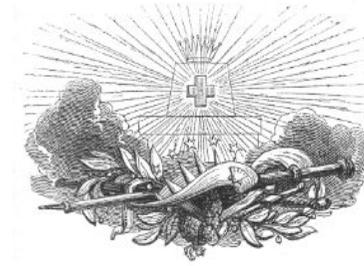
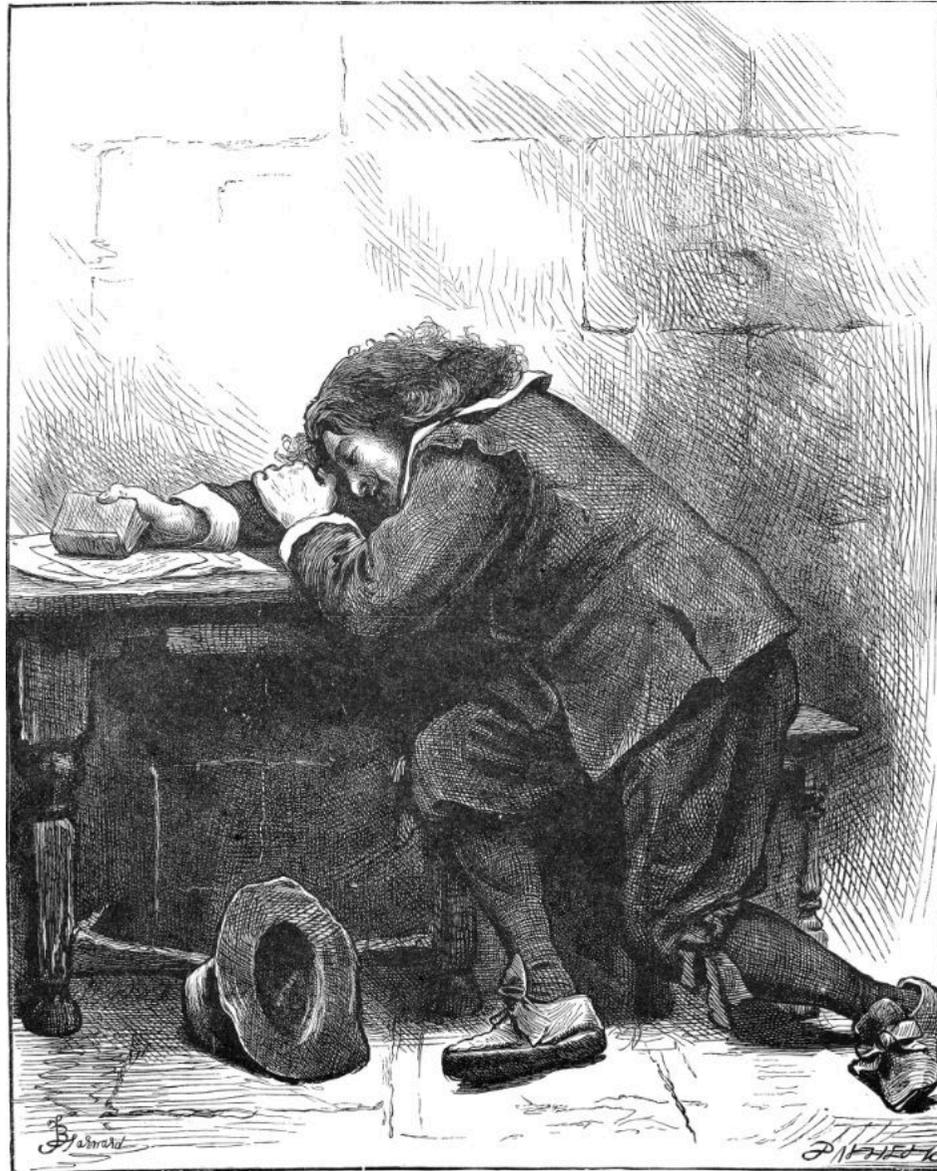


# The Pilgrim's Progress

*From This World, to That Which Is to Come*

*Written by John Bunyan*

*Modernized by Lauren Ducommun*



## Stage One

# The City of Destruction



As I walked through the wilderness of this world, I came upon a certain place where there was a den, and I laid down in that place to sleep. As I slept, I dreamed a dream. I dreamed and, behold, I saw a man clothed with rags,<sup>1</sup> standing with his face away from his own house,<sup>2</sup> a book in his hand, and a great burden upon his back.<sup>3</sup> I looked and saw him open the book and read from within. As he read, he wept and trembled. And not being able to contain himself any longer, he broke out with a lamentable cry,<sup>4</sup> saying, “What shall I do?”<sup>5</sup>

In this plight, he went home and restrained himself as long as possible so that his wife and children would not be aware of his distress. But he could not be silent for long because his trouble had increased.

At last, he shared what was on his mind with his wife and children. “Oh, my dear wife,” he began, “and you, my children—I, your dear friend, am doomed due to a burden that weighs heavily upon me. Moreover, I am certainly informed that our very own city will be burnt with fire from heaven. In this terrible annihilation, all of us will miserably come to ruin unless some way of escape can be found, by which we may be delivered. Though I still cannot see how.” At this, his

<sup>1</sup>**Isa. 64:6,**  
*“We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.”*

<sup>2</sup>**Luke 14:33,**  
*“So therefore, any one of you who does not renounce all that he has cannot be my disciple.”*

<sup>3</sup>**Psa. 38:4,**  
*“For my iniquities have gone over my head; like a heavy burden, they are too heavy for me.”*

<sup>4</sup>**Hab. 1:2–3,**  
*“O Lord, how long shall I cry for help, and you will not hear? Or cry to you ‘Violence!’ and you will not save? Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise.”*

<sup>5</sup>**Acts 2:37**

family was alarmed, not because they believed what he had said to them was true, but because they thought that some frenzy or deranged condition had entered his head.

<sup>6</sup>**Acts 16:30–31,**  
*“Then he brought them out and said, ‘Sirs, what must I do to be saved?’ And they said, ‘Believe in the Lord Jesus, and you will be saved, you and your household.’”*

<sup>7</sup>**Heb. 9:27,**  
*“And just as it is appointed for man to die once, and after that comes judgment...”*

<sup>8</sup>**Job 10:21–22,**  
*“...before I go—and I shall not return—to the land of darkness and deep shadow, the land of gloom like thick darkness, like deep shadow without any order, where light is as thick darkness.”*

<sup>9</sup>**Ezek. 22:14,**  
*“Can your courage endure, or can your hands be strong, in the days that I shall deal with you? I the Lord have spoken, and I will do it.”*

<sup>10</sup>**Isa. 30:33,**  
*“For a burning place has long been prepared...”*

As it was drawing towards night, they urged him to go to bed, hoping that sleep might settle his mind. But the night was as troublesome to him as the day! Instead of sleeping, he spent it in sighs and tears. When the morning came, they wanted to know how he was. He told them, “Worse and worse.” He started to talk to them again, but they began to be hardened. They also thought to drive away his affliction by harsh and unfriendly behavior towards him. Sometimes they would mock, sometimes they would chide, and sometimes they would neglect him. So he began to retire to his room, to pray for and pity them, and grieve over his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying. So for some days, he spent his time in this way.

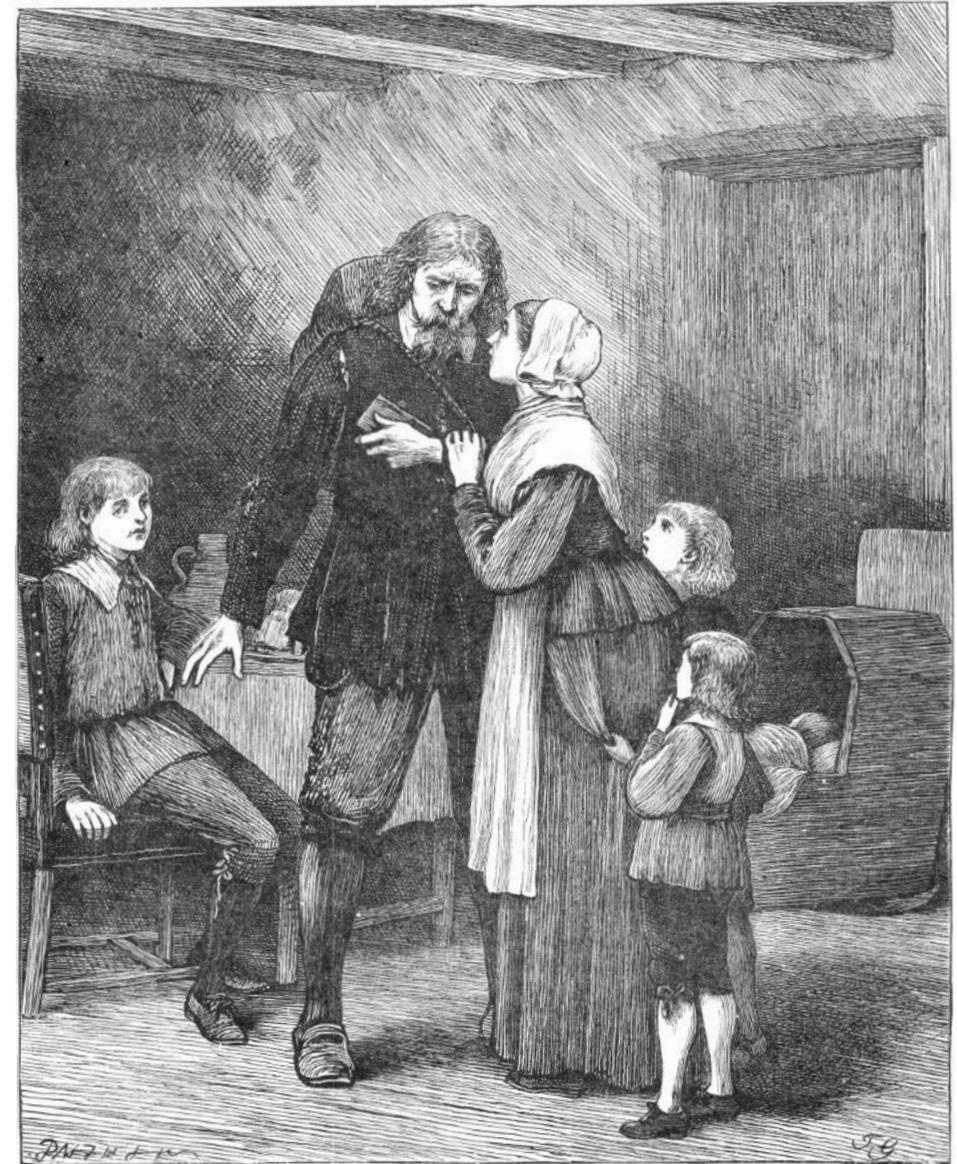
Now one time, I saw him when he was walking in the fields. He was reading from his book, as he typically would, and was greatly distressed in his mind. As he read, he burst out, as he had done before, crying, “What shall I do to be saved?”<sup>6</sup>

I also saw that he looked this way, and that way, as if he would run, yet he stood still because, as I concluded, he could not tell which way to go. I looked then and saw a man named Evangelist coming to him and asked, “Why do you cry?”

He answered, “Sir, I have come to realize by the book in my hand, that I am condemned to die, and after that to come to judgment.<sup>7</sup> And I find that I am not willing to do the first,<sup>8</sup> nor able to do the second.”<sup>9</sup>

Then Evangelist said, “Why are you not willing to die, since this life is accompanied by so many evils?”

The man answered, “Because I fear that this burden upon my back will sink me lower than the grave, and I will fall into hell.<sup>10</sup> And, sir, if I



am not fit to go to prison, I am not fit to go to judgment, and so I will be sentenced to destruction. And the thoughts of these things make me cry.”

So Evangelist said, “If this is your condition, why are you standing still?”

He answered, “Because I do not know where to go.” Then Evangelist gave him a parchment scroll, and within it was written, “Flee from the wrath to come.”<sup>11</sup>

The man then read it and, looking at Evangelist very carefully, said, “To what place must I run?”

Evangelist replied, pointing with his finger over a vast field, “Do you see that narrow gate over there?”<sup>12</sup>

The man said, “No.”

So the other said, “Do you see the shining light over there?”<sup>13</sup>

He said, “I think I do.”

Then Evangelist said, “Keep that light in your eye and go directly up to that place.<sup>14</sup> From there, you will see the gate. At which, when you knock, you will be told what you should do.”

So I saw in my dream that the man began to run. Now he had not run far from his own door when his wife and children, realizing what was happening, began to cry after him to return. But the man put his fingers in his ears and ran on crying, “Life! Life!



Eternal life!”<sup>15</sup> He did not look behind him but fled towards the middle of the plain.<sup>16</sup>

The neighbors also came out to see him run.<sup>17</sup> And as he ran, some mocked, others threatened, and some cried after him to return. And among those that did so, there were two that were determined to bring him back by force. The name of one was Obstinate, and the name of the other was Pliable. Now by this time, Christian was a good distance from them. But they were determined to pursue him, which they did, and in a little time, they overtook him. Then Christian said, “Neighbors, for what reason do you follow me?”

They said, “To persuade you to go back with us.”

But he said, “Absolutely not. You also dwell in the city of Destruction, the place where I was born. I see it to be so. And dying there, sooner or later, you will sink lower than the grave into a place that burns with fire and brimstone. Be content, good neighbors, and come along with me.”

“What!” said Obstinate. “And leave our friends and comforts behind us?”

<sup>15</sup>**Luk. 14:26,** “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.”

<sup>16</sup>**Gen. 19:17,** “And as they brought them out, one said, ‘Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away.’”

<sup>17</sup>**Jer. 20:10,** “For I hear many whispering. ‘Terror is on every side! Denounce him! Let us denounce him!’ say all my close friends, watching for my fall. ‘Perhaps he will be deceived; then we can overcome him and take our revenge on him.’”

<sup>18</sup>**2 Cor. 4:18,**  
*“As we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.”*

“Yes,” said Christian, for that was his name, “because everything you leave behind is not worthy to be compared with a little of that which I am seeking to enjoy.<sup>18</sup> And if you come along with me, and keep going that direction, you shall fare as I myself. For there, where I go, is enough and to spare.<sup>19</sup> Come with me, and see what I say is true.”

Then Obstinate asked, “What are the things you seek since you leave all the world to find them?”

<sup>19</sup>**Luke 15:17,**  
*“But when he came to himself, he said, ‘How many of my father’s hired servants have more than enough bread, but I perish here with hunger!’”*

“I seek an inheritance incorruptible, undefiled, and that does not fade away.<sup>20</sup> It is laid up in heaven and safely bestowed there,<sup>21</sup> at the time appointed, on those who diligently seek it. Read it so, if you will, in my book.”

<sup>20</sup>**1 Peter 1:4,**  
*“To an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you.”*

“Enough!” said Obstinate. “Away with your book. Will you go back with us or not?”  
 “No, not I,” said Christian, “because I have put my hand to the plow.”<sup>22</sup>

<sup>21</sup>**Heb. 11:16,**  
*“But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.”*

“Come then, neighbor Pliable, let us return and go home without him. There is a whole group of these crazy-headed fools that when they finally take a liking to something, they are wiser in their own eyes than seven men that can provide a reason.”

<sup>22</sup>**Luke 9:62,**  
*“Jesus said to him, ‘No one who puts his hand to the plow and looks back is fit for the kingdom of God.’”*

Then Pliable said, “Don’t insult him. If what the good Christian says is true, the things he seeks after are better than ours. My heart is inclined to go with my neighbor.”

“What? More fools still!” said Obstinate. “Listen to me and go back! Who knows where such an insane fellow will lead you! Go back, go back, and be wise.”

“No, but do come and bring your neighbor, Pliable,” replied Christian. “There are such things to be had which I spoke of, and many



more glories besides. If you do not believe me, read it here in this book. For the truth of what is expressed within it, behold, all is confirmed by the blood of him that made it.”<sup>23</sup>

“Well, neighbor Obstinate,” said Pliable, “I have come to a decision. I intend to go along with this good man and to cast my lot in with him.” Then Pliable turned to Christian, “My good companion, do you know the way to this desired place?”

Christian said, “I am directed by a man whose name is Evangelist to quickly make my way towards a little gate that is before us, where we shall receive instructions about the way. Come then, good neighbor, let us be going.” Then they went both together.

“And I will go back to my place,” said Obstinate. “I will be no companion to such deluded, fantastical fellows.”

Now I saw in my dream that after Obstinate had gone back, Christian and Pliable went talking over the plain. Their conversation began in this way:

<sup>23</sup>**Heb. 9:17–21,**  
*“...For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people...”*

<sup>24</sup>**Tit. 1:2,** “...in hope of eternal life, which God, who never lies, promised before the ages began...”  
 “Come, neighbor Pliable, I am glad you are persuaded to go along with me. Had even Obstinate himself only felt what I have felt of the powers and terrors of what is still unseen, he would not have so carelessly turned back and abandoned this expedition.”

<sup>25</sup>**Isa. 65:17,** “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.”  
 Then Pliable said, “Come, neighbor Christian, since there are only the two of us here, tell me more about the things where we are going and how we will enjoy them.”

“I can picture them better in my mind,” answered Christian, “than speak about them with my tongue. But since you are so eager to know, I will read to you from my book.”

<sup>26</sup>**John 10:27–29** “And do you think that the words of your book are certainly true?” asked Pliable.

<sup>27</sup>**Rev. 22:5** “Yes, undoubtedly,” replied Christian, “for it was made by him who cannot lie.”<sup>24</sup>

“Well said. What things are they?”

Then Christian said, “There is an endless kingdom that we may live in,<sup>25</sup> and everlasting life to be given us,<sup>26</sup> that we may dwell in that kingdom forever.”<sup>27</sup>

“Well said. And what else?” Asked the other.

“There are crowns of glory to be given us,”<sup>28</sup> said Christian, “and garments that will make us shine like the sun in the sky.”<sup>29</sup>

“This is very pleasant. What else?”  
 “There shall be no more crying,<sup>30</sup> or sorrow, for he who is the owner of the place will wipe all tears from our eyes.”<sup>31</sup>

“And,” Pliable asked further, “what company will we have there?”



Pliable.

Christian answered, “There we shall be with seraphims and cherubims,<sup>32</sup> creatures that will dazzle your eyes to look at. There you will also meet with thousands and ten thousands that have gone before us to that place.<sup>33</sup> None of them are hurtful but loving and holy. Everyone is walking in the sight of God and standing in his presence with acceptance forever. In short, there we shall see the elders with their golden crowns,<sup>34</sup> and there we shall see the holy virgins with their golden harps.<sup>35</sup> There we shall see people that, by the world, were cut in pieces, burnt in flames, eaten by beasts, and drowned in the seas for the love they had for the Lord of the place.<sup>36</sup> They will all be well, and clothed with immortality as you would wear a garment.”<sup>37</sup>

Pliable responded, “Hearing this is enough to fill one’s heart with delight. But are these things to be enjoyed? How will we be sharers of all that you have said?”

“The Lord, the governor of the country, has recorded that in this book,” said Christian. “Mainly that, if we are truly willing to have it, he will bestow it upon us freely.”<sup>38</sup>

“Well, my good companion,” said the other, “I am glad to hear about these things. Come on, let us pick up the pace.”

“I cannot go as fast as I would like,” Christian said, “because of this burden on my back.”

Now I saw in my dream that just as they had ended this conversation, they came near a very miry slough<sup>39</sup> amid the plain. And both of them, not paying any attention, suddenly fell into the bog. The name of the slough was Despond. Here they then wallowed for a time, being horrendously coated with mud. And Christian began to sink into the mire because of the burden on his back.

Then Pliable said, “Ah, neighbor Christian, where are we now?”

“Truly,” said Christian, “I do not know.”

<sup>32</sup>**Isa. 6:2**

<sup>33</sup>**1 Th. 4:16–17,** “Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.”

<sup>34</sup>**Rev. 4:4,**

“Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads.”

<sup>35</sup>**Rev. 14:1–5**

<sup>36</sup>**John 12:25**

<sup>37</sup>**2 Cor. 5:2,**

“For in this tent we groan, longing to put on our heavenly dwelling.”

<sup>38</sup>**Rev. 22:17,**

“The Spirit and the Bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who desires take the water of life without price.”

<sup>39</sup>**Slough:**

swamp or wetland



At this, Pliable was offended and angrily said to his companion, “Is this the happiness you have told me of this whole time? If we have such ill speed during the first part of our journey, what may we expect between now and our journey’s end? Oh, may I only get out again with my life. You can enter the brave country alone—without me!” And with that, he gave a desperate struggle or two and got out of the mire on that side of the slough which was next to his own house. So away he went, and Christian saw him no more.

Afterwards, Christian was left to tumble in the Slough of Despond alone. But he still endeavored to struggle to the side of the slough that was farthest from his own house and next to the Narrow Gate. He made it to the other side but could not get out because of the burden on his back. I then saw in my dream that a man came to him, whose name was Help, and asked him what he was doing there.

“Sir,” said Christian, “I was instructed to go this way by a man called Evangelist, who also directed me to the gate over there so that I might escape the wrath to come. And as I was going there, I fell in here.”

Help asked, “But why did you not look for the steps?”

“Fear followed me so hard,” replied Christian, “that I fled the next way and fell in.”

“Well then,” said he, “give me your hand.” So he reached out his hand, and Help pulled him out.<sup>40</sup> He then set him upon the sound ground and told him to go on his way.

Then I confronted the man who plucked Christian out and said, “Sir, since this place is on the way from the city of Destruction to the gate over there, why is it that this plot of land is not mended, that poor travelers might go there free from danger?”

And he said to me, “This miry slough is such a place that cannot be mended. It is the slope to where the scum and filth, who heed

<sup>40</sup>**Psa. 40:2,**  
*“He drew me up  
 from the pit of  
 destruction,  
 out of the miry bog,  
 and set my feet  
 upon a rock,  
 making my steps  
 secure.”*



conviction for sin, continually run. That is why it is called the Slough of Despond. For though the sinner is awakened about his lost condition, many fears, doubts, and discouraging apprehensions still emerge in his soul in that place. All of them gather together and settle here. And this is the reason for the badness of this ground.

“It does not please the King that this place should remain so bad.<sup>41</sup>

His laborers have, by the direction of his Majesty’s surveyors, been employed for more than sixteen hundred years regarding this patch of ground to see if perhaps they could mend it. Yes, and to my knowledge,” said he, “there have been at least twenty thousand cartloads of gravel swallowed up here. An abundance of beneficial instruction has come from all places of the King’s dominions, telling the best materials to turn this place into good ground and mend it. But it is the Slough of Despond still, and so it will be even after they have done what they can.

“True, by order of the Lawgiver, there are certainly good and strongly built steps placed evenly throughout this slough. But these steps

are hardly seen due to how much filth is spewed out and the change of the weather. Or if men do see them, because of the dizziness of their heads, they miss a step, and then they are stuck in the mud, despite the steps that are there. But the ground is good when they arrive at the gate.”<sup>42</sup>

Now I saw in my dream that Pliable had finally returned to his home. So his neighbors came to visit him. Some called him a wise man for coming back, and some called him a fool for hazarding himself with Christian. Others again mocked his cowardliness, saying, “Surely, since you began to venture, I would not have been so dishonorable as to have given up for a few difficulties.” So Pliable was ashamed and kept quiet among them. But at last, he gained more confidence, and then they all turned their tales and began to mock poor Christian behind his back.

<sup>42</sup> **1 Sam. 12:23,**  
*“Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you, and I will instruct you in the good and the right way.”*



<sup>41</sup> **Isa. 35:3-4,**  
*“Strengthen the weak hands, and make firm the feeble knees.”*

As Christian was walking alone, he caught sight of someone in the distance coming across the field to greet him. It came about that they met just as they were crossing paths. The gentleman who met him was Mr. Worldly Wiseman, and he dwelt in the town of Carnal Policy, a very large town not too far from where Christian came. After meeting with Christian, this man had some inkling<sup>45</sup> of him. For when Christian set forth from the city of Destruction, he was greatly gossiped about, not only in the town where he lived, but he also became the talk of the town in other places. So as Mr. Worldly Wiseman watched him walking along the path with many signs and groans, he concluded it was Christian and began to talk with him.

“What is the meaning of this, good fellow?” asked Mr. Worldly Wiseman. “What place do you seek to go in this burdened manner?”

“A burdened manner indeed, as ever I think a poor creature had!” replied Christian. “And while you ask me, ‘To what place?’ I tell you, sir, I am going to the Narrow Gate that you see on the way before me. I was told that there I would be shown a way to get rid of my heavy burden.”

“Do you have a wife and children?”

“Yes, but I am so weighed down with this burden that I cannot take pleasure in them as I formerly have. It seems to me as if I had none,”<sup>46</sup> replied Christian.

Mr. Worldly Wiseman asked, “Will you listen to me if I give you counsel?”

“If it is good, I will,” said Christian. “For I stand in need of good counsel.”

“I would advise you, then, to get yourself rid of your burden as quickly as possible.” He continued, “For you will never be settled in your mind till then, nor can you enjoy the benefits of the blessings which God has bestowed upon you till then.”



Mr. Worldly Wiseman.

“That is what I seek—to get rid of this heavy burden. But I cannot get it off myself, nor is there any man in our country that can take it off my shoulders. That is why I am going this way, as I told you, that I may rid myself of my burden.”

“Who instructed you to go this way to get rid of your burden?” asked Mr. Worldly Wiseman.

Christian replied, “A man that appeared to me to be a very great and honorable person. His name, as I remember, is Evangelist.”

“I wish to curse him for his counsel!” exclaimed Mr. Worldly Wiseman. “There is not a more dangerous and troublesome way in the world than the one he sent you on. And you will find it so if you will listen to his counsel. I believe you have encountered some of it already, for I see the mud of the Slough of Despond is upon you. But that slough is the beginning of the sorrows accompanying those going on that way.

<sup>45</sup>**Inkling:**  
slight knowledge

<sup>46</sup>**1 Cor. 7:29,**  
“This is what  
I mean, brothers:  
the appointed time  
has grown very  
short. From now  
on, let those who  
have wives live as  
though they had  
none.”

“Listen to me! I am older than you. On the way you go, you will likely meet with wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, as a result, your death. These things are certainly true, having been confirmed by many testimonies. Should a man so carelessly cast himself away by listening to a stranger?”

“Why, sir,” replied Christian, “this burden on my back is more terrible to me than are all these things which you have mentioned. I do not care what I encounter along the way if it means I can also find deliverance from my burden.”

Mr. Worldly Wiseman asked, “How did you come by your burden in the first place?”

“By reading this book in my hand,” Christian said.

“I thought so,” said Mr. Worldly Wiseman. “It has happened to you as to other weak men, who, meddling with things too lofty for them, suddenly fall into your delusions. These delusions not only deprive men of courage, as I believe has happened to you, but they also send them on desperate ventures, seeking after something they have never seen.”

“I know what I would obtain,” stated Christian. “It is ease from my heavy burden.”

“But why would you seek that ease this way, seeing so many dangers accompanying it? Especially since, if you only had patience to listen to me, I could show you how to obtain what you desire without the



dangers that you would run into on this path. Indeed, the remedy is at hand. Besides, I will add that instead of those dangers, you would meet with much safety, friendship, and comfort.”

“Sir,” said Christian, “please share this secret with me.”

Mr. Worldly Wiseman said, “Why, over there in the village of Morality, there dwells a gentleman whose name is Legality. He is a very wise and sensible man of a very good name who has the skill to help men remove burdens like yours from their shoulders. Indeed, to my knowledge, he has done a great deal of good this way. Yes, and besides, he has the skill to cure those whose minds are overwhelmed with their burdens.

“If you go to him, you may be helped at once. His house is not quite a mile from this place, and his son will be there if he is not at home. His son is a handsome young man whose name is Civility, who can help you as well as the old gentleman himself.

“There, I say, you may be relieved of your burden. And if you are not interested in going back to your former residence, which I do not recommend, you may send for your wife and children to come to this village. As houses are standing empty now, one of which you may have at a reasonable rate. Provision there is also cheap and good. And that which will make your life happier is sure to be there. You would live by honest neighbors, in good reputation and good fashion.”

At first, Christian was unsure what to do, but he thought, “If what this gentleman said is true, my wisest course is to take his advice.” So he asked, “Sir, which is the way to this honest man’s house?”

Mr. Worldly Wiseman replied, “Do you see the high hill over there?”

“Yes,” said Christian, “very well.”

“By that hill, you must go, and the first house you will come to is his.”



So Christian went out of his way to go to Mr. Legality's house for help. But, behold, when he approached the hill, it seemed so high. And the edge of the mount hung so far over the next portion of the path that Christian was afraid to venture further for fear that the mountain would fall on his head. For this reason, he stood still where he was and did not know what to do. Also, his burden seemed heavier to him now than it was on the other path. Flashes of fire also came out of the hill,<sup>47</sup> making Christian afraid he would be burnt. So he stood there sweating and trembling with fear.<sup>48</sup> And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel. With that, he saw Evangelist coming to meet him, and at the sight of him, Christian began to blush in shame. Evangelist drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful expression and began to reason with Christian in this way:

"What are you doing here, Christian?" said Evangelist. At which words Christian did not know how to answer and stood speechless before him. Then Evangelist said, "Are you not the man that I found crying outside the walls of the city of Destruction?"

"Yes, dear sir," said Christian, "I am the man."

"Did I not direct you the way to the Narrow Gate?"

"Yes, dear sir," said Christian.

"How is it, then, you have so quickly turned aside? For you are now out of the way."

He replied, "I met with a gentleman soon after I had crossed over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden."

"Who was he?" asked Evangelist.

"He looked like a gentleman, spoke many words to me, and eventually convinced me to change my mind. So I came here. But when

<sup>47</sup>**Ex. 19:16,18,** "On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled."

<sup>48</sup>**Heb. 12:21,** "Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.'"

I laid eyes on this hill and how it hangs over the way, I suddenly halted, for fear it would fall on my head.”

Evangelist then asked, “What did that gentleman say to you?”

“Why, he asked me where I was going,” said Christian, “and I told him.”

“And then what did he say?”

“He asked me if I had a family, so I told him,” replied Christian. “But I said I am so laden with the burden on my back that I cannot take pleasure in them as I used to.”

“And what did he say then?”

“He instructed me to get rid of my burden quickly, and I told him that I sought to relieve myself of my burden. And, I said, that is why I am going to the gate over there to receive further directions on how I may get to the Place of Deliverance. So he said that he would show me a better and shorter way, not so accompanied with difficulties as on the way, sir, that you set me in. The path, he said, will direct you to a gentleman’s house that has the skill to take off these burdens.

“I believed him and turned off that way into this, happily thinking that I may soon be eased of my burden. But when I came to this place and saw things as they were, I stopped for fear of danger. But now I do not know what to do.”

“Then,” said Evangelist, “stay a moment so that I may show you the words of God.”



So Christian stood trembling. Then Evangelist said, “See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.”<sup>49</sup>

“As the King has said, ‘But my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.’”<sup>50</sup>

Evangelist then applied these verses saying, “You are the man that is running into this misery. You have begun to reject the counsel of the Most High and to draw back your foot from the way of peace, even almost to the point of risking your eternal condemnation.”

Then Christian collapsed at his feet, crying, “Woe is me, for I am doomed!”

At the sight of which Evangelist caught him by the right hand, saying, “Every sin and blasphemy will be forgiven.<sup>51</sup> Do not disbelieve, but believe.”<sup>52</sup> Then Christian revived a little and stood up trembling, as before, in front of Evangelist.

So Evangelist proceeded, saying, “Pay attention to what I say. I will now reveal to you who it was that deceived you and who it was that he sent you to. The man that met you is Worldly Wiseman which he is rightly called. Partly because he savors only the doctrine of this world<sup>53</sup>—therefore, he always goes to the town of Morality to attend



<sup>49</sup>**Heb. 12:25,** “See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.”

<sup>50</sup>**Heb. 10:38,** “...but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.”

<sup>51</sup>**Matt. 12:31,** “Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven.”

<sup>52</sup>**John 20:27,** “Then he said to Thomas, ‘Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.’”

<sup>53</sup>**1 John 4:5,** “They are from the world; therefore they speak from the world, and the world listens to them.”

<sup>54</sup>**Gal. 6:12,***"It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ."*

church—and partly because he loves that doctrine best. For it keeps him from the cross.<sup>54</sup> And because he is of this carnal temper, he seeks to pervert my ways, though they are right. Now there are three things in this man's counsel that you must absolutely despise. First, how he turned you out of the way. Second, his labors to render the cross repulsive to you. And finally, how he set your feet on the way that leads to the administration of death.

"Again, first, you must despise how he turned you out of the way.

<sup>55</sup>**Luke 13:24,***"Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able."*

Yes, and your consent to that. Because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, 'Strive to enter through the Narrow Gate,'<sup>55</sup> the gate to which I send you for the way is hard that leads to life, and those who find it are few.<sup>56</sup>

This wicked man has turned you from the Narrow Gate and from the way to that place, almost bringing you to destruction. Hate, therefore, his turning you out of the way and despise yourself for listening to him.

<sup>56</sup>**Mt. 7:13–14**

"Secondly, you must despise his labors to render the cross repulsive to you, for you are to prefer it before the treasures of Egypt.<sup>57</sup> Besides, the King of glory has told you that the one who saves his life shall lose it.<sup>58</sup> And the one who follows after the King and does not hate his father, mother, wife, children, brothers, sisters, yes, and even his own life, cannot be the King's disciple.<sup>59</sup> If that man persuaded you, that would have been your death, for as truth has said, you cannot have eternal life without the cross. This doctrine of his you must despise.

<sup>57</sup>**Heb. 11:25–26,***"...choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward."*

"Thirdly, you must hate how he set your feet on the way that leads to the administration of death. And for this, you must consider who he sent you to and how unable that person was to deliver you from your burden.

<sup>58</sup>**John 12:25,***"Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life."*

"He to whom you were sent for ease is Legality, the son of a bondswoman. This woman is in bondage, along with her children. She is additionally, in a mystery, this Mount Sinai, which you feared would

fall on your head. Now, if she and her children are in bondage, how can you expect them to set you free?<sup>60</sup> That is why Legality is not able to set you free from your burden. So far, no man was ever rid of his burden by him. No, neither is anyone likely to be, as the works of the law cannot justify you. For by the deeds of the law, no man living can be rid of his burden.

"For this reason, Mr. Worldly Wiseman is an outsider, and Mr. Legality is a cheat. As for his son Civility, despite his coy looks, he is a hypocrite and cannot help you. Believe me, there is nothing in all this noise that you have heard from these very foolish men but a design to deceive you of your salvation by turning you from the way in which I had set you."

After this, Evangelist called aloud to the heavens for confirmation of what he had said. Then words and fire came out of the mountain under which poor Christian stood, which made the hair on his arms stand up. The words were pronounced: "For all who rely on works of the law are under a curse; for it is written, 'Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.'"<sup>61</sup>

Now Christian, expecting nothing but death, began to cry out lamentably, even cursing the time he had met with Mr. Worldly Wiseman. He continued to call himself a thousand fools for listening to his counsel. Christian also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the power to persuade

<sup>60</sup>**Gal. 4:21–27,***"Tell me, you who desire to be under the law, do you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar..."*<sup>61</sup>**Gal. 3:10,***"For all who rely on works of the law are under a curse; for it is written, 'Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.'"*

<sup>62</sup>**Psa. 2:12,**  
*“Kiss the Son, lest  
he be angry, and  
you perish in the  
way, for his wrath  
is quickly kindled.  
Blessed are all who  
take refuge in him.”*

him to forsake the right way. Afterwards, he applied himself again to Evangelist in words and sense.

“Sir, what do you think?” said Christian. “Is there any hope? May I now go back and go up to the Narrow Gate? Or will I be abandoned because of this and sent back from there ashamed? I am sorry I have listened to this man’s counsel, but may my sin be forgiven?”

Then Evangelist said to him, “Your sin is very great, for by it you have committed two evils: you have forsaken the way that is good, and you have tread on forbidden paths. Yet the man at the gate will still receive you, for he has goodwill for men. Only make sure that you do not turn aside from it again, for I fear that you will perish in the way, for his wrath is quickly kindled.”<sup>62</sup>

