



# Third Mindset:

## Thorns & Briars

### Hermas Parable 9

20[97]:1 "And from the third mountain, which had thorns and briars, they that believed are such as these; some of them are wealthy and others are entangled in many business affairs. The briars are the wealthy, and the thorns are they that are mixed up in various business affairs.

20[97]:2 These [then, that are mixed up in many and various business affairs,] cleave [not] to the servants of Alahayim, but go astray, being choked by their affairs, but the wealthy unwillingly cleave to the servants of Alahayim, fearing lest they may be asked for something by them. Such men therefore shall hardly enter into the kingdom of Alahayim.

20[97]:3 For as it is difficult to walk on briars with bare feet, so also it is difficult for such men to enter the kingdom of Alahayim.

### 1 Timothy 6:17-19

[17]Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living Alahayim, who giveth us richly all things to enjoy; [18]That they do good, that they be rich in good works, ready to distribute, willing to communicate;

[19]Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

### Hermas Parable 2

1[51]:1 As I walked in the field, and noticed an elm and a vine, and was distinguishing them and their fruits, the shepherd appeareth to me and saith; "What art thou meditating within thyself?" "I am thinking, [Sir,]" say I, "about the elm and the vine, that they are excellently suited the one to the other."

1[51]:2 "These two trees," saith he, "are appointed for a type to the servants of Alahayim." "I would fain know, [Sir,]" say I, "the type contained in these trees, of which thou speakest." "Seest thou," saith he, "the elm and the vine?" "I see them, Sir," say I.

1[51]:3 "This vine," saith he, "beareth fruit, but the elm is an unfruitful stock. Yet this vine, except it climb up the elm, cannot bear much fruit when it is spread on the ground; and such fruit as it beareth is rotten, because it is not suspended upon the elm. When then the vine is attached to the elm, it beareth fruit both from itself and from the elm."



1[51]:4 Thou seest then that the elm also beareth [much] fruit, not less than the vine, but rather more." How more, Sir?" say I. "Because," saith he, "the vine, when hanging upon the elm, bears its fruit in abundance, and in good condition; but, when spread on the ground, it beareth little fruit, and that rotten. This parable therefore is applicable to the servants of Alahayim, to poor and to rich alike."

1[51]:5 "How, Sir?" say I; "instruct me." "Listen," saith he; the rich man hath much wealth, but in the things of AHAYAH he is poor, being distracted about his riches, and his confession and intercession with AHAYAH is very scanty; and even that which he giveth is mall and weak and hath not power above. When then the rich man goeth up to the poor, and assisteth him in his needs, believing that for what he doth to the poor man he shall be able to obtain a reward with Alahayim--because the poor man is rich in intercession [and confession], and his intercession hath great power with Alahayim--the rich man then supplieth all things to the poor man without wavering.

1[51]:6 But the poor man being supplied by the rich maketh intercession for him, thanking Alahayim for him that gave to him. And the other is still more zealous to assist the poor man, that he may be continuous in his life: for he knoweth that the intercession of the poor man is acceptable and rich before Alahayim.

1[51]:7 They both then accomplish their work; the poor man maketh intercession, wherein he is rich [which he received of AHAYAH]; this he rendereth again to AHAYAH Who supplieth him with it. The rich man too in like manner furnisheth to the poor man, nothing doubting, the riches which he received from AHAYAH. And this work great and acceptable with Alahayim, because (the rich man) hath understanding concerning his riches, and worketh for the poor man from the bounties of AHAYAH, and accomplisheth the ministration of AHAYAH rightly. 1[51]:8 In the sight of men then the elm seemeth not to bear fruit, and they know not, neither perceive, that if there cometh a drought the elm having water nurtureth the vine, and the vine having a constant supply of water beareth fruit two fold, both for itself and for the elm. So likewise the poor, by interceding with AHAYAH for the rich, establish their riches, and again the rich, supplying their needs to the poor, establish their souls.

1[51]:9 So then both are made partners in the righteous work. He then that doeth these things shall not be abandoned of Alahayim, but shall be written in the books of the living.

1[51]:10 Blessed are the rich, who understand also that they are enriched from AHAYAH. For they that have this mind shall be able to do some good work."

#### Hermas Parable 9

20[97]:4 But for all these repentance is possible, but it must be speedy, that in respect to what they omitted to do in the former times, they may now revert to (past) days, and do



some good. If then they shall repent and do some good, they shall live unto Alahayim; but if they continue in their doings, they shall be delivered over to those women, the which shall put them to death.

#### Hermas Parable 1

1[50]:1 He saith to me; "Ye know that ye, who are the servants of Alahayim, are dwelling in a foreign land; for your city is far from this city. If then ye know your city, in which ye shall dwell, why do ye here prepare fields and expensive displays and buildings and dwelling-chambers which are superfluous? 1[50]:2 He, therefore, that preparereth these things for this city does not purpose to return to his own city. 1[50]:3 O foolish and double-minded and miserable man, perceivest thou not that all these things are foreign, and are under the power of another For the master of this city shall say, "I do not wish thee to dwell in my city; go forth from this city, for thou dost not conform to my laws." 1[50]:4 Thou, therefore who hast fields and dwellings and many other possessions, when thou art cast out by him, what wilt thou do with thy field and thy house and all the other things that thou preparedst for thyself? For the master of this country saith to thee justly, "Either conform to my laws, or depart from my country." 1[50]:5 What then shalt thou do, who art under law in thine own city? For the sake of thy fields and the rest of thy possessions wilt thou altogether repudiate thy law, and walk according to the law of this city? Take heed, lest it be inexpedient to repudiate the law; for if thou shouldst desire to return again to thy city, thou shall surely not be received [because thou didst repudiate the law of the city], and shalt be shut out from it. 1[50]:6 Take heed therefore; as dwelling in a strange land prepare nothing more for thyself but a competency which is sufficient for thee, and make ready that, whensoever the master of this city may desire to cast thee out for thine opposition to his law, thou mayest go forth from his city and depart into thine own city and use thine own law joyfully, free from all insult. 1[50]:7 Take heed therefore, ye that serve Alahayim and have Him in your heart: work the "works of Alahayim being mindful of His commandments and of the promises which He made, and believe Him that He will perform them, if His commandments be kept. 1[50]:8 Therefore, instead of fields buy ye souls that are in trouble, as each is able, and visit widows and orphans, and neglect them not; and spend your riches and all your displays, which ye received from Alahayim, on fields and houses of this kind. 1[50]:9 For to this end the Master enriched you, that ye might perform these ministrations for Him. It is much better to purchase fields [and possessions] and houses of this kind, which thou wilt find in thine own city, when thou visitest it. 1[50]:10 This lavish expenditure is beautiful and joyous, not bringing sadness or fear, but bringing joy. The expenditure of the heathen then practice not ye; for it is not convenient for you the servants of Alahayim. 1[50]:11 But practice your own expenditure, in which ye can rejoice; and do not corrupt, neither touch that which is another man's, nor lust after it for it is wicked to



lust after other men's possessions. But perform thine own task, and thou shalt be saved."

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#### Ecclesiasticus 12:1-7

[1]When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits.

[2]Do good to the holy man, and thou shalt find a recompence; and if not from him, yet from the most High.

[3]There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

[4]Give to the holy man, and help not a sinner.

[5]Do well unto him that is lowly, but give not to the unholy: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him.

[6]For the most High hateth sinners, and will repay vengeance unto the unholy, and keepeth them against the mighty day of their punishment.

[7]Give unto the good, and help not the sinner.

#### Tobit 2:1-2

[1]Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

[2]And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

#### James 2:15-16

[15]If a brother or sister be naked, and destitute of daily food,

[16]And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

#### Luke 10:28-37



[28]And he said unto him, Thou hast answered right: this do, and thou shalt live.  
[29]But he, willing to justify himself, said unto Yache, And who is my neighbour?  
[30]And Yache answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.  
[31]And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.  
[32]And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.  
[33]But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,  
[34]And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.  
[35]And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.  
[36]Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?  
[37]And he said, He that shewed mercy on him. Then said Yache unto him, Go, and do thou likewise.

2 Chronicles 19:1-2

[1]And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.  
[2]And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the unholy, and love them that hate Ahayah? therefore is wrath upon thee from before Ahayah.

2 Chronicles 20:35-37

[35]And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:  
[36]And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.  
[37]Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, Ahayah hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

1 Timothy 5:22

[22]Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Hebrews 12:14

[14]Follow peace with all men, and holiness, without which no man shall see the Lord:



Galatians 6:10

[10]As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

**Jdt 12:1**

Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

**Jdt 12:2**

And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

Matthew 25:40-46

[40]And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

[41]Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

[42]For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

[43]I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

[44]Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

[45]Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

[46]And these shall go away into everlasting punishment: but the righteous into life eternal.