

## 26 - Talkative

Moreover I saw in my dream, that as they went on, FAITHFUL, as he chanced to look on one side, saw a man whose name is TALKATIVE, walking at a distance beside them—for in this place there was room for them all to walk. He was a tall man, and somewhat more comely at a distance than at hand. To this man FAITHFUL addressed himself in this manner:

Faith. Friend, whither away? Are you going to the heavenly country?

Talkative. I am going to that same place.

Faith. That is well; then I hope we may have your good company?

Talk. With a very good will I will be your companion.

Faith. Come on then, and let us go together; and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good with you or with any other, to me is very acceptable; and I am glad that I have met with those that incline to so good a work. For, to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talk. I like you wonderful well, for your saying is full of conviction; and I will add, What thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant?—that is, if a man hath any delight in things that are wonderful: for instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs—where shall he find things recorded so delightful, and so sweetly penned as in the Holy Scripture?

Faith. That's true; but to be profited by such things in our talk should be that which we design.

Talk. That is it that I said: for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things—as of the vanity of earthly things, and the benefit of things above (thus in general): but more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, and so forth. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions; to vindicate the truth; and also to instruct the ignorant.

Faith. All this is true; and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a

work of grace in their soul, in order to gain eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attains to them by human industry, or only by the talk of them.

Talk. All this I know very well; for a man can receive nothing except it be given him from heaven, — all is of grace, not of works: I could give you a hundred scriptures for the confirmation of this.

Faith. "Well then," said FAITHFUL, "what is that one thing that we shall at this time found our discourse upon?"

Talk. What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial—provided that all be done to our profit.

Faith. Now did FAITHFUL begin to wonder; and stepping to CHRISTIAN (for he walked all this while by himself) he said to him (but softly), "What a brave companion have we got! Surely this man will make a very excellent pilgrim."

Chr. At this CHRISTIAN modestly smiled, and said, "This man with whom you are so taken will beguile with this tongue of his twenty of them that know him not."

Faith. Do you know him, then?

Chr. Know him! yes, better than he knows himself.

Faith. Pray, what is he?

Chr. His name is TALKATIVE; he dwells in our town: wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he? And whereabout doth he dwell?

Chr. He is the son of one SAY-WELL; he dwelt in Prating-row, and he is known of all that are acquainted with him by the name of TALKATIVE in Prating-row; and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is to them that have not thorough acquaintance with him: for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but very near, more unpleasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest—though I smiled—in this matter, or that I should accuse any

falsely; I will give you a further discovery of him. This man is for any company, and for any talk; as he talks now with you, so will he talk when he is on the ale bench; and the more drink he hath in his crown, the more of these things he hath in his mouth; religion hath, no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

Faith. Say you so! Then am I in this man greatly deceived.

Chr. Deceived ! you may be sure of it. Remember the proverb, "They say, and do not; but the Kingdom of God is not in word, but in power" (#Mt 23:3 1Co 4:20). He talks of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know that what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him (#Ro 2:23,24); it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him: "A saint abroad, and a devil at home;" his poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk than with him: for fairer dealing they shall have at their hands. This TALKATIVE, if it be possible, will go beyond them—defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness (for so he calls the first appearance of a tender conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian you make your reports of men. For I cannot think that you speak these things of ill will; but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander (a lot that often falls from bad men's mouths upon good men's names and professions): but all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend; the very naming of him among them makes them blush, if they know him!

Faith. Well, I see that saying and doing are two things; and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so, "saying," if it be alone, is but a dead carcass also. The soul of religion is the practical part; "pure religion and undefiled, before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (#Jas 1:22-27). This, TALKATIVE is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceives his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves, that at the day of doom men shall be judged according to their fruits (#Mt 13:3-9,18-30,36-43,47-50 25:31-46). It will not be said

then, "Did you believe?" but, "Were you doers, or talkers only?" and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith; but I speak this to show you how insignificant the profession of TALKATIVE will be at that day.

Faith. This brings to my mind that of Moses, by which he describes the beast that is clean (#Le 11:1-47 De 14:3-21). He is such a one that parts the hoof and chews the cud; not that parts the hoof only, or that chews the cud only. The hare chews the cud; but yet is unclean, because he parts not the hoof. And this truly resembles TALKATIVE: he chews the cud, he seeks knowledge, he chews upon the word; but he divides not the hoof, he parts not with the way of sinners—but, as the hare, he retains the foot of a dog, or bear, and therefore is unclean.

Chr. You have spoken, for aught I know, the true Gospel sense of those texts; and I will add another thing. Paul calls some men, yea—and those great talkers too—"sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life, giving sound" (#1Co 13:1-3 14:7). "Things without life,"—that is, without the true faith and grace of the Gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life: though their sound, by their talk, be as it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first; but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you; and you shall find that he will soon be sick of your company too—except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his heart, house or conversation.

Faith. Then FAITHFUL stepped forward again, and said to TALKATIVE: "Come, what cheer? how is it now?"

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the power of things; well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief, thus: First, Where the grace of God is in the heart, it causes there a great outcry against sin. Secondly—

Faith. Nay, hold; let us consider of one at once: I think you should rather say, it shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of, sin?

Faith. Oh, a great deal! a man may cry out against sin of policy; but he cannot abhor it, but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit; who yet can abide it well enough in the heart, and house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him (#Ge 39:15). Some cry out against sin, even as the mother cries out against her child in her lap; when she calls it "slut" and "naughty girl," and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of Gospel mysteries.

Faith. This sign should have been first; but first or last, it is also false: for knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the soul (#1Co 13:2). Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, Do you know all these things? and the disciples had answered, Yes: he added, Blessed are ye if ye do them! He doth not lay the blessing in the knowing of them; but in the doing of them. For there is a knowledge that is not attended with doing: "he that knows his Master's will, and does it not." A man may know like an angel, and yet be no Christian; therefore your sign of it is not true. Indeed, to know is a thing that pleases talkers and boasters; but to do is that which pleases God. Not that the heart can be good without knowledge; for without that the heart is naught: there is, therefore, knowledge and knowledge. Knowledge that rests in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content. "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart" (#Ps 119:34).

Talk. You fie at the catch again; this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovers itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovers itself either to him that hath it, or to standers by. To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief—for the sake of which he is sure to be damned, if he finds not mercy at God's hand by faith in Jesus Christ. This sight and sense of things works in him sorrow and shame for sin; he finds moreover revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he finds hungerings and thirstings after him, to which hungerings, etc., the promise is made. Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace; so is his

love to holiness; so are his desires to know him more; and also to serve him in this world. But though I say it discovers itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace (#Joh 16:8,9 Ro 7:24) (#Mr 16:16 Ps 38:18 Jer 31:19 Ga 2:16 Ac 4:12 Mt 5:6 Re 21:6 Ro 10:10) (#Php 3:17 Mt 5:8).

To others it is thus discovered:

1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession: to wit, a life of holiness— heart holiness, family holiness (if he hath a family), and by conversation holiness in the world; which in the general teaches him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family; and to promote holiness in the world—not by talk only, as a hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the Word (#Joh 14:15 Ps 50:23) (#Job 42:5,6 Eze 20:43). And now, sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear; let me, therefore, have your second question.

Faith. It is this: Do you experience the first part of this description of it? and doth your life and conversation testify the same? Or standeth your religion in word or in tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: for not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Talk. Then TALKATIVE at first began to blush; but recovering himself, thus he replied: "You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect, nor am I disposed to give an answer to such questions; because I count not myself bound thereto, unless you take upon you to be a catechiser; and though you should so do, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?"

Faith. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk; and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians; and that religion fares the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby. Your religion, and an ale house, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, etc., will stand together. The proverb is true of you which is said of a whore, to wit, that "she is a shame to all women": so you are a shame to all professors.

Talk. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with: and so adieu!

Chr. Then came up CHRISTIAN, and said to his brother, "I told you how it would happen: your words

and his lusts could not agree; he had rather leave your company than reform his life. But he is gone—as I said: let him go; the loss is no man’s but his own. He has saved us the trouble of going from him; for he continuing—as I suppose he will do—as he is, he would have been but a blot in our company; besides, the Apostle says, "From such withdraw thyself."

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood if he perish.

Chr. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men nowadays, and that makes religion to stink in the nostrils of many as it doth; for they are these talkative fools whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do stumble the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done: then should they either be made more conformable to religion; or the company of saints would be too hot for them.

Then did FAITHFUL say:

"How TALKATIVE at first lifts up his plumes!  
How bravely doth he speak! how he presumes  
To drive down all before him! but so soon  
As FAITHFUL talks of heart-work, like the moon  
That’s past the full, into the wave he goes;  
And so will all but he that heart-work knows."

Thus they went on talking of what they had seen by the way; and so made that way easy, which would otherwise no doubt have been tedious to them, for now they went through a wilderness.

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Mt 23:3 1Co 4:20 Ro 2:23,24 Jas 1:22-27 Mt 13:3-9,18-30,36-43,47-50 25:31-46 Le 11:1-47 De 14:3-21 1Co 13:1-3 14:7 Ge 39:15 1Co 13:2 Ps 119:34 Joh 16:8,9 Ro 7:24 Mr 16:16 Ps 38:18 Jer 31:19 Ga 2:16 Ac 4:12 Mt 5:6 Re 21:6 Ro 10:10 Php 3:17 Mt 5:8 Joh 14:15 Ps 50:23 Job 42:5,6 Eze 20:43

““Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do.” (Mt 23:3 NKJV)

“For the kingdom of God *is* not in word but in power.” (1Co 4:20 NKJV)

“<sup>23</sup> You who make your boast in the law, do you dishonor God through breaking the law? <sup>24</sup> For "the name of God is blasphemed among the Gentiles because of you," as it is written.” (Ro 2:23-24 NKJV)

“<sup>22</sup> But be doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; <sup>24</sup> for he observes himself, goes away, and immediately forgets what kind of man he was. <sup>25</sup> But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. <sup>26</sup> If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion *is* useless. <sup>27</sup> Pure and undefiled religion before God and the Father is this: to visit orphans and widows

in their trouble, *and* to keep oneself unspotted from the world.” (Jas 1:22-27 NKJV)

“<sup>3</sup> Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow. <sup>4</sup> "And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them. <sup>5</sup> "Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. <sup>6</sup> "But when the sun was up they were scorched, and because they had no root they withered away. <sup>7</sup> "And some fell among thorns, and the thorns sprang up and choked them. <sup>8</sup> "But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. <sup>9</sup> "He who has ears to hear, let him hear!"” (Mt 13:3-9 NKJV)

“<sup>18</sup> "Therefore hear the parable of the sower: <sup>19</sup> "When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside. <sup>20</sup> "But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup> "yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. <sup>22</sup> "Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. <sup>23</sup> "But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty." <sup>24</sup> ¶ Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; <sup>25</sup> "but while men slept, his enemy came and sowed tares among the wheat and went his way. <sup>26</sup> "But when the grain had sprouted and produced a crop, then the tares also appeared. <sup>27</sup> "So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ <sup>28</sup> "He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ <sup>29</sup> "But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. <sup>30</sup> ‘Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."’” (Mt 13:18-30 NKJV)

“<sup>36</sup> Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." <sup>37</sup> He answered and said to them: "He who sows the good seed is the Son of Man. <sup>38</sup> "The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. <sup>39</sup> "The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. <sup>40</sup> "Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. <sup>41</sup> "The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, <sup>42</sup> "and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. <sup>43</sup> "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!"” (Mt 13:36-43 NKJV)

“<sup>47</sup> "Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, <sup>48</sup> "which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. <sup>49</sup> "So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, <sup>50</sup> "and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”” (Mt 13:47-50 NKJV)

“<sup>31</sup> ¶ "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. <sup>32</sup> "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. <sup>33</sup> "And He will set the sheep on His right hand, but the goats on the left. <sup>34</sup> "Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> ‘for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; <sup>36</sup> ‘I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ <sup>37</sup> "Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed *You*, or thirsty and give *You* drink? <sup>38</sup> ‘When did we see You a stranger and take *You* in, or naked and clothe *You*? <sup>39</sup> ‘Or when did we see You sick, or in prison, and come to



You?’ 40 "And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.’ 41 "Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42 ‘for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43 ‘I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ 44 "Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ 45 "Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.’ 46 "And these will go away into everlasting punishment, but the righteous into eternal life.” (Mt 25:31-46 NKJV)

“1 ¶ Now the LORD spoke to Moses and Aaron, saying to them, 2 "Speak to the children of Israel, saying, ‘These *are* the animals which you may eat among all the animals that *are* on the earth: 3 ‘Among the animals, whatever divides the hoof, having cloven hooves *and* chewing the cud—that you may eat. 4 ‘Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you; 5 ‘the rock hyrax, because it chews the cud but does not have cloven hooves, *is* unclean to you; 6 ‘the hare, because it chews the cud but does not have cloven hooves, *is* unclean to you; 7 ‘and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, *is* unclean to you. 8 ‘Their flesh you shall not eat, and their carcasses you shall not touch. They *are* unclean to you. 9 ¶ ‘These you may eat of all that *are* in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat. 10 ‘But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which *is* in the water, they *are* an abomination to you. 11 ‘They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination. 12 ‘Whatever in the water does not have fins or scales—that *shall be* an abomination to you. 13 ‘And these you shall regard as an abomination among the birds; they shall not be eaten, they *are* an abomination: the eagle, the vulture, the buzzard, 14 ‘the kite, and the falcon after its kind; 15 ‘every raven after its kind, 16 ‘the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; 17 ‘the little owl, the fisher owl, and the screech owl; 18 ‘the white owl, the jackdaw, and the carrion vulture; 19 ‘the stork, the heron after its kind, the hoopoe, and the bat. 20 ¶ ‘All flying insects that creep on *all fours shall be* an abomination to you. 21 ‘Yet these you may eat of every flying insect that creeps on *all fours*: those which have jointed legs above their feet with which to leap on the earth. 22 ‘These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. 23 ‘But all *other* flying insects which have four feet *shall be* an abomination to you. 24 ‘By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening; 25 ‘whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening; 26 ‘*The carcass* of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, *is* unclean to you. Everyone who touches it shall be unclean. 27 ‘And whatever goes on its paws, among all kinds of animals that go on *all fours*, those *are* unclean to you. Whoever touches any such carcass shall be unclean until evening. 28 ‘Whoever carries *any such* carcass shall wash his clothes and be unclean until evening. It *is* unclean to you. 29 ‘These also *shall be* unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind; 30 ‘the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon. 31 ‘These *are* unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening. 32 ‘Anything on which *any* of them falls, when they are dead shall be unclean, whether *it is* any item of wood or clothing or skin or sack, whatever item *it is*, in which *any* work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. 33 ‘Any earthen vessel into which *any* of them falls you shall break; and whatever *is* in it shall be unclean: 34 ‘in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. 35 ‘And everything on which *a part of any such* carcass falls shall be unclean; *whether it is* an oven or cooking stove, it shall be broken down; *for they are* unclean, and shall be unclean to you. 36 ‘Nevertheless a spring or a cistern, *in which there is* plenty of water, shall be clean, but whatever touches any such carcass becomes unclean. 37 ‘And if a part of *any such* carcass falls on any planting seed which is to be sown, it *remains* clean. 38 ‘But if water is put on the seed, and if *a part of any such* carcass falls on it, it *becomes* unclean to you. 39 ‘And if any animal which you may eat dies, he who touches its carcass shall be unclean until

evening. 40 'He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening. 41 'And every creeping thing that creeps on the earth *shall be* an abomination. It shall not be eaten. 42 'Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an abomination. 43 ¶ 'You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. 44 'For I *am* the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. 45 'For I *am* the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I *am* holy. 46 'This *is* the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, 47 'to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.'” (Le 11:1-47 NKJV)

“3 "You shall not eat any detestable thing. 4 "These *are* the animals which you may eat: the ox, the sheep, the goat, 5 "the deer, the gazelle, the roe deer, the wild goat, the mountain goat, the antelope, and the mountain sheep. 6 "And you may eat every animal with cloven hooves, having the hoof split into two parts, *and that* chews the cud, among the animals. 7 "Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, *such as* these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they *are* unclean for you. 8 "Also the swine is unclean for you, because it has cloven hooves, yet *does* not *chew* the cud; you shall not eat their flesh or touch their dead carcasses. 9 "These you may eat of all that *are* in the waters: you may eat all that have fins and scales. 10 "And whatever does not have fins and scales you shall not eat; it *is* unclean for you. 11 "All clean birds you may eat. 12 "But these you shall not eat: the eagle, the vulture, the buzzard, 13 "the red kite, the falcon, and the kite after their kinds; 14 "every raven after its kind; 15 "the ostrich, the short-eared owl, the seagull, and the hawk after their kinds; 16 "the little owl, the screech owl, the white owl, 17 "the jackdaw, the carrion vulture, the fisher owl, 18 "the stork, the heron after its kind, and the hoopoe and the bat. 19 "Also every creeping thing that flies is unclean for you; they shall not be eaten. 20 "You may eat all clean birds. 21 "You shall not eat anything that dies *of itself*; you may give it to the alien who *is* within your gates, that he may eat it, or you may sell it to a foreigner; for you *are* a holy people to the LORD your God. You shall not boil a young goat in its mother's milk.” (De 14:3-21 NKJV)

“1 ¶ Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. 2 And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. 3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.” (1Co 13:1-3 NKJV)

“Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?” (1Co 14:7 NKJV)

“"And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside."” (Ge 39:15 NKJV)

“And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.” (1Co 13:2 NKJV)

“Give me understanding, and I shall keep Your law; Indeed, I shall observe it with *my* whole heart.” (Ps 119:34 NKJV)

“8 "And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 "of sin, because they do not believe in Me;” (Joh 16:8-9 NKJV)

“O wretched man that I am! Who will deliver me from this body of death?” (Ro 7:24 NKJV)

““He who believes and is baptized will be saved; but he who does not believe will be condemned.” (Mr 16:16 NKJV)

“For I will declare my iniquity; I will be in anguish over my sin.” (Ps 38:18 NKJV)

“Surely, after my turning, I repented; And after I was instructed, I struck myself on the thigh; I was ashamed, yes, even humiliated, Because I bore the reproach of my youth.” (Jer 31:19 NKJV)

““knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.” (Ga 2:16 NKJV)

““Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”” (Ac 4:12 NKJV)

“Blessed *are* those who hunger and thirst for righteousness, For they shall be filled.” (Mt 5:6 NKJV)

“And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.” (Re 21:6 NKJV)

“For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.” (Ro 10:10 NKJV)

“Brethren, join in following my example, and note those who so walk, as you have us for a pattern.” (Php 3:17 NKJV)

“Blessed *are* the pure in heart, For they shall see God.” (Mt 5:8 NKJV)

““If you love Me, keep My commandments.” (Joh 14:15 NKJV)

“Whoever offers praise glorifies Me; And to him who orders *his* conduct *aright* I will show the salvation of God.”” (Ps 50:23 NKJV)

“<sup>5</sup> "I have heard of You by the hearing of the ear, But now my eye sees You. <sup>6</sup> Therefore I abhor *myself*, And repent in dust and ashes.”” (Job 42:5-6 NKJV)

““And there you shall remember your ways and all your doings with which you were defiled; and you shall loathe yourselves in your own sight because of all the evils that you have committed.” (Eze 20:43 NKJV)