

Overcoming The Spirit of Anxiety

- Intense, excessive, and persistent worry and fear about everyday situations. Fast heart rate, rapid breathing, sweating, and feeling tired may occur.
- a feeling of worry, nervousness, or unease, typically about an imminent event or something with an uncertain outcome.
- desire to do something, typically accompanied by unease.
- a nervous disorder characterized by a state of excessive uneasiness and apprehension, typically with compulsive behavior or panic attacks.

Sir 4:30

Be not as a lion in thy house, nor frantick among thy servants.

fran-tic

/'fran(t)ik/

adjective

1. wild or distraught with fear, anxiety, or other emotion.

Ecclesiastes 7:8

Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

Ecclesiastes 7:9

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.



Hasty H926 (Strong)

בָּהֵל

A primitive root; to *tremble* inwardly (or *palpitate*), that is, (figuratively) *be* (causatively *make*) (suddenly) *alarmed* or *agitated*; by implication to *hasten* anxiously: - be (make) affrighted (afraid, amazed, dismayed, rash), (be, get, make) haste (-n, -y, -ily), (give) speedy (-ily), thrust out, trouble, vex.

Sir 4:29

Be not hasty in thy tongue, and in thy deeds slack and remiss.

Sir 4:31

Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

Php 4:5

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

mod·er·a·tion

/,mädə'rāSH(ə)n/

noun

1. the avoidance of excess or extremes, especially in one's behavior or political opinions.

Heb 13:5

Let your conversation be without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

1Ti 6:6

But holiness with contentment is great gain.

1Ti 6:7

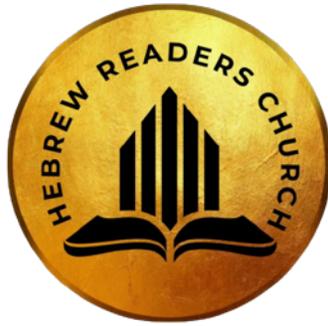
For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

1Ti 6:8

And having food and raiment let us be therewith content.

Php 4:6

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto Alahayim.



G3309 (Strong)

μεριμνάω

merimnaō

mer-im-nah'-o

From G3308; to *be anxious* about: - (be, have) care (-ful), take thought.

Supplication- a petition, prayer, request

Thanksgiving-gratitude, thankfulness

Php 4:7

And the peace of Alahayim, which passeth all understanding, shall keep your hearts and minds through Christ Yache.

Php 4:8

Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Php 4:9

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the Alahayim of peace shall be with you.

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

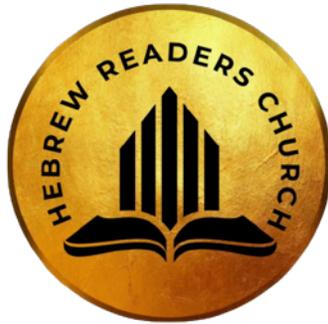
Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

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 to day is, and to morrow 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 God, and his righteousness; and all these things shall be added unto you.

Mat 6:34

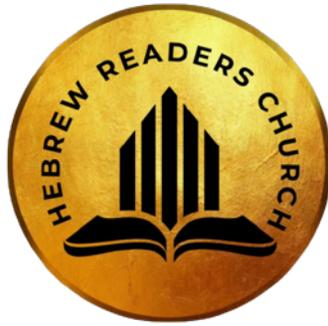
Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Testament of Simeon 4:7-9

7 Do ye also, my children, love each one his brother with a good heart and the spirit of envy will withdraw from you. 8 For this maketh savage the soul and destroyeth the body; it causeth anger and war in the mind, and stirreth up unto deeds of blood, and leadeth the mind into frenzy, and suffereth not prudence to act in men; moreover, it taketh away sleep, [and causeth tumult to the soul and trembling to the body]. 9 For even in sleep some malicious jealousy, deluding him, gnaweth and with wicked spirits disturbeth his soul, and causeth the body to be troubled, and waketh the mind from sleep in confusion; and as a wicked and poisonous spirit, so appeareth it to men.

Testament of Gad 7:1-3

1 If a man prospereth more than you, do not be vexed, but pray also for him, that he may have 2perfect prosperity. For so it is expedient for you. And if he be further exalted, be not envious of him, remembering that all flesh shall die; and offer praise to Alahayim, who giveth things good and 3 profitable to all men. Seek out the judgements of THE LORD, and thy mind will rest and be at peace.



Testament of Gad 4:5, 7

5 For hatred worketh with envy also against them that prosper: so long as it heareth of or seeth their success, it always languisheth....

7 For the spirit of hatred worketh together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love worketh together with the law of Alahayim in long-suffering unto the salvation of men.

Naphtali 3:1

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 2 fast the will of Alahayim, and to cast away the will of Beliar.

Hermas mandate 9

1[39]:1 He saith to me; "Remove from thyself a doubtful mind and doubt not at all whether to ask of Alahayim, saying within thyself, "How can I ask thing of the Lord and receive it, seeing that I have committed so many sins against Him?"

1[39]:2 Reason not thus, but turn to the Lord with thy whole heart, and ask of Him nothing wavering, and thou shalt know His exceeding compassion, that He will surely not abandon thee, but will fulfill the petition of thy soul.

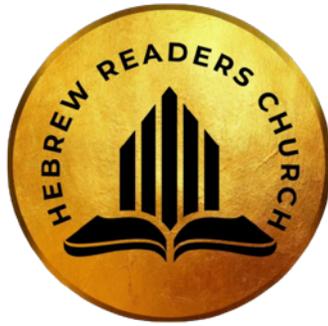
1[39]:3 For Alahayim is not as men who bear a grudge, but Himself is without malice and hath compassion on His creatures.

1[39]:4 Do thou therefore cleanse thy heart from all the vanities of this life, and from the things mentioned before; and ask of the Lord, and thou shalt receive all things, and shalt lack nothing of all thy petitions, if thou ask of the Lord nothing wavering.

1[39]:5 But if thou waver in thy heart, thou shalt surely receive none of thy petitions. For they that waver towards Alahayim, these are the doubtful-minded, and they never obtain any of their petitions.

1[39]:6 But they that are complete in the faith make all their petitions trusting in the Lord, and they receive, because they ask without wavering, nothing doubting; for every doubtful-minded man, if he repent not, shall hardly be saved.

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 strongmen. 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.

Mandate 10

1[40]:1 "Put away sorrow from thyself," saith he, "for she is the sister of doubtful-mindedness and of angry temper."

2[41]:2 When the man of doubtful mind sets his hand to any action, and fails in it owing to his doubtful-mindedness, grief at this entereth into the man, and grieveth the Holy Spirit, and crusheth it out.

Mandate 5

2[34]:6 The delicate spirit therefore, as not being accustomed to dwell with an evil spirit nor with harshness, departeth from a man of that kind, and seeketh to dwell with gentleness and tranquility.

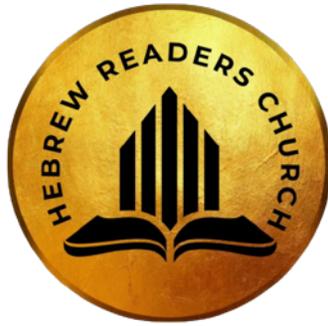
2[34]:7 Then, when it hath removed from that man, in whom it dwells, that man becometh emptied of the righteous spirit, and henceforward, being filled with the evil spirits, he is unstable in all his actions, being dragged about hither and thither by the evil spirits, and is altogether blinded and bereft of his good intent. Thus then it happeneth to all persons of angry temper.

Mandate 10

2[41]:5 Put away therefore from thyself sadness, and afflict not the Holy Spirit that dwelleth in thee, lest haply She intercede with Alahayim [against thee], and depart from thee.

2[41]:6 For the Spirit of Alahayim, that was given unto this flesh, endureth not sadness neither constraint.

3[42]:1 "Therefore clothe thyself in cheerfulness, which hath favor with Alahayim always, and is acceptable to Him, and rejoice in it. For every cheerful man worketh good, and thinketh good, and despiseth sadness;



3[42]:2 but the sad man is always committing sin. In the first place he committeth sin, because he grieveth the Holy Spirit, which was given to the man being a cheerful spirit; and in the second place, by grieving the Holy Spirit he doeth lawlessness, in that he doth not intercede with neither confess unto Alahayim. For the intercession of a sad man hath never at any time power to ascend to the altar of Alahayim."

3[42]:3 "Wherefore," say I, "doth not the intercession of him that is saddened ascend to the altar?" "Because," saith he, "sadness is seated at his heart. Thus sadness mingled with the intercession doth not suffer the intercession to ascend pure to the altar. For as vinegar when mingled with wine in the same (vessel) hath not the same pleasant taste, so likewise sadness mingled with the Holy Spirit hath not the same intercession.

3[42]:4 Therefore cleanse thyself from this wicked sadness, and thou shalt live unto Alahayim; yea, and all they shall live unto Alahayim, who shall cast away sadness from themselves and clothe themselves in all cheerfulness."

1 Peter 5:6

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

1 Peter 5:7

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

Mat 11:28

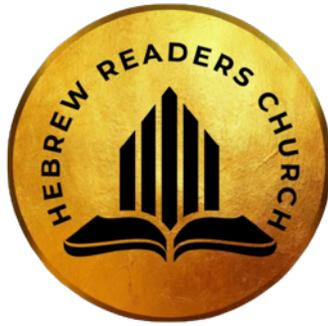
Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Mat 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.

Mat 11:30

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



Testament of Solomon 43

43. But I Solomon glorified Ahayah, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast." 44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men.