



# The Attacks of the Mind and Overcoming by Faith

Mat 26:40

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Mat 26:41

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak

1Th 5:17

Pray without ceasing.

1Pe 5:6

Humble yourselves therefore under the mighty hand of Alahayim, that he may exalt you in due time:

1Pe 5:7

Casting all your care upon him; for he careth for you.

1Pe 5:8

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Sober

G3525 (Strong)

νήφω

nēphō

nay'-fo

Of uncertain affinity; to *abstain* from wine (*keep sober*), that is, (figuratively) *be discreet*: - be sober, watch.



dis·cree·t

/di' skrēt/

Learn to pronounce

*adjective*

1. careful and circumspect in one's speech or actions, especially in order to avoid causing offense or to gain an advantage.

Vigilant

G1127 (Strong)

γρηγορεύω

grēgoreuō

*gray-gor-yoo'-o*

From G1453; to *keep awake*, that is, *watch* (literally or figuratively): - be vigilant, wake, (be) watch (-ful).

Seeking

G2212 (Strong)

ζητέω

zēteō

*dzay-teh'-o*

Of uncertain affinity; to *seek* (literally or figuratively); specifically (by Hebraism) to *worship* (Alahayim), or (in a bad sense) to *plot* (against life): - be (go) about, desire, endeavour, enquire (for), require, (X will) seek (after, for, means). Compare G4441

Devour

G2666 (Strong)

καταπίνω

katapinō

*kat-ap-ee'-no*

From G2596 and G4095; to *drink down*, that is, *gulp entire* (literally or figuratively): - devour, drown, swallow (up).

Shepherd of hermas parable 8

7[73]:6 Life is for all those that keep the commandments of the Lord. But in the commandments there is nothing about first places, or about glory of any kind, but about long-suffering and humility in man. In such men, therefore, is the life of the Lord, but in factious and lawless men is death.



1Pe 5:9

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Resist

G436 (Strong)

ἀνθίστημι

anthistēmi

*anth-is'-tay-mee*

From G473 and G2476; to *stand against*, that is, *oppose*: - resist, withstand.

Mat 7:14

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

1Pe 5:9

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Stedfast

G4731 (Strong)

στερεός

stereos

*ster-eh-os'*

From G2476; *stiff*, that is, *solid, stable* (literally or figuratively): - stedfast, strong, sure.

1Pe 5:10

But the Alahayim of all grace, who hath called us unto his eternal glory by Christ Yache, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

1Pe 5:11

To him *be* glory and dominion for ever and ever. Amen.

Pro 24:16

For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Sir 10:12

The beginning of pride is when one departeth from Alahayim, and his heart is turned away from his Maker.



Sir 10:13

For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

2Es 16:74

Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

2Es 16:75

Be ye not afraid neither doubt; for Alahayim is your guide,

2Es 16:76

And the guide of them who keep my commandments and precepts, saith the Lord Ahayah: let not your sins weigh you down, and let not your iniquities lift up themselves.

Isa 58:6

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens,

Matthew 11:28

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Matthew 11:29

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Matthew 11:30

For my yoke is easy, and my burden is light.

Undo

H5425 (Strong)

נָתַר

A primitive root; to *jump*, that is, *be violently agitated*; causatively, to *terrify*, *shake off*, *untie*: - drive asunder, leap, (let) loose, X make, move, undo.

Isa 58:6

.....and to let the oppressed go free, and that ye break every yoke?

2Es 16:77

Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!



Act 23:1

And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before Alahayim until this day

Act 24:16

And herein do I exercise myself, to have always a conscience void of offence toward Alahayim, and toward men.

Ecc 12:13

Let us hear the conclusion of the whole matter: Fear Alahayim, and keep his commandments: for this *is* the whole *duty* of man.

Shepherd of Hermas Vision 3

5[13]:4 "But they that are brought and placed in the building, who are they?" "They are young in the faith, and faithful; but they are warned by the angels to do good, because wickedness was found in them."

5[13]:5 "But those whom they rejected and threw away, who are they?" "These have sinned, and desire to repent, therefore they were not cast to a great distance from the tower, because they will be useful for the building, if they repent. They then that shall repent, if they repent, will be strong in the faith, if they repent now while the tower is building."

Hermas Mandate 4

[30]:2 He answered and said unto me, "I," saith he, "preside over repentance, and I give understanding to all who repent. Nay, thinkest thou not," saith he, "that this very act of repentance is understanding? To repent is great understanding," saith he. "For the man that hath sinned understandeth that he hath done evil before the Lord, and the deed which he hath done entereth into his heart, and he repenteth, and doeth no more evil, but doeth good lavishly, and humbleth his own soul and putteth it to torture because it sinned. Thou seest then that repentance is great understanding."



### **Angel of wickedness vs Angel of Righteousness**

Shepherd of Hermas Mandate 6:

1[35]:1 I charged thee," saith he, "in my first commandment to guard faith and fear and temperance." "Yes, Sir," say I. "But now," saith he, "I wish to show thee their powers also, that thou mayest understand what is the power and effect of each one of them. For their effects are two fold. Now they are prescribed alike to the righteous and the unrighteous.

1[35]:2 Do thou therefore trust righteousness, but trust not unrighteousness; for the way of righteousness is straight, but the way of unrighteousness is crooked. But walk thou in the straight [and level] path, and leave the crooked one alone.

1[35]:3 For the crooked way has no tracks, but only pathlessness and many stumbling stones, and is rough and thorny. So it is therefore harmful to those who walk in it.

1[35]:4 But those who walk in the straight way walk on the level and without stumbling: for it is neither rough nor thorny. Thou seest then that it is more expedient to walk in this way."

1[35]:5 "I am pleased, Sir," say I, "to walk in this way." "Thou shalt walk," he saith, "yea, and whosoever shall turn unto the Lord with his whole heart shall walk in it.

2[36]:1 "Hear now," saith he, "concerning faith. There are two angels with a man, one of righteousness and one of wickedness."

2[36]:2 "How then, Sir," say I, "shall I know their workings, seeing that both angels dwell with me?"

2[36]:3 "Hear," saith he, "and understand their workings. The angel of righteousness is delicate and bashful and gentle and tranquil. When then this one enters into thy heart, forthwith he speaketh with thee of righteousness, of purity, of holiness, and of contentment, of every righteous deed and of every glorious virtue. When all these things enter into thy heart, know that the angel of righteousness is with thee. [These then are the works of the angel of righteousness.] Trust him therefore and his works.

2[36]:4 Now see the works of the angel of wickedness also. First of all, he is quick tempered and bitter and senseless, and his works are evil, overthrowing the servants of Alahayim. Whenever then he entereth into thy heart, know him by his works."

2[36]:5 "How I shall discern him, Sir," I reply, "I know not." Listen," saith he. "When a fit of angry temper or bitterness comes upon thee, know that he is in thee. Then the desire of much business and the costliness of many viands and drinking bouts and of many drunken fits and of various luxuries which are unseemly, and the desire of women, and avarice, and haughtiness and boastfulness, and whatsoever things are akin and like to these--when then these things enter into thy heart, know that the angel of wickedness is with thee.



2[36]:6 Do thou therefore, recognizing his works, stand aloof from him, and trust him in nothing, for his works are evil and inexpedient for the servants of Alahayim. Here then thou hast the workings of both the angels. Understand them, and trust the angel of righteousness.

2[36]:7 But from the angel of wickedness stand aloof, for his teaching is evil in every matter; for though one be a man of faith, and the desire of this angel enter into his heart, that man, or that woman, must commit some sin.

2[36]:8 And if again a man or a woman be exceedingly wicked, and the works of the angel of righteousness come into that man's heart, he must of necessity do something good.

2[36]:9 Thou seest then," saith he, "that it is good to follow the angel of righteousness, and to bid farewell to the angel of wickedness.

2[36]:10 This commandment declareth what concerneth faith, that thou mayest trust the works of the angel of righteousness, and doing them mayest live unto Alahayim. But believe that the works of the angel of wickedness are difficult; so by not doing them thou shalt live unto Alahayim."

### Shepherd of Hermas Vision 3

8[16]:3 Hear now their employments. The first of them, the woman with the strong hands, is called Faith; through her are saved the elect of Alahayim.

### Luk 9:62

And Yache said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of Alahayim.

### Mat 16:24

Then said Yache unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

### Deny

G533 (Strong)

ἀπαρνέομαι

aparneomai

*ap-ar-neh'-om-ahee*

From G575 and G720; to *deny utterly*, that is, *disown*, *abstain*: - deny.

Thayer

1b) to forget one's self, lose sight of one's self and one's own interests



Mat 16:25

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Sir 25:12

The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

Luk 17:5

And the apostles said unto the Lord, Increase our faith.

Mat 17:14

And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

Mat 17:15

Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Mat 17:16

And I brought him to thy disciples, and they could not cure him.

Mat 17:17

Then Yache answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Mat 17:18

And Yache rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Mat 17:19

Then came the disciples to Yache apart, and said, Why could not we cast him out?

Mat 17:20

And Yache said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.





Mat 19:26

But Yache beheld *them*, and said unto them, With men this is impossible; but with Alahayim all things are possible.

Mat 19:27

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

Mat 19:28

And Yache said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Mat 19:29

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Mat 19:30

But many *that are* first shall be last; and the last *shall be* first.

Mat 6:25

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Mat 6:26

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Mat 6:27

Which of you by taking thought can add one cubit unto his stature?

Mat 6:28

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Mat 6:29

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Mat 6:30

Wherefore, if Alahayim so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Mat 6:31

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?



Mat 6:32

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

Mat 6:33

But seek ye first the kingdom of Alahayim, and his righteousness; and all these things shall be added unto you.

Mat 6:34

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Shepherd of Hermas Mandate 9

1[39]:7 Cleanse therefore thy heart from doubtful-mindedness, and put on faith, for it is strong, and trust Alahayim that thou wilt receive all thy petitions which thou askest; and if after asking anything of the Lord, thou receive thy petition somewhat tardily, be not of doubtful mind because thou didst not receive the petition of thy soul at once. For assuredly it is by reason of some temptation or some transgression, of which thou art ignorant, that thou receivest thy petition so tardily.

1[39]:8 Do thou therefore cease not to make thy soul's petition, and thou shalt receive it. But if thou grow weary, and doubt as thou askest, blame thyself and not Him that giveth unto thee. See to this doubtful-mindedness; for it is evil and senseless, and uprooteth many from the faith, yea, even very faithful and strong men. For indeed this doubtful-mindedness is a daughter of the devil, and worketh great wickedness against the servants of Alahayim.

1[39]:9 Therefore despise doubtful-mindedness and gain the mastery over it in everything, clothing thyself with faith which is strong and powerful. For faith promiseth all things, accomplisheth all things; but doubtful-mindedness, as having no confidence in itself, fails in all the works which it doeth.

1[39]:10 Thou seest then," saith he, "that faith is from above from the Lord, and hath great power; but doubtful-mindedness is an earthly spirit from the devil, and hath no power.

1[39]:11 Do thou therefore serve that faith which hath power, and hold aloof from the doubtful-mindedness which hath no power; and thou shalt live unto Alahayim; yea, and all those shall live unto Alahayim who are so minded."

Hermas Vision 3

8[16]:4 And the second, that is girded about and looketh like a man, is called Continnence; she is the daughter of Faith. Whosoever then shall follow her, becometh happy in his life, for he shall refrain from all evil deeds, believing that, if he refrain from every evil desire, he shall inherit eternal life."



Testament of Naphtali 2:9-10

9 So then, my children, let all your works be done in order with good intent in the fear of Alahayim, and do nothing disorderly in scorn or out of its due season. 10 For if thou bid the eye to hear, it cannot; so neither while ye are in darkness can ye do the works of light.

3 1 Be ye, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls; because if ye keep silence in purity of heart, ye shall understand how to hold fast the will of Alahayim, and to cast away the will of Beliar. 2 Sun and moon and stars change not their order; 3 so do ye also change not the law of Alahayim in the disorderliness of your doings.

Php 4:5

Let your moderation be known unto all men. The Lord is at hand.

G1933 (Strong)

ἐπεικῆς

epieikēs

*ep-ee-i-kace'*

From G1909 and G1503; *appropriate*, that is, (by implication) *mild*: - gentle, moderation, patient.

Php 4:10

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

Php 4:11

Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

Php 4:12

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

Php 4:13

I can do all things through Christ which strengtheneth me.

1Ti 6:8

And having food and raiment let us be therewith content.

Rom 12:3

For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as Alahayim hath dealt to every man the measure of faith.



Rom 12:4

For as we have many members in one body, and all members have not the same office:

Rom 12:5

So we, *being* many, are one body in Christ, and every one members one of another.

Rom 12:6

Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

Rom 12:7

Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;

Rom 12:8

Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Rom 12:9

*Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Rom 12:10

*Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

Rom 12:11

Not slothful in business; fervent in spirit; serving the Lord;

Rom 12:12

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Rom 12:13

Distributing to the necessity of saints; given to hospitality.

Rom 12:14

Bless them which persecute you: bless, and curse not.

Rom 12:15

Rejoice with them that do rejoice, and weep with them that weep.

Rom 12:16

*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Rom 12:17

Recompense to no man evil for evil. Provide things honest in the sight of all men.

Rom 12:18

If it be possible, as much as lieth in you, live peaceably with all men.

Rom 12:19

Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.



Rom 12:20

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Rom 12:21

Be not overcome of evil, but overcome evil with good.

Hermas Mandate 12

1[44]:1 He saith to me; "Remove from thyself all evil desire, and clothe thyself in the desire which is good and holy; for clothed with this desire thou shalt hate the evil desire, and shalt bridle and direct it as thou wilt.

1[44]:2 For the evil desire is wild, and only tamed with difficulty; for it is terrible, and by its wildness is very costly to men; more especially if a servant of Alahayim get entangled in it, and have no understanding, he is put to fearful costs by it. But it is costly to such men as are not clothed in the good desire, but are mixed up with this life "These men then it hands over to death."

1[44]:3 "Of what sort, Sir," say I, "are the works of the evil desire, which hand over men to death? Make them known to me, that I may hold aloof from them." Listen," [saith he,] "through what works the evil desire bringeth death to the servants of Alahayim. 2[45]:1 "Before all is desire for the wife or husband of another, and for extravagance of wealth, and for many needless dainties, and for drinks and other luxuries, many and foolish. For even luxury is foolish and vain for the servants of Alahayim.

2[45]:2 These desires then are evil, and bring death to the servants of Alahayim. For this evil desire is a daughter of the devil. Ye must, therefore, abstain from the evil desires, that so abstaining ye may live unto Alahayim.

2[45]:3 But as many as are mastered by them, and resist them not, are done to death utterly; for these desires are deadly.

2[45]:4 But do thou clothe thyself in the desire of righteousness, and, having armed thyself with the fear of the Lord, resist them. For the fear of Alahayim dwelleth in the good desire. If the evil desire shall see thee armed with the fear of Alahayim and resisting itself, it shall flee far from thee, and shall no more be seen of thee, being in fear of thine arms.

2[45]:5 Do thou therefore, when thou art crowned for thy victory over it, come to the desire of righteousness, and deliver to her the victor's prize which thou hast received, and serve her, according as she herself desireth. If thou serve the good desire, and art subject to her, thou shalt have power to master the evil desire, and to subject her, according as thou wilt."



3[46]:1 "I would fain know, Sir," say I, "in what ways I ought to serve the good desire." "Listen," saith he; "practice righteousness and virtue, truth and the fear of the Lord, faith and gentleness, and as many good deeds as are like these. Practicing these thou shalt be well-pleasing as a servant of Alahayim, and shalt live unto Him; yea, and everyone who shall serve the good desire shall live unto Alahayim."

Heb 12:6

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Psa 141:3

Set a watch, O Alayah, before my mouth; keep the door of my lips.

Psa 141:4

Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

Psa 141:5

Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

Mat 13:1

The same day went Yache out of the house, and sat by the sea side.

Mat 13:2

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

Mat 13:3

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

Mat 13:4

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

Mat 13:5

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

Mat 13:6

And when the sun was up, they were scorched; and because they had no root, they withered away.

Mat 13:7

And some fell among thorns; and the thorns sprung up, and choked them:



Mat 13:8-9

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

Mat 13:10

And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mat 13:11

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Mat 13:12

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Mat 13:13

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Mat 13:14

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Mat 13:15

For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

Mat 13:16-17

But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

Mat 13:18-19

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Mat 13:20

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Mat 13:21

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Mat 13:22

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.



Mat 13:23

But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Luk 17:7

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

Luk 17:8

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Luk 17:9

Doth he thank that servant because he did the things that were commanded him? I trow not.

Luk 17:10

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Psa 15:1

A Psalm of David. Ahayah, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Psa 15:2

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Psa 15:3

*He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Psa 15:4

In whose eyes a vile person is contemned; but he honoureth them that fear Ahayah. *He that* sweareth to *his own* hurt, and changeth not.

Psa 15:5

*He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

Hermas Mandate 6

1[35]:3 For the crooked way has no tracks, but only pathlessness and many stumbling stones, and is rough and thorny. So it is therefore harmful to those who walk in it.