



# The Purpose Driven Mindset Pt. I

Apocalypse of Moses 30

"Now then, my children, I have shown you the way in which we were deceived; and do ye guard yourselves from transgressing against the good."

Asher 6:3

Do ye, therefore, my children, keep the law of the Lord, and give not heed unto evil as unto good; but look unto the thing that is really good, but look unto the thing that is really good, and keep it in all commandments of the Lord, having your conversation therein, and resting therein.

Psa 19:8

The statutes of Ahayah *are* right, rejoicing the heart: the commandment of Ahayah is pure, enlightening the eyes.

Psa 19:7

The law of Ahayah is perfect, converting the soul: the testimony of Ahayah is sure, making wise the simple.

1 Clem 21:6

.....Let us guide our women toward that which is good.

Sir 18:14

He hath mercy on them that receive discipline, and that diligently seek after his judgments.

Sir 6:33

If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise,



Sir 6:36

And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

Sir 6:37

Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

1 Clem. 21:7

let them show forth their lovely disposition of purity;

- Disposition: a person's inherent qualities of mind and character.

let them prove their sincere affection of gentleness;

**G1506 (Strong)**

εἰλικρινής

eilikrinēs

i-lik-ree-nace'

From εἴλη heilē (the sun's ray) and G2919; judged by sunlight, that is, tested as genuine (figuratively): - pure, sincere.

let them make manifest the moderation of their tongue through their silence;

Sir 26:14

A silent and loving woman is a gift of the Lord, and there is nothing so much worth, as a mind well instructed.

1Pe 3:4

But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of Alahayim of great price.

1Pe 3:5

For after this manner in the old time the holy women also, who trusted in Alahayim, adorned themselves, being in subjection unto their own husbands:



Jubilees 36:23-24

23. For he loved her exceedingly after Rachel her sister died; for she was perfect and upright in all her ways and honoured Jacob, and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

Sir 26:15

A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

Pro 31:11

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

Pro 31:12

She will do him good and not evil all the days of her life.

Sir 26:26

A woman that honoureth her husband shall be judged wise of all

1Jn 2:16

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Sir 26:26

but she that dishonoureth him in her pride shall be counted unholy of all.

Pro 12:4

A virtuous woman is a crown to her husband:.....

1Co 11:7

.....the woman is the glory of the man

Sir 36:23

If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

Sir 26:2

A virtuous woman rejoyceth her husband, and he shall fulfill the years of his life in peace.



Sir 26:13

The grace of a wife delighteth her husband, and her discretion will fatten his bones.

- Discretion: the quality of behaving or speaking in such a way as to avoid causing offense or revealing private information.

Pro 9:13

A foolish woman *is* clamorous: *she* is simple, and knoweth nothing.

Apocalypse of Moses 28

And Adam answered and said, 'Grant me, O Lord, of the Tree of Life that I may eat of it, before I be cast out.' Then the Lord spake to Adam, 'Thou shalt not take of it now, for I have commanded the cherubim with the flaming sword that turneth every way to guard it from thee that thou taste not of it; but thou hast the war which the adversary hath put into thee; yet when thou art gone out of paradise, if thou shouldst keep thyself from all evil, as one about to die, when again the Resurrection hath come to pass, I will raise thee up and then there shall be given to thee the Tree of Life.'

- Clamorous: making a loud and confused noise. B) expressing or characterized by vehement protests or demands
- Vehement: in a forceful, passionate, or intense manner; with great feeling.

Pro 21:9

*It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.*

- Brawling: fight or quarrel in a rough or noisy way

Pro 21:19

*It is better to dwell in the wilderness, than with a contentious and an angry woman.*

- Contentious: causing or likely to cause an argument; controversial. (of a person) given to arguing or provoking argument.



Pro 7:11

(She is loud and stubborn; her feet abide not in her house:

- Stubborn: having or showing dogged determination not to change one's attitude or position on something, especially in spite of good arguments or reasons to do so.

Pro 7:19

For the goodman is not at home, he is gone a long journey:

Pro 7:20

He hath taken a bag of money with him, *and* will come home at the day appointed.

Eph 4:30

And grieve not the holy Spirit of Alahayim, whereby ye are sealed unto the day of redemption.

Eph 4:31

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Eph 4:29

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

1Pe 3:1

Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

1Pe 3:2

While they behold your chaste conversation *coupled* with fear.

1Co 7:34

There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

Gen 3:16

Unto the woman he said,..... thy desire *shall be* to thy husband, and he shall rule over thee.



1Pe 3:5

For after this manner in the old time the holy women also, who trusted in Alahayim, adorned themselves, being in subjection unto their own husbands:

1Pe 3:6

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

4Ma 7:17

But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning.

4Ma 7:18

But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh;

4Ma 7:19

they who believe that to Alahayim they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to Alahayim.

4Ma 7:20

This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions:

4Ma 7:21

since what person, walking religiously by the whole rule of philosophy, and believing in Alahayim,

4Ma 7:22

and knowing that it is a blessed thing to endure all kinds of hardships for virtue, would not, for the sake of religion, master his passion?

4Ma 7:23

For the wise and brave man only is lord over his passions.

4Ma 15:2

The mother, when two things were set before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant,

4Ma 15:3

rather elected the religion which according to Alahayim preserves to eternal life.

4Ma 15:8

yet, through fear of Alahayim, she neglected the temporary salvation of her children.



4Ma 15:9

Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased.

4Ma 15:11

And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

4Ma 15:12

But she inclined each one separately and all together to death for religion.

4Ma 15:13

O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

4Ma 15:14

At the racking and roasting of each one of them, the observant mother was prevented by religion from changing.

4Ma 15:15

She saw her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

4Ma 15:18

Your firstborn, expiring, turned you not; nor the second, looking miserable in his torments; nor the third, breathing out his soul.

4Ma 15:19

Nor when you did behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, did you weep!

4Ma 15:20

When you did see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, you lamented not.

4Ma 15:23

But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.



4Ma 15:24

Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in Alahayim.

4Ma 15:26

she holding two votes, one for the death, the other for the preservation of her children,

4Ma 15:27

didn't lean to that which would have saved her children for the safety of a brief space.

4Ma 15:28

But this daughter of Abraham remembered his holy fortitude.

4Ma 15:29

O holy mother of a nation avenger of the law, and defender of religion, and prime bearer in the battle of the affections!

4Ma 15:30

O you nobler in endurance than males, and more manly than men in perseverance!

4Ma 15:31

For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves,

4Ma 15:32

so you, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of their children, did bear up nobly against the storms against religion.

4Ma 16:1

If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even to death, confessedly religious reasoning is master even of the passions.

4Ma 16:2

I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments.

4Ma 16:3

And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she saw her seven sons tortured.

4Ma 16:4

But with the reasoning of religion the mother quenched passions so great and powerful.





Sir 4:20

Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

Sir 4:21

For there is a shame that bringeth sin; and there is a shame which is glory and grace.

Sir 4:22

Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

Sir 4:23

And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

1Co 7:13

And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

1Co 7:16

For what knowest thou, O wife, whether thou shalt save *thy* husband?

Php 2:5

Let this mind be in you, which was also in Christ Yache:

Php 2:7

But made himself of no reputation, and took upon him the form of a servant,

Eph 5:22

Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph 5:23

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Eph 5:24

Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

Pro 15:1

A soft answer turneth away wrath: but grievous words stir up anger.

2 Timothy 2:24

And the servant of the Lord must not strive; but be gentle unto all men,



G3164 (Strong)

μάχομαι

machomai

*makh'-om-ahee*

Middle voice of an apparently primary verb; to *war*, that is, (figuratively) to *quarrel, dispute*: - fight, strive.

G2261 (Strong)

ἥπιος

ēpios

*ay'-pee-os*

Probably from G2031; properly *affable*, that is, *mild* or *kind*: - gentle.

- Affable: friendly, good-natured, or easy to talk to:

Pro 19:11

The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

Sir 22:3

An evil nurtured man is the dishonour of his father that begat him: and a *foolish* daughter is born to his loss.

Sir 22:4

A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

Sir 22:5

She that is bold dishonoureth both her father and her husband, but they both shall despise her.

Pro 11:22

As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

Sir 5:13

Honour and shame is in talk: and the tongue of man is his fall.



Pro 12:18

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

Jas 3:2

For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

Col 4:6

Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Testament of Naphatali 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.

1 Clem. 21:1

Look ye, brethren, lest His benefits, which are many, turn unto judgment to all of us, if we walk not worthily of Him, and do those things which are good and well pleasing in His sight with concord.

1 Clem. 21:2

For He saith in a certain place, The Spirit of the Lord is a lamp searching the closets of the belly.

1 Clem. 21:3

Let us see how near He is, and how that nothing escapeth Him of our thoughts or our devices which we make.

1 Clem. 21:4

It is right therefore that we should not be deserters from His will.

1 Clem. 21:5

Let us rather give offense to foolish and senseless men who exalt themselves and boast in the arrogance of their words, than to Alahayim.