



CALVARY BAPTIST CHURCH  
NINILCHIK

SUNDAY CHILDREN'S READING

# The PILGRIM'S PROGRESS

FROM THIS WORLD TO THAT WHICH IS TO COME  
DELIVERED UNDER THE SIMILITUDE OF A DREAM;

Wherein is Discovered, the Manner of His Setting Out,  
His Dangerous Journey, and Safe Arrival at the Desired Country.

by John Bunyan

Retold in Modern English  
by Jon Cardwell

February 7th, 2021

*"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10*

...Then Evangelist told him, “Keep that light in your eye, and go straight toward it: then you’ll see the gate; then at the gate, when you knock, you’ll be told what you must do.”

So I saw in my dream that the man began to run.

Now, he had not run far from his own door, that his wife and children, seeing he was running away, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, “Life! life! eternal life!” (Luke 14:26). He didn’t look back. He ran as fast as he could toward the middle of the plain. (Gen 19:17).

The rag man’s neighbors also came out to see him run (Jer 20:10); and, as he ran, some mocked, others threatened, and some cried after him to return. Among those that ran after him were two people who were determined to bring him back by force. The name of the one was Mr. Adam Ant Obstinate and the name of the other Mr. Ben D. Pliable. Now, by this time, the rag man had run a good distance from them; however, Mr. Obstinate and Mr. Pliable were determined to follow him, which they did. After a little while, they overtook him.

Then the man said to them, “Neighbors, why have you come after me?”

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

But he replied, “There’s no way I can do that. You live in the City of Destruction. That’s where I was born. If you live and die there, sooner or later, you will sink lower than the grave into a place that burns with fire and brimstone. If you please, good neighbors, come along with me.”

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

CHR. “Yes,” said Christian, for that was his name, “because ALL you forsake is not worthy to be compared with a little of which I am seeking to enjoy” (2 Cor 4:18); “and if you come with me, you’ll receive everything I will receive, as there’s plenty for everyone and enough to spare” (Luke 15:17). “Come with me and see for yourselves if it is so.”

OBST. Obstinate scoffed, “What are you looking for— leaving everything you know behind in order to find them?”

CHR. “I’m looking for ‘an inheritance that is imperishable, undefiled, and unfading’ (1 Pet 1:4), which is reserved safely in heaven for those who diligently seek it, which they will receive at the appointed time” (Heb 11:6). “Here, see for yourself, since it’s written right here in my book.”

OBST. “Stuff and nonsense!” hollered Obstinate. “To the wind with your book! Will you return with us? Yes or no?”

CHR. “No, not I,” said Christian, “because, like the farmer who laid his hand on the plow, I can’t look back” (Luke 9:62).

OBST. “Come on, then, neighbor Pliable,” Obstinate said to his companion, “let’s return and go home without him. There’s a bunch of crazy-headed fools and court-jesters like this one, lazy sluggards who, when they’ve caught a notion by the tail, are wiser in their own eyes than seven men who can answer sensibly” (Prov 26:16).

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

OBST. “What!” shouted Obstinate. “Are you a fool too? Listen to me, and return home with me. Who knows where this brain-sick fellow will lead you? Be smart. Come back with me.”

CHR. “No,” said Christian, “but instead, come with me, neighbor Pliable. You can have everything I mentioned, and even more glories than those. Read it for yourself in this book if you don’t believe me. It’s the truth; and all of it is confirmed by the blood of Him who makes it all possible” (Heb 9:17-22; 13:20).

PLI. “Well, neighbor Obstinate” said Pliable, “I’ve made my mind up. I intend to go along with this good man, and to cast in my lot with him.” Then turning to Christian, he said, “But, my good companion, do you know the way to this desired place?”

CHR. “I was directed by a man, whose name is Evangelist,” answered Christian, “to run to a little gate ahead of us. There we shall receive instructions about the way.”

PLI. “Come, then, good neighbor,” said Pliable to Christian, “let us be going.” Then they both went together.

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

Now, I saw in my dream, that when Obstinate left, Christian and Pliable continued their journey over the plain, talking as they went; and thus they began their discourse.

**To Be Continued....**

## For Your Consideration

In *The Pilgrim's Progress*, Mr. Bunyan gives his characters names which represent the characteristics of people around us. In the original story, the names of the two people who chased Christian were named Obstinate and Pliable.

Pastor Jon added Adam Ant to Obstinate's name and Ben D. to Pliable's name. Look up the words "adamant", "obstinate", and "pliable" in the dictionary or search these words online. What do they mean? What does this tell you about the two characters in the story?

Knowing what his name means, why do you think Pliable goes with Christian?

Knowing what his name means, why do you think Obstinate refuses to go with Christian and Pliable?

In the story, Mr. Bunyan's "man in rags" is named "Christian." Christian is still in rags and has not even made it to the small gate across the plain or the shining light; nor has he received any knowledge of the cross or of Jesus Christ at this point. Why do you suppose Mr. Bunyan names the rag man Christian at this point in the in the story?