

Have One Mind (in Christ) - Philippians 2:5

A Monthly Magazine

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Trust and Obey - Jerry O'Donnell

That is one of the main themes of the Bible – to trust and obey. “God is love” (1 John 4:8) obviously tops all the themes.

So, in learning to trust God and obey without questioning, we must ask, “Where does God dwell?” Now, do keep in mind that we are invited to “Come now, and let us reason together, saith the LORD” (Isaiah 1:18), however, we are going to end up acknowledging that “Thy testimonies [that] thou hast commanded [are] righteous and very faithful” (Psalms 119:138).

In answering the question, Isaiah 37:16 tells us, “O LORD of hosts, God of Israel, that dwellest [between] the cherubims, thou [art] the God, [even] thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.” So, God dwells in Heaven between two cherubims. Of course, the “man of sin” (2 Thessalonians 2:3) counterfeits this by sitting between two idols resembling cherubims, for he “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God,

shewing himself that he is God” (2 Thessalonians 2:4).

Now, what does He sit upon? Yes, it is a throne, but let us be more specific. 1 Samuel 4:4 tells us, “So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth [between] the cherubims: and the two sons of Eli, Hophni and Phinehas, [were] there with the ark of the covenant of God.” It is the ark of the covenant. And if you think that these verses are pointing to the earthly temple, keep in mind that John saw “the temple of God was opened in heaven, and there was seen in his temple the ark of his testament” (Revelation 11:19).

In using the earthly sanctuary as the pattern to reveal what is in Heaven (Exodus 25:9, Hebrews 8:5), what is in the ark? “At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark [of] shittim wood, and hewed two tables of

stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me” (Deuteronomy 10:1-5). It is the Ten Commandments.

What was Moses told distinctly to keep separate from the Ten Commandments? “Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee” (Deuteronomy 31:26). It is the book of the law. That means that God Himself kept the two sets of laws separate. That is because when Jesus died, He caused only “the sacrifice and the oblation to cease”, which are contained in the book of the law, but not in the Ten Commandments.

So, what we have established thus far is the fact that the Ten

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For Bible Believing Christians**

Commandments existed well before Adam and Eve, in fact, before a single angel was formed, the commandments existed. That means the first being to have problems with being under the rules, under the law, happens to be “O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit” (Isaiah 14:12-15).

Unfortunately, Lucifer was not alone. “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Revelation 12:3-4, 9). In addition to Lucifer, we have the fallen angels, which number about a third of all the angels.

And, if you ever wondered why Satan and the fallen angels were able to occupy earth, just ask Adam and Eve. “Now the serpent was more subtil than any beast of the field which the LORD God had

made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Genesis 3:1-6). Basically, they believed Satan’s lie and ended up coveting (tenth commandment); obeying a different superior being (first commandment); through accepting the death penalty (sixth commandment); by disobeying their parent, being God (fifth commandment); while idolizing the knowledge of good and evil (second commandment); with Eve lying to Adam about the consequence of disobedience (ninth commandment); along with taking forbidden fruit (eighth commandment); choosing the friendship with the world (sixth commandment); while rejecting God’s Word (third commandment). If it was done on the Sabbath, that would be all ten. Truly, “whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all” (James 2:10).

So, what hope do we have? “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But after that, the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:3-7). It is grace that gives us hope.

Now, does grace mean we can live as Lucifer wants us to live – and be in lawlessness? “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Romans 6:1-2). Keep in mind that the definition of grace in the entire Bible comes from the person that people accuse of starting the Ten Commandments – Moses. “And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it [is] a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance” (Exodus 34:9). He, and the rest of the pardoned Israelites, were under grace just as much as we are under grace.

Besides, who will be lost? “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which

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Editor and Founder

Jerry O'Donnell

About Have One Mind (in Christ) Ministry

This ministry is founded upon the necessity of raising the standard higher and higher. It is a non-profit, volunteer group of Christians who love God's Word and love people so much so that we do not want to see a single person lost.

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is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:21-23). Do keep in mind that iniquity and sin are synonyms and that “sin is the transgression of the law” (1 John 3:4).

But what about all those good works that were listed? How does God weigh these good works? “And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams” (1 Samuel 15:22). Just as we stated up front. We are to obey, above all else, even above good works.

So, what does obedience reveal? “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Romans 6:16). “For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord” (Romans 6:23). Obedience reveals who rules the heart – Jesus or Satan. Each promises something for your obedience: “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Romans 6:16).

What is the result of obeying God? “But Jeremiah said, They shall not

deliver [thee]. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live” (Jeremiah 38:20). The result, if obedience is from the heart, is life eternal. Jesus even said, “if thou wilt enter into life, keep the commandments” (Matthew 19:17). And in case you are thinking like the rich young man, “He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself” (Matthew 19:18-19).

But what is being encouraged today in Christianity? Remember, “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Ephesians 5:6). “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience” (Colossians 3:5-6). “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 1:4). Christians are being taught to live in disobedience and even going as far as turning grace into lasciviousness for “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the

world is the enemy of God” (James 4:4).

What does Jesus expect from us? “If ye love me, keep my commandments” (John 14:15). “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me” (John 14:23-24).

Turning now to revealing that this is a last day message, what are people called to do at the end of time? “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:7). If you keep in mind that John spent a lot of time quoting other books of the Bible, you will recognize that John was calling our attention elsewhere at the end of 14:7. “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD **made heaven and earth**, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it” (Exodus 20:8-11). John was quoting right out of the Ten Commandments, specifically declaring Sabbath keeping would

be a test, as opposed to the Mark of the Beast.

Speaking of which, let us show how Daniel and Revelation actually declare the Mark of the Beast as Sunday keeping, when it is enforced. We already established that John was drawing our attention to keeping the Sabbath as if to say that it would be forgotten and needs to be recognized again. Look at Daniel 7:25, and pick out five identifying marks of the antichrist power. "And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Time's up! Here they are: "speak [great] words against the most High", "wear out the saints", "think to change times and laws", "given into his hand", and "a time and times and the dividing of time".

Not by coincidence, all five items appear in Revelation 13. To "speak [great] words against the most High" is the same as "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Revelation 13:6). To "wear out the saints" is the same as "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Revelation 13:7). To be "given into his hand" is the same as "He that leadeth into captivity shall go into captivity" (Revelation 13:10). To rule for "a time and times and the dividing of time" is the same as "to continue forty

[and] two months" (Revelation 13:5). That just leaves "think to change times and laws", which John does not mention. Likewise, Daniel does not mention "to receive a mark in their right hand, or in their foreheads" (Revelation 13:17). Could John be calling the change of God's laws, specifically the one dealing with time, like the Sabbath, as being the Mark of authority of the Beast? And could Daniel be describing the Mark of the authority of the Beast by using the words, "think to change times and laws"? Who gave the antichrist such authority? Certainly not God.

To solidify this, remember the relationship with the symbolic right hand and forehead. They are symbolic because there is no literal beast as the antichrist beast. Both beasts are symbolic of nations. And there are other symbolisms in Revelation 13 making the hand and forehead suspect if one were to take it literally. "Now these [are] the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do [them] in the land whither ye go to possess it: That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do [it]; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The LORD our God [is] one LORD: And thou shalt love

the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deuteronomy 6:1-8).

The Pharisees took these words literally and tied the commandments on parchment paper to their wrists and forehead, much like many of today's Christians are doing with the mark being understood as a literal mark, hence the reason they think it is the credit card, barcode, or chip. God has always taught spiritually. It is unconverted people that keep trying to take things literally. Search the life of Christ in Matthew, Mark, Luke, and John and see how many times Jesus spoke spiritually while the people took it literally.

The hand indicates the actions, while the forehead indicates the thoughts. The mark can be received in either actions or thought. In contrast, the Seal of God is only in the thoughts (Revelation 9:4) because actions do not fool God. If a person thinks he is right with God and trusts Him implicitly, the actions will follow in the form of obedience.

So, let us trust and obey, for there is no other way!



Heavenly Health

Coffee and Tea Drinking – GRAS, i.e., Generally Regarded as Safe

As we have touched on before, the use of liquids with food at mealtime is detrimental to digestion, because they delay the action of the gastric juice upon solid foods. The practice of washing down food by copious gulps of tea, coffee, or even water is detrimental, not only because it introduces large quantities of fluid into the stomach, which must be absorbed before digestion can begin, but also because it makes it easy to by-pass adequate mastication, while tea and coffee also serve as a vehicle for an excessive use of sugar, thus becoming a potent cause of indigestion and dyspepsia. It is best to drink only sparingly, if at all, at mealtimes. Very cold fluids, even water, are harmful, because they cool the contents of the stomach to such a degree that digestion is halted. When water is introduced with the meal it should be taken only in small sips and held in the mouth until partly warmed to make it more agreeable to the digestive process.

Tea contains two very harmful substances, theine and tannin, – theine is a poison belonging to the same class of poisonous alkaloids, and is closely related to cocaine. It is a much more powerful poison than alcohol, producing death in less than one hundredth part the deadly dose of alcohol; and when taken in any but the smallest doses, it produces all the symptoms of intoxication. Tannin is an astringent which causes a

powerful effect in delaying much-needed salivary and stomach digestion, thus becoming one of the most common causes of digestive disorders. Generally, sleeplessness, palpitation of the heart, and serious disorders of the nervous system are evidenced in the prolonged use of tea. Tannins bind calcium, zinc and iron which will cause deficiencies with long-term tea-drinking. In addition to these problems, the absorption of Thiamine (B1) is blocked causing nervous system disorders. A surprising finding showed that both theine and tannin are more abundant in green than in black tea, but this statement is certainly not to be taken as permission to indulge in black tea, since it might be considered “the lesser of the two evils” in this case by the user.

The dependence of the habitual tea-drinker upon the beverage, and the sense of loss experienced when deprived of it, are among the strongest proofs of its evil effects, and should be warnings against its use. There is no such physical discomfort experienced when deprived of any article of ordinary food that I know of. The use of tea makes a person feel energized when actually they are exhausted; but, like all other stimulants, it is “robbing Peter to pay Paul” by providing accelerated action above the norm without supplying extra real force to support the extra expenditure, so with every cup of coffee or tea the body is being robbed of true vital force, among other things. The fact that a person feels tired when their body “needs” more

stimulants is evidence that their system is signaling, and even demanding, rest, that his body is worn out and needs repair; but the relief experienced after a cup of tea or coffee is not recuperation as the individual believes. Instead, it indicates that his nerves are dangerously paralyzed so that they are unable to honestly interpret their feelings as exhaustion. This person has fallen under deception.

Some believe they can lessen the dangerous effects of tannin in the tea by shortening the time that it is steeped during the preparation, but this is just another deception, for the higher the water temperature, the more tannins are extracted from tea leaves, intensifying their presence in the brewed tea. So tea infused for two minutes is likely to hold nearly as much tannin in solution as that which is infused for a longer period.

Culture has made the use of these beverages so common that most people seldom stop to inquire into their nature, and the “everyone does it” mentality reinforces their use. Does anyone even wonder if these popular drinks contain so much poison, why do we not see the fatal results? Because a tolerance of the poison is established in the system by use, as in the case of tobacco and other narcotics and stimulants; but that the poisons surely, though insidiously, are doing their work is attested by the prevalence of numerous disorders of the digestive and nervous systems,

directly attributed to the use of these beverages; evil effects are often attributed to other causes.

Due to popularity and marketing and universal acceptance of both drinks it is difficult to find accurate information about comparisons between the detrimental effects of both substances, but suffice it to say, in addition to the inherent

poisons, both tea and coffee are largely contaminated with even more other harmful substances in the initial processing stage of the product, thus adding yet another reason why their use should be firmly discarded.

Since symptoms of critical underlying issues caused by the use of such substances can be, and

are, masked by the similarities of other disorders, the root cause of such is rarely, if ever, discerned until it is too late. So, should tea and coffee drinking really be regarded as safe? Do not be deceived.



Healthy and Delicious Recipes

Caramelized Onion Pasta

Ingredients

- 2 tablespoons olive oil
- 2 tablespoons vegan butter
- 5 yellow onions, thinly, evenly sliced
- ½ teaspoon salt
- 1 bulb garlic, minced, (about 8-10 cloves)
- 12 oz uncooked spaghetti noodles, (340g) [+ reserve ½ cup pasta water for stretching/thinning sauce if needed at the end]
- ¼ cup sun dried tomatoes in oil, (50g)
- 1 teaspoon oregano
- 1 teaspoon basil
- ½ teaspoon parsley
- ¼ teaspoon thyme
- ¼ teaspoon rosemary
- ¼ teaspoon marjoram
- ¼ teaspoon sage
- ¼ teaspoon garlic powder
- Salt to taste
- 2 tablespoons low sodium soy sauce
- 1 tablespoon lemon juice
- 13.5 oz canned coconut milk, (380g)
- ¼ - ½ cup vegan Parmesan, (25-50g)
- fresh parsley, chopped, optional

Instructions

1. In a large skillet (preferably with high walls) over medium low heat, add 2 tablespoons olive oil and 2 tablespoons

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vegan butter. Once butter is melted, add in your 5 thinly, evenly sliced onions. Sprinkle with ½ teaspoon salt. Stir together until all the onions are well-coated with the oil.

2. Let the onions cook for another 35-40 minutes, stirring every 4-5 minutes, careful to not burn the onions.
3. (If they seem like they are burning, turn your heat lower and add more oil or a splash of vegetable stock if needed.)
4. Start cooking the pasta after the onions are done, so it's done around the same time as the sauce.

5. Add in your bulb of minced garlic, and ¼ cup sun dried tomatoes and stir together. Add in 1 teaspoon each oregano and basil, ½ teaspoon parsley, ¼ teaspoon each thyme, rosemary, marjoram, sage, and garlic powder, and salt and pepper to taste. Stir together again.
6. Add 2 tablespoons low sodium soy sauce and 1 tablespoon lemon juice. (We recommend using a wooden spoon if possible to scrape the bottom of the pan.)
7. Add in a 13.5oz can of coconut milk and stir together well. Let cook for 3-4 minutes. Add

cooked pasta and ¼ cup vegan Parmesan and carefully stir together, coating the pasta noodles completely with the sauce. Use the reserved pasta water a few tablespoons at a time if needed to thin out or to make sure the sauce spreads evenly.

8. Top with more vegan Parmesan, and parsley if desired.

Note: Replace the spices (oregano to salt) with 1 ½ to 2 tablespoons of Italian seasoning for a similar, but slightly different, taste.



Who Is the Real Antichrist?



Who Is the Real Antichrist?

All of the people and even an object at one point or another has been labeled as being the antichrist, but what does the Bible really reveal?

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"Glycodelin – a substance found in snow peas, can help strengthen sperm and

improve their ability to fertilize an egg."



Be Ye Holy — 1 Peter 1:15

1 John 2:16-17 states, "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. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Therefore, to stop going after the flesh, the eyes, and pride and living the will of God is the sanctified and holy life. Of the Christians that know that lusting is wrong, which are not many, most dismiss themselves from being guilty, but are actually as guilty as sin, in fact, that is exactly what they are doing – sinning. They say to themselves, "I don't lust!" Yet, many do not realize that having to watch that TV show or movie is the lust of the eyes for entertainment's sake. Having to buy a certain style of clothing, even if it is generic, is a form of pride, like buying ripped jeans because it is the fad, buying a bit of revealing clothing, buying clothing with certain pictures on them, etc. Any form of seeking attention, including on the job, is pride. Pride is not reserved to the rich or celebrities. Likewise, lust is not reserved to those that drool over things, but is in the form of just having to have it. And as for the will of God, David penned, "thy law [is] within my heart" (Psalms 40:8). So, do you chase

after lust or pride in any sneaky way, or are you content in life doing the will of God?

Revelation 3:4 describes the saved of Sardis as, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." According to Revelation 19:8, wearing white is associated with "the righteousness of saints" (Revelation 19:8), which is the holy and sanctified life. Ezekiel 37:23 tells us that sinning is what defiles a person. God gives us power and expects us to walk, or live, righteously and not defile ourselves with any sin. So, are you defiling yourself by sinning, or are you walking each day with Jesus in white?

Mark 7:20-23 says, "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." To be defiled is to be lost. Therefore, avoiding doing any of those things would be the holy and sanctified

life. Obviously, those that steal and murder are not going to go to Heaven, but what about those Christians that participate in pride, foolishness, and simple coveting? The answer is no, and yet, many Christians are prideful, are foolish, and covetous. So, are you defiled or do you keep yourself from these things?

Luke 4:8 says, "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The holy and sanctified life is in giving up the worship of sports, celebrities, and other human beings by paying outrageous fees to attend in person their events and buying their objects in support of them. We are not to be working to earn money to give to these self-important people. The same is true about movies and TV shows in buying their line of objects and having to sit before them giving up time to watch their shows. Yes, many must serve an employer, but we get paid for that service. Employment is not condemned of God, in fact, it is highly encouraged (2 Thessalonians 3:10). So, who do you serve with your time and money?

John 3:20 is an emphasis of John 3:19 but since it is a separate verse, we will use it in our count. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." Many Christians use even religious reasons to not come to more light through God's Word and use every excuse to not stop their sinful practices. The most common excuse is the "I'm already saved", implying that they cannot be lost. Jesus and the Bible actually do not support using one or two lines of scripture to cancel out other scriptures, or that would be confusion, and "God is not [the author] of confusion" (1 Corinthians 14:33). Therefore, having one's sins reprov'd, confessed, and forsaken is the expected sanctified life, of which if we are not participating in, we shall be lost. Are you living the expected holy life, or have you excused away the light?

Romans 8:5 says, "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." Keep in mind, those of the flesh are lost while those of the Spirit are saved. Therefore, those that give in to appetite, seek to binge on show after show, give in to the urge to spend money, seeking after the enjoyments of the world, looking to have a good time, etc., are those who mind the flesh. Those who seek after God's Word, strive to accomplish tasks that improve life which include doing a good job with their employment, and also the housework, seeking to save souls, striving to develop a godly

character – all these are examples of minding the Spirit. Those who mind the Spirit seem to have little time for getting into trouble or participating in the interests of the world. So, which do you mind, spiritual things, or worldly things?

1 Corinthians 5:8 gives us two sides of spiritually keeping the feast of unleavened bread. "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth." Keeping in mind that all sin, no matter how small in our eyes, if we persist in it, is wickedness. To have the unleavened bread, the Word of God, kept in sincerity and truth is the holy and sanctified life. So, are you keeping God's Word, or excusing sins in your life, and in the eyes of God are considered wicked?

Ephesians 4:14-15 declares, "That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ." The expected holy and sanctified life is found in the words "grow up". None of us are born with knowing how a Christian ought to be, even when we are born again. God does not zap us with the full knowledge. We "grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). It is by settling into the

doctrines of Christ (2 John 1:9) that we become aware of the expectations and "put off the old man with his deeds" (Colossians 3:9). As we apply these doctrines to our lives, we are "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28), but if we are still a blade come harvest time, we shall be lost. God is only harvesting fruit (Mark 4:29). So, are you a growing Christian or are you still looking back at the day you accepted Jesus as your ticket to Heaven while you produce little to no fruit of a holy and sanctified life?

Colossians 3:5-7 clearly teaches the expected holy and sanctified life by, not just suggesting, but commanding, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them." When we become born again, we are not to be children of disobedience. We are not to be giving in to any fornication whatsoever, including watching nudity on TV, Internet, or movies. We are not to be giving in to concupiscence or cravings that are evil, even tantalizing. We are not to covet in the slightest, so spending money needlessly on wasteful items should not be participated in. If we are still participating in these things, we may claim to be saved, but from God's perspective, we are still a child of disobedience and will be

lost. So, what child are you – one of obedience, or disobedience?

1 Timothy 3:15 tells us two important things. “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” The church is not a building, nor is it even a denomination. The church of the living God is believing and practicing the truth despite everyone telling us that doctrines do not matter. Do not listen to them. Doctrines do matter. And a person ought to fellowship with like believers. Now, the second thing is the holy and sanctified life of behaving. Obeying the gospel, following the doctrine, living the Word of God, are the expectations that God has for a true Christian. So, are you behaving, or do you make “little allowances”?

Titus 2:15 is the instruction to what a minister ought to teach and expecting the congregation to follow, which, yes, is the sanctified and holy life. “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.” What things? The things we covered the last time we were in Titus, which are the verses prior: “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world”, “Looking for that blessed hope”, and “redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (excerpts from Titus 2:11-14). So, do you listen to the exhortation of living the holy life and accept the rebuke of

committing sin, or do you just live life however you please?

Hebrews 6:1-2 clearly states the holy and sanctified expectation of a Christian: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.” After learning those doctrines, we are to move as commanded by Jesus in Matthew 28:19-20, unto Christian perfection and not be going down the old pathway to have to repent again, which Christians *are* to repent of sins (Acts 3:19), just to be clear. So, are you striving to live a perfect, holy life as is expected, or do you find yourself sinning here and there, but treat the sinning with careless disregard, thinking that such is life here on this earth?

James 1:27 says of the expected holy and sanctified living of a true Christian, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.” The first part concerning visitation is dependent upon opportunity, while keeping himself unspotted from the world is a daily walk with God, yet we have Christians sporting worldly shirts, having worldly bumper stickers on their vehicles, going to worldly events, being caught up in the latest worldly talk no matter the subject,

using the same foul language, practicing worldly activities, participating in various worldly movements, etc. It is so bad that Christians are not recognizable from unbelievers. So, are you unrecognizable, or do you keep yourself from being spotted by worldly things?

Many may not see this as a call to a holy and sanctified life, but it is. 2 Peter 2:22 says, “But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” The vomit and wallowing in the mire are representative of the sinful life. Peter is referring to the verse that says, “As a dog returneth to his vomit, [so] a fool returneth to his folly” (Proverbs 26:11). Leviticus 18:25 connects iniquity to the word “vomit” showing that even the earth rejects sinful behavior. So, to return to the vomit is to return to a sinful life, even in the slightest measure. Many Christians give an early pretense of being a Christian until they have to continuously interact with those of the world. Not wanting to be distant with people, a little allowance of sin here and there is permitted to fit in and before they know it, the person returns to being the person they were before. No, they may not be a murderer or prostitute, but continuing to use foul language, being careless with their time, hording their money, giving very little to God, etc., is an un sanctified life. Feeling comfortable in the mire is the mingling one’s life with the lifestyle of society. Society accepts

and legalizes sin, and the Christian goes along with it despite what the Bible states. So, are you licking up sinful vomit, wallowing around in the mire of the sins of society, or have you escaped the mire of this world and the vomit of your old life?

We will not show all of the verses from 1 John 2:18-27 so as to keep

it short, but we will address the theme of it. We are to abide in the truth (1 John 2:27), follow that which was taught (1 John 2:27), not be seduced away (1 John 2:26), and not deny the Son, or for that matter, the Father (1 John 2:22-23). Another word for “abide” is to “obey”, to “live” it (1 Peter 1:23). Living the truth and not simply acknowledge the truth is the holy and sanctified life, for

the way we deny God is not simply by words alone, but “in works they deny [him], being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16). So, what do your works reveal regarding your relationship with God?



Study to Shew Thyself Approved Unto God—(2 Timothy 2:15)

What are we to do towards evil?

1. What are we to do towards evil, according to David? **Psalms 97:10**
2. What did Peter tell us not to use when evil is practiced against us? **1 Peter 3:9**
3. What did Peter tell us to refrain from, regarding evil? **1 Peter 3:10**
4. What did Peter tell us to do about evil? **1 Peter 3:11**
5. What are we not to do towards evil, according to John? **3 John 1:11**

6. What did James tell us to avoid, regarding evil? **James 4:11**
7. What did Paul state, regarding evil, even if not really practiced? **1 Thessalonians 5:22**
8. What did Paul pray which can apply to us as well, regarding evil? **2 Corinthians 13:7**
9. Where should evil not be found? **1 Corinthians 13:5**
10. What activity should we avoid, regarding evil? **1 Corinthians 10:6**

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What Do You Choose?

1. What will a godly person choose, according to Joshua? **Joshua 24:15 “we will serve the LORD”**
2. What will a godly person choose as servants, according to Paul? **Romans 6:16 “obedience unto righteousness”**
3. What will a godly person choose, according to Isaiah? **Isaiah 7:15 “the good”**
4. What will a godly person choose, according to Moses? **Deuteronomy 30:19 “life”**
5. What will a godly person choose, according to Jesus? **John 14:23 “keep my words”**
6. What will a godly person choose, according to John?

1 John 2:3-4 “keep his commandments”

7. What will a godly person choose, according to John once again? **3 John 1:11 “doeth good”**

8. What will a godly person choose, according to Peter? **1 Peter 3:11 “do good”, “seek peace”, “ensue it”** [follow it]
9. What will a godly person choose, according to Ezekiel? **Ezekiel 18:4-5 “do that which**

is lawful and right”

10. What will a godly person choose to walk in, according to Jesus? **John 8:12 “the light of life”**



Questions & Answers

QUESTION: I heard one of our pastors tell us that “If we cannot forgive ourselves, we cannot forgive others.” I never thought of forgiving myself, but is this right?

ANSWER: When we sin and repent of that sin, “If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness” (1 John 1:9). “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed” (James 1:6). That is all we are told about self in relationship to forgiveness. There is nothing there that tells us that we need to learn to forgive ourselves. In fact, the remembrance of doing the sin, the horrific attitude towards even to have done it in the first place, helps us to not want to do it a second time. Further, it is that embarrassment, that hatred for having committed that sin that when we recognize others taking the same path, we want to step in and warn them.

We are to believe we are forgiven, nothing wavering, but to then develop an “oh well” attitude, “what is done is done”, “no use in

beating myself up over the matter”, etc., just seems a bit careless. And if we do not watch and pray, we may fail again. In fact, Jesus said, “Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak” (Matthew 26:41).

Carrying the sadness of having committed a sin, recognizing that it is what caused Jesus to go to the cross is much safer ground since we are told, “If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame” (Hebrews 6:6).

Having sorrow over past sins is part of having a humble spirit. Now, do not misunderstand. We are not to let the weight of past sins hold us back from moving forward. We are not to be in constant mode of confession over the same sin. But in the truest sense of forgiving oneself, forgetting about it usually accompanies that attitude. If I were to forgive someone else of a wrong that they did to me, I will not, ten years from now, bring it up in conversation, even if it pops back

into my mind. But I sure am going to allow my own sin to pop in when I head down the same path – “Don’t you remember what happened last time?”

Forgiveness is not something we grant to ourselves. God may forgive us and others who we may have wronged can forgive us. We do not have the permission to forgive our own sins. That would eventually let God out of the picture and possibly let others that we wronged out of the picture as well.

Peter is a good example of not focusing on forgiving ourselves. When he was crucified, he felt remorse still for denying Jesus three times (Matthew 26:69-75), so much so that he requested not to be crucified the same way as Jesus was. He had accepted the forgiveness from Jesus, but he still carried the weight of having done it in the first place.

QUESTION: Did Jesus die on Thursday or Wednesday or some day other than Friday?

ANSWER: We answered this a bit back in June 2022 in the *Questions*

and Answers section, but that is alright as we now have more that we can provide that solidifies that Friday is the day He died. We will repeat a little bit from that article here as well, especially for our subscribers that came on board afterwards.

The confusion is based upon Matthew 12:40, which states, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Now, who says that the "heart of the earth" is inside the tomb? That is a big assumption being made and distorting people's understanding.

First, John 19:31 states, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away." Why was it a "high Sabbath"? If it were just the seventh-day Sabbath, there is nothing more special about the Sabbath as any other seventh-day Sabbath. If it were because of the feast-day Sabbath (see Leviticus 23), again it would not be a "high Sabbath" if it were Wednesday or Thursday. What makes it a "high Sabbath" is that a feast day falls on the seventh-day Sabbath. The verse itself said that it was "the Sabbath day" that was coming up, referring to the Ten Commandment Sabbath, and then it is noted that, "And oh, it is not just any Sabbath, but 'an high day'", meaning that it is the seventh-day Sabbath with a feast on top of it. The feast that fell on

the Sabbath will be revealed below.

Secondly, Luke 23:56 says, "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." If the women rested according to the feast-day Sabbath, then the verse would have stated, "according to the law". By stating "according to the commandment", it is understood to be that of the seventh-day Sabbath of the Ten Commandments.

Thirdly, the feast-day schedule proves it out. No one questions when Jesus rose. It is clear that "[Jesus] was risen early the first [day] of the week" (Mark 16:9). He tells Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God" (John 20:17).

Plainly stated, Jesus replaces the earthly ministering of the feast days. He is fulfilling each one of them in order. To present Himself to the Father is the third feast. It is the feast of First Fruits. "Christ risen from the dead, [and] become the firstfruits of them that slept" (1 Corinthians 15:20). That means that the other two have to also be fulfilled.

Paul states, "even Christ our passover is sacrificed for us" (1 Corinthians 5:7). The feast of Unleavened Bread falls in between Passover and First Fruits. First Fruits is conducted on the first day after the Sabbath (Leviticus 23:11). That is a fixed feast day. It could be many days between feasts or

none at all, depending how the first two feasts fall during the week.

Now, we are told in Leviticus 23:5-6, "In the fourteenth [day] of the first month at even [is] the LORD'S passover. And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread." Passover is the fourteenth day, unleavened bread is the fifteenth day, and seeing the Sabbath of the Ten Commandments was a high Sabbath, that means that Unleavened Bread fell on the seventh-day Sabbath as First Fruits was the next day or the first day of the week, the day after the Sabbath. We know Passover did not fall on the Sabbath. It fell before the Sabbath, which we suggest was the traditional Thursday into Friday. If Passover were Wednesday into Thursday, with Unleavened Bread having to be the day after the Passover, that would mean Unleavened Bread was Thursday into Friday, nothing special on Sabbath, and First Fruits would still be on the first day of the week. That would make the Sabbath (feast or Ten Commandment) not a "high sabbath".

So, Thursday sunset into Friday sunset was the Passover, followed by Friday sunset into Saturday sunset as both Unleavened Bread as well as the Sabbath of the Ten Commandments, followed by Saturday sunset into Sunday sunset being not only the first day of the week, but First Fruits.



News and Comments

Due to the fact that most articles researched this past month dealt

with the election, there is nothing to report and comment upon.



Natural Remedies

Castor Oil for Joint and Muscle Relief

To improve circulation and lymphatic function, massage castor oil directly on affected joint or other area. Castor oil contains

ricinoleic acid, a fatty acid that has anti-inflammatory, antimicrobial, and analgesic properties for pain relief. For extra strength, add a

few drops of comfrey oil or peppermint oil.

