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CPYU (D) REVIEW

By Walt Mueller



song

“Drag Path”

by Twenty One Pilots

Background/summary:

Originally released on September 12, 2025 as a limited-time bonus track on the alternative rock duo's eighth studio album, *Breach*, the song was available for one week, during which it went **viral on TikTok**. This online success led band members Tyler Joseph and Josh Dun to officially release it as a single on February 17, 2026. The song peaked at **#57 on the Billboard Hot 100 chart**. The video treatment is actually footage from a 2010 stop-motion animated short film, *Out of a Forest*, which Joseph saw as a perfect visual fit for the song's theme. **Note:** *Dedicated fans of Twenty One Pilots who follow the metaphorical mental health narrative that runs through their albums will certainly be able to understand “Drag Path” in that larger story, which is too complex to unpack here. Instead, the approach taken here is to place the song in a stand-alone context for the purpose of using it as a discussion prompt about evil, fear, and redemption among those not familiar with the larger narrative context.*

(D)iscover

WHAT IS THE MESSAGE/WORLDVIEW?

- The song's title, “Drag Path”, is a metaphor for leaving behind intentional traces, evidence, and a lasting mark regarding one's history as they journey through life. Tyler Joseph explains that the drag path can represent past struggles, traumas, and even faith development. Joseph sings, **A drag path etched in the surface/As evidence I left there on purpose. . . As evidence for you to unravel/A drag path etched in the surface/Can you find me?** As the song and video progress, it becomes evident that this last question serves as a prayer for rescue, a reasonable interpretation fueled by the fact that both Joseph and Dun are Christians.
- The video opens with a magician walking onto the center of a dark stage. The scene shifts to a 20-second montage of peaceful and beautiful nature scenes including trees, blue sky, breeze, birds, a rustling brook, and the sun. Suddenly, darkness overtakes the light and the scene goes black. Joseph sings, **When I see the devil's eyes** as a frightening wolf-like creature walks onto the moonlit landscape. Joseph continues with a message to a savior: **I'll look away and smile wide/You found me**. He attributes the presence of a good rescuer as the cause for an evil adversary to push back: **Then I'll know you're also there/Cause proof is in the adversaire/You found me**.
- A wide-eyed little rabbit, the main character in the video, joins his family of elders at a peaceful dining table in the dark woods where they share time together, memories, laughs, family photos, and the joy of relationships along with the sense of safety that comes from being in the presence of those older protectors whom he loves. But that sense of peace and security is interrupted as the wolf approaches the scene: **When I see the devil's eyes/A current travels down my spine**. Yet the lyrics remind him, **You found me**.
- Eventually, the ugly wolf pulls the plug (literally) on the happy gathering, leaving the family around the table in the dark. A flashing montage shows the wolf violently destroying the peace at and on the table, as he bloodies and kills every member except for the young rabbit, who runs in fear with the wolf (representing darkness and death) in pursuit. At this point Joseph sings out a cry for help to the rescuer: **A sad sap laying on the surface/Can you find me?**
- The wolf draws near as the rabbit's fear mounts, and just at the moment when the rabbit seems doomed and unable to save himself, the wolf cowers under the light of the moon as a glowing hand reaches down to grab and rescue the rabbit. The video ends with the hand drawing the rabbit up and out of the magician's hat by the magician as the rabbit smiles with joy at his rescue and the audience stands and applauds.



Walt Mueller is the President and Founder of the Center for Parent/Youth Understanding.

(D)iscern

HOW DOES IT STAND IN LIGHT OF THE BIBLICAL MESSAGE/WORLDVIEW?

- The video serves as a powerful metaphor for the biblical story of creation, fall, and redemption that works itself out in the lives of those unable to rescue themselves from sin and death. It is by the initiative of God that He calls and rescues those who are His own. In **2 Samuel 22** we read what's been called "**David's Song of Deliverance**", sung after God rescues David from his enemies: "**He sent from on high, he took me; he drew me out of many waters. He rescued me from my strong enemy, from those who hated me, for they were too mighty for me**" (v17-18).
- The Bible is clear that Satan is real and that he opposes those who belong to the Lord. He brings disorder, fear, and death into the world. This warrants our unending attention. Peter writes, "**Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour** (1 Peter 5:8). Peter goes on to promise that "**after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you**" (1 Peter 5:10). But God is indeed "**greater than he who is in the world**" (1 John 4:4). In the Gospel of John Jesus says that "**The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly**" (John 10:10).
- The Psalms are filled with cries for help echoing the urgent plea for rescue in the song: **Can you find me?** (Psalm 70:1,5; 69:13-18; 31:2; 142:6; 7:1, etc.) The Scriptures from start to finish remind us that "**When the righteous cry for help, the Lord hears and delivers them out of all their troubles. The Lord is near to the brokenhearted and saves the crushed in spirit**" (Psalm 34:17-18). The Lord also promises to answer the cries for eternal salvation and rescue from death those who do not know Him. In **Romans 10:13** we read that "**everyone who calls on the name of the Lord will be saved.**"
- God understands that in this world we will battle with fear, stress, anxiety, depression, and the gnawing reality of death. We long for him to see our "**drag path**" so that He might come and rescue us. It is so reassuring to know that the most-repeated command in the Bible is some version of "**Fear not**", "**Do not be afraid**", and "**Do not worry.**" He is with us! (**Isaiah 41:10**). Why is that? Because He has seen us, has found us, has rescued us, and now holds us in His loving arms. . . promising to never let us go!

(D)ecide

WHAT DO I DO WITH IT?

- "**Drag Path**" is a thoughtful song that lends itself to being used in our homes and youth ministries to spark discussion with our students about biblical truth. Point out parallels in the story that can then launch us into discussions on the doctrines of election, salvation, faith, trust, and the providence of God. . . among so many others. For example, show students how the rescuing hand reminds us that it is God who reaches down in his initiative to save us.
- It can be used as a launch point for looking at the reality of sin, Satan, and evil. As stated earlier, use it as an example of how the wrecker of this world enticed our first parents to sin, leading the creation into a constant state of groaning for redemption as we struggle with the consequences of our sin: spiritual death, physical death, and the sufferings of life. But do not stop there. Tell them about God's great rescue plan that came through the life, death, and resurrection of the God-man, Jesus Christ.
- Show the video as a diagnostic tool to spark introspection in your students regarding their own struggles and fears. Follow up with these questions: **What symbolism do you see in the video? Do you see yourself anywhere in this video? If so, where? What does this video mean to you? Do you see any messages of hope in the story portrayed? What hope do you believe is promised and how can we tap into that hope not only for our lives here on earth, but for eternity?**
- As a mental health diagnostic tool, ask students to watch and then respond with thoughts on the difficulties they face, the anxieties they feel, and where they go for help. Always follow-up by responding to what you hear with the Gospel, along with making connections for those who need to engage with a Christian counselor.

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