

Confronting Worldly Attachments

In a Person

Christian and Hopeful meet By-ends, a man who uses religion for personal ends. He does not want to tell his own name, because he does not have a new name. He is still unconverted. He is a lover of fine talk coming from the town of Fair-speech (Prov. 26:25). His wife is a daughter of Lady Feigning. His religion is not of the stricter sort and lets his religion be guided by two principles: 1) religion must be comfortable, pleasurable and popular; 2) religion must be ornate, admirable and entertaining. By-ends wants to join Christian and Hopeful, but Christian says that he would join them he must go against wind and tide and that for his religion to be true, it cannot just be in riches, it has to be in rags too. By-ends meets with his own company in Mr. Hold-the-world, Mr. Money-love and Mr. Save all. Christian and Hopeful are considered rigid, overly righteous. By-ends asks them to discuss a question about whether a covetous minister or a tradesman can use religion for secular gain. Their answer: Why not? Christian's answer is: it is not right and good to follow Christ for bread (Jn. 6:26-27). Haman and Shechem, the Pharisees, Judas Iscariot used religion for personal gain (Gen. 34; Lk. 20:46-47; Jn. 12:6), but it was not true religion.



In a Place

Then these two pilgrims come to the silver mine at Hill Lucre (covetous gain). The mine-keeper Demas (2 Tim. 4:10) attempts to allure Christian and Hopeful. He has a lot of charm and offers great wealth for a little effort. Christian refuses to turn from the way, because the mine has slain



many pilgrims and is a snare to pilgrims. Demas may deny the dangers but he blushes, and he claims to be a true pilgrim, but he is an enemy of the way of the Lord, the great-grandson of Gehazi and a son of Judas. By-ends and his companions receive the same invitation and enthusiastically accept it; but they are never seen again. Christian sings of their woes:

*By-ends and Silver-Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these two
Take up in this world, and no further go.*

In a Pillar

Christian and Hopeful proceed to a place where there was an old monument. It was shaped in the form of a woman who had been made into a pillar: Lot's wife. The pillar contains an inscription on it (Lk. 17:32). Christian and Hopeful realize that this monument was erected for their instruction. It calls them to escape in light of the judgment of Lot's wife. Hopeful is amazed that he was delivered and not Lot's wife. On the other hand it is a wonder that Demas and his friends did not see their danger and reckon with the judgment of loving the things of this world. Hopeful gives thanks for God's mercy

Here is a three-fold repeated lesson of the dangers of loving the world and the things of the world (1 Jn. 2:15-17).



*I tried the broken cisterns, Lord
But, ah, the waters failed!
E'en as I stooped to drink they fled,
And mocked me as I wailed.*

Discussion Questions

1. One church father said that "the blood of the martyrs is the seed of the church." What did he mean by this? How is this illustrated by Hopeful?
2. By-ends prefers the easier religion than the stricter sort. How relevant is this? What does Luk3 9:23-26 have to say about this?
3. The Bible has much to say about riches. What would be some of the main points?