



The Spiritual Mind & Perspective

1 Corinthians 9:24

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

1 Corinthians 9:25

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

1 Corinthians 9:26

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

Testament of Judah 17:2-6

Beware, therefore, my children, of fornication, and the love of money, and hearken to Judah your father. 3 For these things withdraw you from the law of Alahayim, And blind the inclination of the soul, And teach arrogance, And suffer not a man to have compassion upon his neighbour.

4 They rob his soul of all goodness, And oppress him with toils and troubles, And drive away sleep from him, And devour his flesh. 5 And he hindereth the sacrifices of Alahayim; And he remembereth not the blessing of Alahayim, He hearkeneth not to a prophet when he speaketh, And resenteth the words of holiness. 6 For he is a slave to two contrary passions, And cannot obey Alahayim, Because they have blinded his soul, And he walketh in the day as in the night.

Psalms 10:4

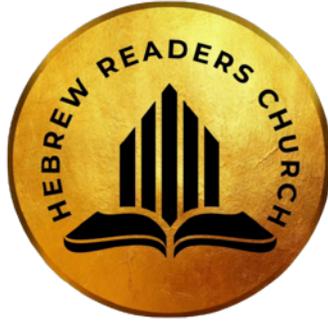
The wicked, through the pride of his countenance, will not seek after Alahayim: Alahayim is not in all his thoughts.

Proverbs 16:18

Pride goeth before destruction, and an haughty spirit before a fall.

Ecclesiasticus 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.



1 Corinthians 9:27

But I keep under my body, and bring it into subjection:

Galatians 5:19

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Galatians 5:20-21

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of Alahayim.

G167 (Strong)

ἀκαθαρσία

akatharsia

ak-ath-ar-see'-ah

From G169; *impurity* (the quality), physically or morally: - uncleanness.

G766 (Thayer)

ἀσέλγεια

aselgeia

Thayer Definition:

1) unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence

G2189 (Strong)

ἔχθρα

echthra

ekh'-thrah

Feminine of G2190; *hostility*; by implication a reason for *opposition*: - enmity, hatred.

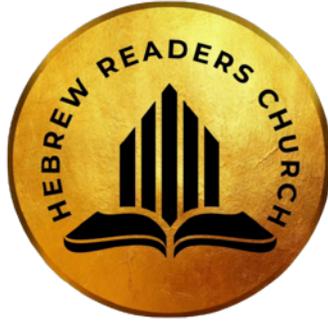
G2054 (Strong)

ἔρις

eris

er'-is

Of uncertain affinity; a *quarrel*, that is, (by implication) *wrangling*: - contention, debate, strife, variance.



G2205 (Strong)

ζῆλος

zēlos

dzay'-los

From G2204; properly *heat*, that is, (figuratively) “zeal” (in a favorable sense, *ardor*; in an unfavorable one, *jealousy*, as of a husband [figuratively of Alahayim], or an enemy, *malice*): - emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.

G2372 (Strong)

θυμός

thumos

thoo-mos'

From G2380; *passion* (as if *breathing* hard): - fierceness, indignation, wrath.

Compare G5590.

G2052 (Strong)

ἐριθεία

eritheia

er-ith-i'-ah

Perhaps from the same as G2042; properly *intrigue*, that is, (by implication) *faction*: - contention (-ious), strife.

G1370 (Strong)

διχοστασία

dichostasia

dee-khos-tas-ee'-ah

From a derivative of G1364 and G4714; *disunion*, that is, (figuratively) *dissension*: - division, sedition.

G139 (Strong)

αἵρεσις

hairesis

hah'ee-res-is

From G138; properly a *choice*, that is, (specifically) a *party* or (abstractly) *disunion*. (“heresy” is the Greek word itself.): - heresy [which is the Greek word itself], sect.

G5355 (Strong)

φθόνος

phthonos

fthon'-os



Probably akin to the base of G5351; *ill will* (as *detraction*), that is, *jealousy (spite)*: - envy.

1 Corinthians 9:27

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Romans 8:5

For they that are after the flesh do mind the things of the flesh;

G5426 (Strong)

φρονέω

phroneō

fron-eh'-o

From G5424; to *exercise the mind*, that is, *entertain* or *have a sentiment* or *opinion*; by implication to *be(mentally) disposed* (more or less earnestly in a certain direction); intensively to *interest oneself* in (with concern or obedience): - set the affection on, (be) care (-ful), (be like-, + be of one, + be of the same, + let this) mind (-ed, regard, savour, think.

Romans 8:5

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Acts of John 27

27 The painter, then, on the first day made an outline of him and went away. And on the next he painted him in with his colours, and so delivered the portrait to Lycomedes to his great joy. And he took it and set it up in his own bedchamber and hung it with garlands: so that later John, when he perceived it, said to him: My beloved child, what is it that thou always doest when thou comest in from the bath into thy bedchamber alone? do not I pray with thee and the rest of the brethren? or is there something thou art hiding from us? And as he said this and talked jestingly with him, he went into the bedchamber, and saw the portrait of an old man crowned with garlands, and lamps and altars set before it. And he called him and said: Lycomedes, what meanest thou by this matter of the portrait? can it be one of thy alahayims that is painted here? for I see that thou art still living in heathen fashion. And Lycomedes answered him: My only Alahayim is he who raised me up from death with my wife: but if, next to that Alahayim, it be right that the men who have benefited us should be called alahayims -it is thou, father, whom I have



had painted in that portrait, whom I crown and love and reverence as having become my good guide.

Acts of John 28

28 And John who had never at any time seen his own face said to him: Thou mockest me, child: am I like that in form, thy Lord? how canst thou persuade me that the portrait is like me? And Lycomedes brought him a mirror. And when he had seen himself in the mirror and looked earnestly at the portrait, he said: As the Lord Yache Christ liveth, the portrait is like me: yet not like me, child, but like my fleshly image; for if this painter, who hath imitated this my face, desireth to draw me in a portrait, he will be at a loss, the colours that are now given to thee, and boards and plaster and glue, and the position of my shape, and old age and youth and all things that are seen with the eye.

Acts of John 29

29 But do thou become for me a good painter, Lycomedes. Thou hast colours which he giveth thee through me, who painteth all of us for himself, even Yache, who knoweth the shapes and appearances and postures and dispositions and types of our souls. And the colours wherewith I bid thee paint are these: faith in Alahayim, knowledge, alahayimly fear, friendship, communion, meekness, kindness, brotherly love, purity, simplicity, tranquillity, fearlessness, grieflessness, sobriety, and the whole band of colours that painteth the likeness of thy soul, and even now raiseth up thy members that were cast down, and levelleth them that were lifted up, and tendeth thy bruises, and healeth thy wounds, and ordereth thine hair that was disarranged, and washeth thy face, and chasteneth thine eyes, and purgeth thy bowels, and emptieth thy belly, and cutteth off that which is beneath it; and in a word, when the whole company and mingling of such colours is come together, into thy soul, it shall present it to our Lord Yache Christ undaunted, whole (unsmoothed), and firm of shape. But this that thou hast now done is childish and imperfect: thou hast drawn a dead likeness of the dead.

Romans 8:6

For to be carnally minded is death; but to be spiritually minded is life and peace.

Gal 1:10

For do I now persuade men, or Alahayim? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

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.

Asher 4:1, 3-5



4 1 For good men, even they that are of single face, though they be thought by them that are double faced to sin, are just before Alahayim.

3 One man hateth the merciful and unjust man, and the man who committeth adultery and fasteth: this, too, hath a twofold aspect, but the whole work is good, because he followeth the Lord's example, in that he accepteth not the seeming good as the genuine good.

4 Another desireth not to see a good day with them that riot, lest he defile his body and pollute his soul: this, too, is double-faced, but the whole is 5 good.

5 For such men are like to stags and to hinds, because in the manner of wild animals they seem to be unclean, but they are altogether clean; because they walk in zeal for the Lord and abstain from what Alahayim also hateth and forbiddeth by His commandments, warding off the evil from 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, and keep it in all commandments of THE LORD, having your conversation therein, and resting therein.

Rom 7:14

For we know that the law is spiritual:....

Rom 7:12

Wherefore the law is holy, and the commandment holy, and just, and good.

Eph 5:9

(For the fruit of the Spirit is in all goodness and righteousness and truth;)