open. Captain Execution warns them of their being cast into the fire, if not for the mercy of Shaddai. Naturally Mansoul hardened by Diabolus’s armour is not affected by offers of mercy or warning of judgment. As Mansoul refuses to pay heed to the captain’s speech, the Word of the battle is given “YE MUST BE BORN AGAIN” (110) a reminder of the injunction of Christ (John 3:7).

The captains fight with slings and battering rams, probably a reference to the books of the Bible. Mansoul’s condition depicts the soul which is interested in reading the Bible. The army burns Lord Mayor’s house and tries to slay Lord Willbewill. The confused Mansoulians have an urge to return to Shaddai, but a fear and doubt that he won’t receive them, plays the hurdle. Opposed by Incredulity and Lord Willbewill, Mansoul hesitates to submit.

The king’s army repeatedly exhorts Mansoul to humble themselves and turn, so that “their former rebellions and notorious treasons” (HW 115) will be forgiven and forgotten by their merciful king. The role of the captains resembles the Old Testament prophets’ role in bringing Israel “back into right relationship with God” (Runyon 152). After repeated questioning of the captains about their preference for mercy or judgment, the Mansoulians opt for a parley of Willbewill with the captains. But the parley fails owing to their unwillingness to forfeit their house, harbour, the freedom they enjoy, their desire to have the Lord Mayor,
Forget Good and Willbewill as their governors (116), and their predilection for enjoyment of the rights and privileges they have been granted in the town under the reign of Dialolus. At Incredulity’s fear that Shaddai “will be angry even if but the breadth of an hair they chance to step out of the way” (117), and his doubtful question whether they know “... which of you he will kill and which of you he will save alive” (118), the parley fails miserably. Mansoul now stands for the individual soul, which gets confused by the scriptural verses which do not offer comfort unless a spiritualized reading is attempted, and gives way to doubt and despair when it finds itself incapable of following all the ‘Ten Commandments’.

Fortunately Lord Understanding and old Recorder Mr. Conscienze realize the reasonableness of the noble captains’ demands and the bad consequences that would follow if they listened to the speech of old Incredulity. It is not long before Mansoul longs to be under the government of Shaddai, their king. The captains send a petition to Shaddai confessing their unsuccessfulness and requesting to send a man whom the town would love and fear. The futility of the old covenant and the need for the new covenant in the soul is what is hinted at.

Shaddai’s response is imminent. After referring to the perfect sacrifice in the existing agreement as something over, “Thou knowest as I do myself, the condition of the town of Mansoul, and what we have purposed and what thou hast done to redeem it” (129), he summons Emmanuel, “Come now, therefore, my Son prepare thyself for the war, for thou shalt go to my camp at Mansoul ... and conquer the town of Mansoul” (129). As has been resolved earlier, with no hesitation Emmanuel replies, “Thy law is within my heart. I delight to do thy
will” (129). The writing of the law in the heart of man is the main constituent of the new covenant as prophesied by Jeremiah, “... I will put my law in their inward parts, and write it in their hearts” (31:33). Emmanuel’s reply to Shaddai reminds of the new covenant.

Subsequently Emmanuel arrives at Mansoul with his captains, Captain Good-hope, Captain Charity, Captain Credence, Captain Innocence and Captain Patience, and with 54 battering rams and 12 slings to whirl withal, which stand for, as the marginalia makes it clear, the 66 books of the Holy Bible (132). The captains bear the names of ‘the fruit of the Spirit’ as listed by Paul – love, patience, faith, good hope and meekness (Gal. 5:12). Seeing the slavery and bondage of Mansoulians to the point of not being won over even by the white flag of mercy, or the red flag of judgment, Emmanuel interprets the reason for their strange carriage as being “ignorance of the manner and feats of war than from a secret defiance of us and abhorrence of their own lives” (HW 133). So he straightaway accuses Diabolus of disobeying his Father’s laws and also of deceiving the people. At this juncture a direct contest for the possession of Mansoul arises. Diabolus’s claim is that Mansoul having willingly opened their gates, there is no alternative, other than to declare Diabolus’ possession. So now Emmanuel points to Diabolus, his mission, “I am therefore come up ... to recover mine own inheritance out of thine hand” (137). He further explains how Mansoul has been purchased by him:

Mansoul had trespassed against my Father, and my Father had said that in the day they broke his law they should die ... wherefore,
when Mansoul had sinned indeed by hearkening to thy lie, I put in
and became a surety to my Father, body for body, and soul for
soul, that I would make amends for Mansoul’s transgressions, and
my father did accept thereof. So when the time appointed was
come, I gave body for body, soul for soul, life for life, blood for
blood, and so redeemed by beloved Mansoul . . . Nor did I do this
by halves, my Father’s law and justice are both now satisfied and
are very well content that Mansoul should be delivered . . . Nor
am I come out this day against thee, but by commandment of my
Father. It was he that said unto me, ‘Go down and deliver
Mansoul. (138)

Clearly in the above passage Emmanuel is talking about the sacrificial
death as something over. When he talks about his having been a surety to
Mansoul, he means the surety for ‘Mansoul’ which is a representative for all
Mansouls. That there are many Mansouls in the Universe is evident from
Emmanuel’s last speech at the close of the text: “There, O Mansoul, thou shalt
meet with many of those that have been like thee . . .” (333). So what Emmanuel
is referring to here is the foundation of perfect deliverance of all the Mansouls
from Diabolus and his tyranny, which is actually the fulfilment of the first
constituent of the Everlasting Covenant.

In the biblical narrative which records the historical salvation, the
sacrificial death is a real happening, in fact a part of the salvation history. In the
narration of the holy war fought in the town of Mansoul in terms of scriptural
experience, the real sacrificial death cannot occur because, whereas the holy war waged for each soul is a present reality, the sacrificial death is a past happening, happening only once. As is evident from Scripture “. . . once in the end of the world hath he [Christ] appeared to put away the sacrifice of himself . . . Christ was once offered to bear the sins of many” (Heb. 9: 26, 28), and also “. . . he had offered one sacrifice for sins forever” (Heb. 10:12). He need not sacrifice again and again for each soul. There is only one sacrificial death, the foundation for perfect deliverance. That is already over in the past. As is said “. . . they (blood-men) once did force Emmanuel out of the kingdom of Universe” (HW 313). Only the effect of that death matters for each soul. That is why the sacrificial death is referred to, in flashbacks, either in terms of the Everlasting Covenant made before the foundation of the Universe, or as something already over. It is not as Froude says, “Bunyan was too reverent to imitate the Mystery Plays, and introduce a Mount Calvary with the central sacrifice upon it” (131). Also by putting his belief in satisfaction being rendered by Christ, in the mouth of Emmanuel, who is an allegorical representation of Christ, a scriptural figure, Bunyan is appealing to Scripture as the source of his doctrines.

To the suspicious Mansoul also, Emmanuel announces his present mission to deliver Mansoul by commandment of his father (HW 138). “I am come to thee bringing salvation,” he assures them (139). He is “the stronger man” come to overcome “the strong man armed” (Luke 11: 21-22). But Mansoul lends no ear to Emmanuel. Emmanuel’s last attempt to offer peaceful means is rebuffed. Loath-to-stoop tries all possible means to retain the presence of Diabolus, even after
accepting Emmanuel. So Emmanuel tries the power of his sword. The captains start fighting. The word “EMMANUEL” (HW 145) is given. Battering rams and slings are used. In the ensuing battle, both Captain Conviction and Lord Willbewill sustain wounds.

Diabolus wrongly believes that Emmanuel will leave Mansoul in his hand if he gives assurance of a reformation. So he promises Emmanuel to be his deputy, bring all changes in Mansoul and be subjective to Emmanuel. Bunyan’s campaign against works-righteousness is blatant from Emmanuel’s scathing reply: “. . . the greatest proficiency that man can make in the law and the righteousness thereof will amount to no more, for the taking away of a curse of Mansoul, than just nothing at all” (149). What he meant was that when the curse itself was for the breaking of the law then there was no chance of man being delivered by obeying law. Besides, Bunyan’s idea of ‘works-righteousness’ as being Satanic is expressed through Emmanuel’s words, “Besides I am not come to Mansoul to put Mansoul upon works to live thereby; should I do so, I should be like into thee” (150). In fact he has come with a divine purpose. His aim is to reconcile them to his Father “though by the law they cannot obtain mercy” (150). His aim is to set up his own standard in the midst of them and govern them by his new laws, new officers, new motives and new ways. Beyond doubt, Emmanuel is talking about the new covenant.

The word for the second battle “Mansoul is won” is wielded. (151) The Prince’s forces break open the Ear-gate and Emmanuel sets his throne in it. In Mount Hear-well, slings are played continuously. Captain Boanerges, Captain
Judgment and Captain Conviction bring the Recorder who regrets for being a traitor. Captain Execution hunts Willbewill, pursues three of his officers and executes them. There is a great slaughter among Willbewill’s soldiers. Backward to all, Captain Treacherous and Mr. Prejudice are destroyed. Even though many diabolonians are killed, many are still alive in Mansoul.

Mansoulians who were once indifferent to God’s offer of mercy send a petition confessing their sins and begging the Prince to spare their lives. The gate of the castle Impregnable, in the meantime, is broken open. The Prince marches to the castle-gates and commands Diabolus to surrender. Diabolus is bound up in chains and tied to the Prince’s chariot wheels. Dispossessed of Mansoul, he goes out to inherit the parched places in a salt land, seeking rest, but finding none.

The three supporters of Diabolus, Lord Understanding, Lord Conscience and Lord Willbewill are put in ward by Captain Boanerges. Mansoul sends petition after petition to Emmanuel. The first petition carried by Mr. Would-live begs to “remember not against us former transgressions, nor yet the sins of the chief of our town. But spare us according to the greatness of thy mercy . . .” (161). A second petition is carried by Mr. Desires – awake who is sent back with Emmanuel’s reply, “Go thy way to thy place, and I will consider of thy requests” (162). Mansoul sends a third petition confessing, “We have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul” (165). The petition is not to be carried by Good-deeds, as they know Mansoul cannot be saved by good deeds. Again Mr. Desires-awake accompanied by Wet-eyes, a poor man of a broken spirit, carries the petition. Wet-eyes petitions God not to
remember against them their transgressions, but mercifully pass by the sin of Mansoul (168). Emmanuel’s behaviour to the carriers of the petition carries typological analogy with Joseph’s behaviour to his brothers in Genesis (ch. 42-45). Emmanuel accepts the petition but sends away Mr. Would-live with silence first. He turns away and weeps and sends Mr. Desires-awake. He enquires about Wet-eyes.

At the third petition, Emmanuel makes the petitioners aware of their condition. He points to their mistake of having rejected him and their king and having chosen for their captain, “a liar, a murderer, and a runagate slave” (*HW* 168) one who also was separated to the pit for having rebelled against “my Father and me, even in our palace and high court there” (168). He points out that because they have accepted Diabolus’s offer, his Father has sent a powerful army to reduce Mansoul to obedience. But, since they rebelled, he has come at the captains’ request for more power. And as they turned a deaf ear he has made a conquest. Emmanuel then bids them to ask Captain Boanerges and Captain Conviction to bring the prisoners. The town of Mansoul spends that night in mourning and sack clothes and ashes. Mansoul now stands for the repentant soul.

To the pale-aghast prisoners who confess their sins, Emmanuel grants a free pardon: “The sins, trespasses, iniquities, that you, with the whole town of Mansoul have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to . . .” (173).
Emmanuel proclaims his willingness to pardon the prisoners, along with the men of their town, for their sins and trespasses. Captain Credence is put in charge of the castle. The town is delivered from the first four captains and their men. This denotes the transition from the old to the new covenant. The Recorder reads the pardon: “The Lord, the Lord God, merciful and gracious, pardoning iniquity, transgressions and sins; and to them all manner of sin and blasphemy shall be forgiven” (177). Mansoul now promises to follow his law as their direction. Mansoul boldly comes and touches with the hand, the top of Emmanuel’s scepter. The whole incident recalls the Hebrew scripture “Let us, therefore, boldly come unto the throne of grace . . .” (4:16). Mansoul now stands for the soul that has come under the new covenant. The Prince rides into the castle. Captain Credence is put in charge of the castle. Captain Credence stands for the faith which is essential for salvation and which is a gift of God. Lord Willbewill with the help of Captain Judgment and Captain Execution is “to rule under the Prince for the good of the town of Mansoul now, as he had before under the tyrant Diabolus . . .” (83). Now Mansoul, stands for the soul with a reformed will. The Prince paves the way for Mansoul’s continual access to him.

With the entry of Emmanuel into the castle of Mansoul, something new happens. There is the remodelling of the town. An instrument “that goes without a name because of the wonderful exploits it did when used, an instrument that could not be resisted, and would not miss of execution” (186) is to throw stones from the castle of Mansoul, out at Mouth-gate. This instrument is either “prayer” (186) as Wilbur Smith opines or “the secret identity of Mansoul” as Runyon
opines (178). Lord Willbewill is given the militia into his hand and a “special charge to withstand all insurrections and tumults that might be made in Mansoul” (HW 186), clearly indicating the role of will in the salvation of a soul. The image of Shaddai is set up again, and his name is fairly engraved upon the front of the town.

In a trial scene reminiscent of court trials at that time and also the trial scene in The Pilgrim’s Progress, the prisoners are tried. Atheism, Lusting, Forget-good and False-peace are executed. At the appointed day the Prince renews the charter, mending several faults so that Mansoul’s yoke might be made yet more easy. The new charter is: “. . . I do in the name of Father and mine own clemency give, grant, and bequeath to the beloved town of Mansoul: Free, full and everlasting forgiveness of all wrongs, injuries and offenses done by them against my Father, me, their neighbour, and themselves” (209). The correction of the faulty charter is in keeping with the amendment of the old covenant as explained in Hebrews (8:6-13). Emmanuel gives Mansoul his holy law and his testament with all that is contained for their everlasting comfort and consolation. He gives them permanent access to his palace at all seasons to make known their wants in time. Just as the new covenant gives the believer boldness to enter “unto the throne of grace” (Heb, 4: 16), the new charter allows for the entry of Mansoul.

The new charter engraved upon the door of the castle is the new covenant engraved in the fleshy tablets of the heart. The purpose of Emmanuel’s coming “Thy law is within my heart. I delight to do thy will”, (HW 128) is thus served. He sets up two persons, one to make known Shaddai’s laws and another to deliver
Shaddai’s will. The Lord Chief Secretary “a person altogether well-skilled in all mysteries and knowledge of mysteries” (211) from Shaddai’s court, one who has been the chief dictator of all Shaddai’s laws is appointed to teach all high and supernatural things. Mr. Conscience, “well-skilled in the law and government of the town of Mansoul” is appointed to deliver them of his Master’s will in all terrene and domestic matters (211). Further, Conscience is allowed to communicate only the doctrine that comes from the superior Lord Secretary, the allegorical Holy Spirit, a point which Bunyan believed and stressed as opposed to the Quaker belief in the individual conscience as the sole guide.

Emmanuel provides for continual relief measures from the Dialobonians “who seek to overthrow thee forever” (217). He gives a schedule of the names of the chief of them, which include, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkness, Mr. Revelling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition and Mr. Heresy. All are the works of the flesh as listed by Paul in Galatians 5. Mansoul is advised “to look into the law of thy king,” learn to distinguish them from “their physiognomy and such other characteristical notes of them by which they certainly may be known” (HW 217), and make no peace with them, but put them to death by the cross. It stresses the soul’s need to mortify sins like fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, an instruction of Paul, so that “sin shall not have dominion over you: for ye are not under the law but under grace (Rom. 6:14). The first four preachers have to preach good and wholesome
doctrines. This shows the soul’s need to follow the laws of God even after having experienced the mercy and pardon of God. Mansoul is directed to wear everyday, white and glistening robes signifying righteousness, and also keep themselves clean. Lord Secretary is to help them to make and draw up petitions to Shaddai. Mansoul is directed “to do that which is written in my law, that yet you may stand and not fall . . .” (HW 220).

There is good relationship between Emmanuel and Mansoul. Emmanuel has banquets with Mansoul. Mr. God’s peace is left with them as Governor. The town in most happy condition is reminiscent as Runyon says, “of the times of restoration in the Old Testament when the children of Israel responded to the prophetic vision and repented of their sins, turning again to covenant with God and enjoying renewed fellowship with him” (192). Mansoul is now the soul which is in right relationship with God and experiences the peace which reigns, when it is in communion with Christ.

The story does not end here even though critics may feel that the form of The Holy War would be more satisfactory if Bunyan had stopped with Emanuel’s conquest of Mansoul. It is clear that if the story had ended here then the soul’s experience of Scripture would not have been dealt with properly. As is evident from the history of the Bible as well as in everyday life, there is continual backsliding. The remaining part of the narrative tells about the learning of the method of holy warfare by the back-slidden soul. Even though commentators feel that Mansoul’s slavery and liberation from the clutches of Diabolus the second time is a repetition, it can be easily shown that it is not so.
The first is about the conquest of Mansoul by Diabolus, when Mansoul is “ignorant of the manner and feats of war”, or if they knew “the manner of the war of their own, yet not the rites and ceremonies of the wars in which we are concerned, when I [Emmanuel] make upon mine enemy Diabolus” (HW 133). And whereas in the first fight, the castle is the garrison of Diabolus, in the second fight, the castle is safeguarded by God-fear. In the first fight, Emmanuel sees only ignorance and not a secret defiance. In the second fight they are not ignorant, for they have changed from sin to grace and from darkness to light. Only when the Prince is sure that their “heart and mind now at last abode fixed upon him and his ways, though Diabolus had made such inroads upon them” (256) does he arrive, for he knows that the sanctified soul is ready to persevere. Emmanuel teaches the method of holy warfare, how to fight doubters and blood-men. After that only, Emmanuel leaves them giving them instructions “to watch, to fight, to pray, and to make war against my foes” (336).

The cause of the backsliding is Mr. Carnal security’s influence. The right doctrine of Emmanuel was that Mansoul should not forget the love of Shaddai and Emmanuel. But instead of waiting for Shaddai’s counsel, they rebel. They are taken by the words of one Mr. Carnal security, who after the manner of King David’s son Absalom who stole the hearts of the men of Israel, goes about the street and makes Mansoul grow carnally secure as himself. Runyon feels that Bunyan must have meant that Carnal Security introduced into Mansoul the same “ignorance, error and blasphemy” (199) as that of the Latitudinarian Edward Fowler. Now Mansoul stands for the soul which gives way to backsliding. The
Mansolians also become familiar with the Diabolians who lurk in, under or about the walls of the town. And Emmanuel gets offended and Lord Secretary is grieved and goes away. As is said in Psalm 78, “They remembered not his hand, nor the day when he delivered them from the enemy” (42).

Once again the relationship between Emmanuel and Mansoul is estranged. Only Mr. Godly-fear warns them of Emmanuel’s anger. Totally vexed, at the first chance, Mansoul burns Mr. Carnal-security’s house upon him. But an apostised soul has to reap the consequences of sin. Mansoul is cornered on every side like the Israelites who are cornered when they turn away from the covenant of God. A sickness ravages, and their garments are in a sorry state showing the unrighteousness that has crept in. As expedient measure the subordinate preacher calls for a day of fasting to humble themselves for being so wicked against the great Shaddai and his Son. It is a reminder of prophet Joel’s words: “Sanctify ye a fast, call a solemn assembly gather the elders and all the inhabitants of Lord . . . and cry unto the Lord” (Joel 1:14). The petition carried by Lord Mayor as directed by Mr. Godly-fear is not accepted by Emmanuel. The condition of the back-slidden soul, when it is estranged from Christ and the holy spirit is signified.

There is a Diabolian consultation to make Mansoul weak and conquer her for “it is the law of the Prince that now they own, that if we [Diabolians] get them a second time they shall be ours forever” (HW 240). Diabolus propounds a three-fold project to regain Mansoul, either by persuasion to a vain life, or by tempting them to doubt and despair, or by blowing up the town by the gunpowder of pride and self-conceit. To complete the Diabolonian design upon Mansoul, Mr. Deceit
suggests driving Mansoul into desperation so that they would question the truth of
the love of the heart of their Prince and stop sending petitions to him. To achieve
that end, first, Lord Covetousness under the name of Prudent-thrifty, Lord
Lasciviousness under the name of Harmless-mirth and Lord Anger under the
name of Good-zeal are sent to Mansoul, and they are hired by Mr. Mind, Lord
Willbewill and Mr. Godly-fear respectively. It shows the soul’s inability to detect
the evil mixed with good and the inability to do good without evil mixed with it,
as Paul says in Romans, “. . . when I would do good, evil is present with me”
(7:12). A letter from the house of Mr. Mischief in the town of Mansoul is sent to
Diabolus to urge him to attack and overcome the town of Mansoul when the
inhabitants become vile to the core.

While the Diabolonians are plotting, Mansoul is in a sad state, partly
because she has grievously offended Shaddai and his Son, and partly because the
strong enemy frightens her. The sickness also rages among the captains and the
inhabitants of the town.

Diabolus learns from Profane that Mansoul is backward in a reformation.
Diabolus expresses his fear of Mansoul’s petitioning. But Apollyon believes that
if Mansoul is made more and more sinful, Emmanuel will leave with his battering
rams, slings, captains and soldiers, and they will of their own accord open their
gates. But as Diabolus is impatient, they plan to send an army of doubters. The
Diabolonians in Mansoul are informed of the army of doubters and exhorted “to
draw the town of Mansoul into more sin and wickedness” (HW 253) by their
power, cunning and skill and with delusive persuasions.
The town is in a miserable condition. The Mansoulians’ petitions are answered with silence and their cry for help is not heard for they laid Diabolonians in their bosom. The soul whose prayer is unanswered on account of its unwillingness to let go the sins is signified.

As Shaddai would have it, the Diabolonian plot is revealed to Mansoul through one Mr. Prywell. The captains, high commanders and men of war in the town of Mansoul are alerted to give Diabolus battle by night and by day. It is decided to search for Diabolonians and punish them. It is resolved to have a public fast and a day of humiliation like the ones the Insrelites often did whenever there was backsliding. A strict search results in the imprisonment of Lord Covetousness and Lord Lascivousness. The repentance of the back-slidden soul is evident.

The doubters come under nine captains: Captain Rage, Captain Fury, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain No-ease, Captain Sepulcher and Captain Past-hope, each with a standard bearer. They mount their slings in good places to cast out stones. They have as their superior captains, Beelzebub, Lucifer, Apollyon, Legion, Cerberus and Belial, all satanic forces from the hell. As Runyon says, “Bunyan’s allegory resorts to direct theological terminology as he labels the various dangerous forms of doubt” (204). All denote the different modes of suffering inflicted in hell. Bunyan had known the terrible pain religious doubts could inflict on a person. The soul which encounters doubts in different forms in its life time on earth is signified.
Properly warned by Mr. Prywell the Mansolians also mount their slings in good places where they might conveniently cast out their great stones. Diabolus entrenches himself in the field without the reach of the sling and casts up four mounts against the town, mounts bearing the names of the dreadful furies of the hell, Mount Diabolus, Mount Alecto, Mount Megara and Triphone. Seeing the resistance of the captains and execution of stones, Diabolus retreats. The Mansoulians refuse to enter into a parley with Diabolus this time, as they remember what it cost them when they listened to him the first time. Now the difference between Mansoul’s first fight and second fight becomes obvious.

Mansoul approaches the Lord Secretary to give them a hearing during miserable times and render counsel on important matters, but he instructs them to look to the scriptures. Their request to frame a petition is denied as they had offended Emmanuel and grieved the Lord Secretary. But still the Lord Secretary’s words that “they must yet partake of their own devices” (HW 269), gives them the consolation that even if it takes time, Emmanuel’s coming is certain (269).

Frightened by the slings used by Mansoul, Diabolus retreats and plans to capture them by the fawning and flattening strategy. He proposes to enlarge the charter with abundance of privileges. But Lord Understanding firmly refuses to break the commandment and join Diabolus. Mansoul stands for the soul whose understanding has been enlightened.

Suffering defeat in his fawning strategy, Diabolus attempts to fill Mouth-gate with dirt in order to prevent petitions being sent and slings being
played. Whereas Diabolus is preparing to make his assault upon the town of Mansoul without, the captains and soldiers are preparing inside. The same Willbewill who has once willingly served Diabolus is a transformed one now and he takes the charge of watching the rebels within. He puts to death the two sons of Harmless-mirth, and Emmanuel’s captains are encouraged by Willbewill’s Christian act. The Lord Mayor exhorts the natives of Mansoul “to prove themselves men” (277). Mr. Conscience, the preacher takes care that all his good documents are “alive upon the hearts of the people of Mansoul” (277). The soul with a transformed will and conscience is signified.

In the ensuing fight, Captain Credence, Captain Experience and Captain Good-hope all fight bravely against the main body of their enemies, but Captain Credence is wounded and the others faint. To the demanding Diabolus, Lord Mayor refuses to comply. They are willing to fight “as long as Emmanuel Prince was alive” (280). And the Lord Willbewill’s reply echoes the condition of Mansoul in the past and Mansoul in the present: “While we were without knowledge, we suffered thee to take us; yet since we have also been turned from darkness to light we have also been turned from the power of Satan to God” (281). Mansoul now represents the soul with a regenerated will. Still, as the body is weak the Diabolians enter through the Feel-gate. Most of the captains are overpowered with force. Mr. Conscience lies as if continually upon a rack. Even though Diabolus and his men are there, they are not entertained and they partake only that which they seize against the townsmen’s will. Mr. Godly-fear guards the castle. For two and a half years the body is the seat of war. Many young
children “are dashed in pieces” (203). Many women are abused. The devastation in Mansoul is similar to the promised devastation in Hosea: “…they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up” (13:16) and the prophecy of Zecharia, ‘For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled and the woman ravished’” (14:2). As is given in the marginala the guilt that tries to destroy “good and tender thoughts” (HW 283) in the soul is what is signified by the destruction of Mansoul. The long two and a half years of despair in Mansoul recalls the seventy years exile of the captives from Judah, as prophesied by Jeremiah (Jer. 25: 11,12; 29:10) and the seventy sets of seven time determined upon the people to finish their transgressions, as prophesied by Daniel (Dan. 9: 24,25). Whether the number refers to a literal time period or a figurative time period, it refers to the time of tribulations when the rebels become repentant and beg for God’s mercy. Bunyan almost in a prophetic tone speaks about the time of tribulation in a soul, when it has to face spiritual temptations from inside as well as persecution from outside.

At Godly-fear’s suggestion, Mansoul beseeches the Lord Secretary to consider their backsliding and degeneration, but according to their condition draw up a petition. He agrees to draft, provided they supply ink and paper, that is, provided they “join in heart and soul in the matter, for that must be inserted therein” (HW 287). The petition states their deplorable condition, their need of Emmanuel, the captains’ inability to save them and their loss of wisdom and power. It is carried to the court by Captain Credence out at the Mouth-gate.
Godly-fear refuses to budge when Diabolus demands entry. On the other hand, Captain Credence expresses hope that Mansoul, when she had suffered a while will be made perfect, strengthened and settled. The soul understands that the God of grace, will “restore, confirm strengthen and establish” it (Peter 5:10). The Lord Mayor expresses their resolution “to resist thee [the Diabolonians] as long as a captain, a man, a sling and a stone to throw at thee, shall be found in the town of Mansoul” (HW 290). The soul has learnt the method of holy warfare.

Diabolus as the last resort tries to make them desperate saying, “. . . it is not only I, but your Emmanuel who is against you: yea, it is he that hath sent me against you to subdue you” (290). But the Lord Mayor catches hold of the promise. “And him that cometh to me I will in no wise cast out” and “all manner of sin and blasphemy shall be forgiven to the sons of men” and puts it as the reason why they “dare not despair, but will look for, wait for, and hope for deliverance still” (290). The soul is willing to catch hold of the new covenant promises and is not willing to commit mistakes as it has been changed from darkness to light.

Shortly Captain Credence returns from the court with notes of appreciation for the Lord Mayor, the Lord Willbewill, the subordinate preacher Mr. Conscience and Mr. Godly-fear. As Runyon says, the letters “derive their style and contents from the seven letters from Jesus Christ to the Churches in Asia” (217). The Lord Willbewill is appreciated for being valiant and courageous and “keeping of so strict a hand and eye over and so strict a rein upon the neck of the Diabolonians that did still be lurking in their several holes in the famous town of
Mansoul” (HW 291). Runyon is right when he says, “Bunyan has made a vivid distinction between the self-directed behavior of freewillers that he abhors and the sanctified will that he embraces” (215). The Willbewill who once was free and served Diabolus is now anxious to serve Emmanuel. The soul which cries to God to inflame its will with heavenly grace is what is signified here. Captain Credence is made the Lord’s lieutenant over all the forces in Mansoul. He is ordained to maintain the holy war for the prince and for the town of Mansoul, against the force and power of Diabolus. The role of faith in the salvation of the soul is signified.

Seeing the faith and undaunted courage of Mansoul, Diabolus calls for a council of war. It is resolved to withdraw from the town into the plains. They revert to the old idea of Beelzebub, of getting the town to sin, so that Mansoul could be brought into bondage automatically. To achieve their aim, a masterpiece plot is hatched to choke Mansoul with the deceitfulness of riches. Their plan is to sell wares and change the castle into a warehouse instead of being a garrison or a receptacle for men of war. But before it is effected, Captain Credence brings news of Emmanuel’s arrival on the third day in the field. As Runyon says, the third day reference “is loaded with messianic significance” (218). In Hosea, it is promised “. . . in the third day he will raise us up, and we shall live in his sight” (6:2). The Resurrection of Christ was on the third day. In Daniel’s vision, the God’s messenger after being detained for three years, arrives assisted by Michael, the archangel (Dan. 9:23). Mansoul is ordered to meet in the field. The Lord Secretary illuminates on how they could defeat the Diabolonian army, with
Emmanuel before them and Mansoul behind them. As Runyon says, “With the
doubters out of the town, with the renewed confidence in the guidance of the Lord
Chief Secretary, and hope in the coming of Emmanuel, they are able to assume an
offensive posture” (220). The soul is assured of God’s promise that “Then shall
the Lord go forth, and fight against those nations, as when he fought in the day of
battle” (Zech. 14:3).

In terms taken from the description of the apocalypse in the Book of
Revelation which tells about the one called Faithful and True, who comes on a
white horse, smiting the nations with the sword of his mouth (18: 11-16), the last
fight in Mansoul is described. The battle is fought with the word of the battle as
directed by Captain Credence, “The sword of the Prince Emmanuel, and the
shield of Captain Credence,” which is in the Mansoulian tongue, “The Word of
God and faith” (HW 301).

The Lord Willbewill’s blows fall strongly on the doubters. According to
Isabel Rivers, “This combined emphasis on the determining operation of the spirit
of Christ on the soul and the active participation of [. . .] the will, is characteristic
of Bunyan’s teaching” (qtd. in Runyon 215). Captain Good-hope and Captain
Experience jointly make the Vocation-doubters to retreat. At the Lord Secretary’s
command, slings from the castle are played, and stones are thrown. The Prince’s
army, for a time, loses courage and retreats, failing to see Emmanuel. But at
Captain Credence’s encouragement to make resistance, they preserve, and in the
heat of the battle Emmanuel arrives. With Captain Credence on one side and
Emmanuel on the other side the enemy is trapped within and defeated.
To the repentant elders who come to welcome Emmanuel at the gates he says, “I am returned to Mansoul with mercies, and my name shall be set up, exalted and magnified by it” (HW 306). As instructed by Emmanuel, Mansoulians wash their garments, make them white and stand before him. The transformation of the soul from one of filthiness to righteousness is signified by the washing of the garments by Mansoul. Lord Willbewill pursues all doubters. All the Election-doubters, the Vocation-doubters, the Salvation-doubters and the Grace-doubters are executed. The Diabolonian princes and captains with old Incredulity manage to escape.

The unabashed Diabolus sends another army mixed and made up partly of doubters and partly of blood-men whom he deems as “the last and sure card to be played against the town of Mansoul” (314). Because of the malignity of their nature and the fury in them to execute it, they have the name blood-men. The nature of the doubters is to put a question upon every one of the truths of Emmanuel. The blood-men join with the doubters headed by Captains Beelzebub, Lucifer, Appollyon, Legion, Cereberus in questioning the faith and fidelity of the men of the town of Mansoul. The doubters cluster about Feel-gate, and the Blood-men cluster before Eye-gate and Ear-gate. The description of the blood-men is similar to Isaiah’s description of the men whose “feet run to evil” and who “shed innocent blood” and whose paths are full of “wasting and destruction” (Isa. 59:7).

The blood-men are headed by Captains Cain, Nimrod, Ishmail, Saul, Absalom, Judas and Pope. All except Pope are scriptural figures. As Runyon
says, “All the captains of the blood-men signify disinherited blood relatives of the chosen people – part of the bloodline but not part of those being saved” (230). As depicted in Genesis 4, Cain murdered his brother out of envy and jealousy. Absalom was ambitious for the throne and plotted for the place of power (II Sam. 3: 13-19). Judas betrayed Jesus because of his love of money, Nimrod as an extremely impious rebel (Gen. 10:8), Ishmael was the rival of Abraham’s sons Isaac, The first king of Israel, Saul disobeyed in spite of repeated warning of Samuel (I Sam. 9:31). As is clear from the scripture, all these people were given chance by God to right their wrongs and try again but they never desired to change and also never changed. Runyon quotes James Forrest and Sharrock to suggest that Bunyan must have meant the blood-men to embody the persecution as well as contemporary attacks upon Nonconformists” (230). The attack of the blood-men on Mansoul could signify the back-slidden soul’s temptation to turn the grace of God into lasciviousness or even the persecution the soul has to face from outside also, because according to Scripture ‘trials’ and tribulations is a must for every believer (John 16:33; IThess. 3:4).

Emmanuel divides his captains and men of war into two companies after testing the faith, hope and love of Mansoul. Captain Good-hope, Captain Charity, Captain Innocent and Captain Experience go out against the doubters. Captain Credence, Captain Patience, and Captain Self-denial go out against the blood-men. The soul’s need for faith and patience to inherit the promises (Heb. 4:8) is stressed. All except three doubters are killed. Forgiveness is granted by Emmanuel to the blood-men who have done things ignorantly. Three types of
blood-men are discovered from three places: Blindmanshire, Blindzealshire, and the town of Malice. Grace is extended to the blood-men from Blindmanshire who tremble and cry and ask for mercy. Emmanuel touches their unclean lips. They are forgiven no matter how much blood is on their hands because they recognize their sins and repent. Even from among Blindzealshire, a few who ask for mercy receive it. Only those from Malice who neither weep nor repent are punished. Clearly grace is extended even to the chief of sinners if only the sinner feels repentant, and pleads for mercy. Paul himself had once persecuted the early Christians. The importance of repentance and change is what is stressed by Bunyan. This explains why Ignorance in *The Pilgrim’s Progress* is punished whereas even blood-men are forgiven.

The doubters who escape along with Evil Questioning are brought before a trial, and the verdict read by the judge, as Runyon says, “. . . provides a concise summary of Bunyan’s understanding of election” (232). The judge says:

To question election is to overthrow a great doctrine of the gospel, namely the omniscience and power, and will of God, to take away the liberty of God with his creature, to stumble the faith of the town of Mansoul, and to make salvation depend upon works and not upon grace. (325)

And Michael Davies rightly comments that here Bunyan “re-emphasizes an overt theological point about law and grace to be found throughout the text” (324). According to Michael Davies, “The self-martyring Election-doubter . . . is put on trial not because he represents a refutation of a doctrine of predestination but,
more simply, because he doubts the promise of the covenant and the possibility of election” (325). In the trial, the vocation doubter is accused of never believing “the powerful call of her Emmanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and do his will . . .” (HW 324). The Grace-doubter is charged for having “robbed God of his glory, and given it to a sinful man” for having “robbed Christ of the necessity of his undertaking and the sufficiency thereof” and having given “both these to the works of the flesh” and also for having “despised the work of the Holy Ghost” and having “magnified the will of the flesh and of the legal mind” (326).

Actually Bunyan has foregrounded his doctrines about Everlasting Covenant, Covenant of Works, Covenant of Grace, role of the regenerated will, faith and prayer upon the scriptural foundation, by bringing them in a narrative which deals with the soul’s experience of Scripture. Also by advocating salvation to “. . . him that cometh to me” (290), while at the same time expressing the importance of election in the selfsame novel, and also by stressing the role of will and the strength of God’s grace simultaneously in the self same novel which moves without any contradiction, it being a complete reflection of the Bible or Scripture, Bunyan has brought about a reconciliation of his belief in election and predestination, with a sense of human striving.

Most of the Diabolonians living in Mansoul are caught but Carnal-sense and Mr. Unbelief make good their escape, and along with them some few more of the Diabolonian tribe do remain in Mansoul till Mansoul leaves off. The presence
of evil has caused great consternation among critics. Froude questions why “evil remains after all has been done” (119). Talon wonders if Emmanuel is “unable to rid Mansoul of Diabolonians” (qtd. in Runyon 232) and Wakefield questions “why God allows the survival of sin” (qtd. in Runyon 232). But as is evident from Emmanuel’s final speech to Mansoul, “. . . evil is permitted to teach humanity the art of spiritual warfare, to value prayer, and to maintain all humility” (Runyon 242). Emmanuel says:

. . . should I slay all of them within, many there be without that would bring thee into bondage. Were all those within cut off, those without would find thee sleeping; and then in a moment they would swallow up my Mansoul. I therefore left them not to do thee hurt . . . but to do thee good, the which they must, if thou watch and fight against them . . . they should drive thee not farther off, but nearer to my Father, to teach thee war, to make petitioning desirable to thee, and to make thee little in thine own eyes. (HW 335)

Besides, it is clear from the scriptural narrative which Bunyan quotes, evil is permitted and only the person is safeguarded. “I pray . . . thou shouldest keep them from the evil” says Christ (John 17:15). So there is nothing strange in the leaving of evil.

Before leaving, Emmanuel makes a speech echoing the farewell speech of Christ to the disciples (HW 332-34; John 17). It serves as a concise summary of the salvation story of Mansoul as well as a resolve to many mysteries surrounding
life. Emmanuel tells of his mission to bring Mansoul to him. Mansoul is chosen not for her worthiness but for her own sake. Emmanuel has laid down for Mansoul a plenary satisfaction and has bought her with the price of blood. He came to them first by law and then by his gospel to awaken them. He bore their rebellion with his grace and fervor. He allowed affliction to cover them from every side, only to drive them to a willingness to close with their good and happiness. The way of back-sliding was theirs but the way and means of thy recovery was his. He says:

It was I that set Mr. Godly-fear to work in Mansoul. It was I that stirred up thy conscience and understanding, thy will and thy afflictions after thy great great and woeful decay . . . . It was I that fetched the second time the Diabolonians out of Mansoul; and it was I that overcame them and that destroyed before thy face. (HW 332)

It is true, as Michael Davies also accepts, Emmanuel in his final speech to Mansoul “suddenly claims sole and absolute responsibility for the town’s recovery at every stage of its many crises” (324), even though the Lord Willbewill is “actually crucial to Mansoul’s ongoing victories” (325). However, the narrative shows that only because of the divine influence exercised through Mr. Prywell and Mr. Godly-fear, is the rescue greatly effected.

Emmanuel proposes to take Mansoul “into a kingdom of my Father” (333) where Mansoul is free to have communion with the Lord Chief Secretary. Until he comes to fetch them according as is related in Scriptures, they have to keep
their liveries, white and “by my [Emmanuel’s] law make straight steps for thy feet” (334). Moreover, he has taught them to watch, to fight, to pray and to make war against his foes. In that manner they should fight. Commentators like Sim and David Walker opine that Emmanuel’s words: “Hold fast’ is a deeply ambiguous note on which to conclude the narrative” (qtd. in Runyon 246). But Runyon feels that they are “missing the overwhelming power of the biblical directive Bunyan quotes” (246). These are the words uttered to strengthen the Church of Thyatira (Rev. 2: 24-25). Actually it is not that Emmanuel is unwilling to “offer constant person succor” to Mansoul as Stuart Jim and Walker may aver (qtd. in Runyon 105). He has left Mansoul in the hands of Lord Chief Secretary who, as Runyon says, is vitally significant “to the survival and prosperity of the white inhabitants of Mansoul” (107). With Captain Credence’s help, and Knowledge of the manner and feats of holy war, Mansoul can survive.

As is evident from the narrative, Bunyan’s theme of salvation in The Holy War follows the biblical plan of salvation – the fall of Mansoul followed by Mansoul’s futile attempts under the old covenant, and experience of the comforts of the new covenant and assurance and promise of life. Not only Sharrock but everybody will find the huge theological structure of the Bible or Scripture starting from the temptation of Eve up to the fight by the one called Faithful and True, as expressed in Revelations (19:11-21), being “translated into some allegorical incident or character” (John Bunyan 129). And discussion of that itself can form a dissertation. As Runyon says, “What is true of the end of The Holy War is also true of the Bible” (110). In other words, Mansoul as one may
discern in the very process of the evolution of the soul’s experience of Scripture bears a passionately intimate resemblance with the Holy Bible itself. Evidently the novelist himself has foregrounded the biblical events as an inherent part of the soul’s experience of Scripture because, in order to attain redemption and salvation with the promised apocalyptic visions, the soul imperatively ought to experience the entirety of Scripture which is the revealed spiritual truth of the Bible as Bunyan himself has expounded as his theology of soul in his scriptural treatise *The Greatness of the Soul*.

Obviously, the soul’s experience of scripture has to find its culmination only in the promised eternal life. It is because of this, Mansoul is instructed to anchor herself in the hope that the day is coming when he [Emmanuel] will come, as is related in the scripture of Truth and carry Mansoul to his Father’s habitation where Mansoul would be set up in such strength and glory as it never saw before.