



# Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

JUNE 2025

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A FIVE DAY DEVOTIONAL GUIDE

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**June 2025**

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## The immortal Sheaf

On the day of His resurrection, Jesus Christ was the immortal Sheaf of firstfruits. He has brought forth immortal seeds of sonship that are able to be planted in the mortal children of Abraham. These are sons and daughters of men, who hear the gospel of God and believe for the sonship that it promises. **2Pe 1:2-4**. As this immortal seed, which is the divine nature, is germinated in our spirit, we are born as sons of God and made mortal members of His corporate body, of which He is the immortal Head.

As sons of God, we are branches connected to the root of the Vine, who is Christ, and bring forth fruit as we reveal Him by doing the works that He accomplished for us in the course of His travail. This is the implication of journeying with Christ on the pathway of salvation that He pioneered for us. Upon this pathway, we are changing from glory to glory so that, on the day of resurrection, we will be revealed with Christ as men in the image and likeness of God. **2Co 3:18. Rom 8:29**.

We see that, through the gospel, we are first made sons of Abraham. We are then begotten as sons of God as the immortal seed of our sonship, brought forth from the travail of Christ, is germinated in our natural spirit. We are then progressively being made men in the image and likeness of God through a daily fellowship in the death, burial and resurrection of Jesus Christ. **Luk 9:23-24**. On the day of resurrection, we will be manifest as sons of men when we receive our spiritual bodies.

Abraham was illuminated to this tremendous promise. **Gen 15:1**. By the faith that he received by hearing the gospel, he was enabled to see and believe for *the manifestation of the sons of God* – a multitude of sons who would be born of the divine nature in their mortality, who would then be made spiritual men in the resurrection. These were ‘the stars’ of heaven. **Gen 15:5-6. Joh 8:56**.

Further reading: Genesis 15

## The seed of the woman

Bringing forth sons of God the Father is now the work of the church, for the bride of Christ is the *vessel of multiplication*. The church is a virgin bride who is presently proceeding from the spiritual body of Christ, as Eve proceeded from Adam. **2Co 11:2**. She is the woman of whom the Father said to Satan, 'And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.' **Gen 3:15**.

Certainly, in the first instance, 'the Seed' is referring to Christ, the Son of David, who was born of the virgin Mary. On the cross, He triumphed over Satan and the powers of darkness. However, it is further fulfilled by the manifestation and ministry of the bride of Christ. She is a virgin bride who is travailing, through fellowship in the seven wounds of Christ, to bring forth sons of God. These sons are her seed, and this refers to both godly children who are born in covenant houses, and people in the world who are born again through the ministry of a network of 'worthy houses'.

These networks, or communities, of worthy houses, were described by the apostle John as 'elect ladies'. **2Jn 1:1**. The bride of Christ, which is the church, the New Jerusalem, is typified in the Scriptures by *Sarah*. **Gal 4:26**. We note, in this regard, that, having been established on Christ (the Rock from which we were hewn), we are further directed by the Spirit to 'look to Abraham your father, and to *Sarah who bore you*; for I called him alone, and blessed him and increased him'. **1Co 10:4**. **Isa 51:2**.

Further reading: Galatians 4

## The offspring of God

The virgin church is comprised of families who have received the promised blessing of Abraham. **Gal 3:14**. This blessing is the divine nature in mortal bodies. The members of these families are, by nature, sons of Abraham who have been born again as sons of God, typified in Jesus' parable as 'new plants'. **Mat 13:3-9**. However, they are not yet immortal sons of men in the image and likeness of God.

A person first becomes a son of Abraham by faith. **Gal 3:7**. The Spirit of the Son, the Spirit of the Father and the Holy Spirit, in identity, come to dwell in their *hearts* by faith. **Joh 14:17,23**. These sons of Abraham are reborn when they receive into their *spirit*, the seed of their name and life as a son of God, which was multiplied through the travail of Christ, the one Seed of the Father. Through the work of the Holy Spirit, who enables the germination of this Seed in their spirit, they are conceived as a son of God. That is, through the life in the seed, their identity is recreated, and they are manifest, in identity, as a son of God in mortality.

This wondrous transaction makes us *the offspring of God*, who have His nature through birth, but it *does not make us God*. **Act 17:29**. We remain, forever, sons of men and sons of God. As the apostle John observed, writing in the book of Revelation, 'Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, *the tabernacle of God is with men*, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God." ... He who overcomes shall inherit all things, and *I will be his God and he shall be My son*.' **Rev 21:2-3,7**.

Further reading: John 14

## We all have one Father

The sons of God, brought forth from the bride of Christ, refer both to natural children born in covenant houses, as well as to people in the world who are delivered out of the kingdom of darkness to be born as sons of light.

Significantly, these sons of God are *not* born of the seed that belongs to the head of the wheat plant of another son of God. That is, they do not receive the divine nature from the son of God who conceived them through procreation, or from the one who proclaimed the gospel to them. They are born of God by receiving the seed of their sonship from the Father, which was multiplied to them from the travail of the Son. This seed is germinated in their spirit by the Holy Spirit. A child is a recipient of this blessing on account of the faith of their parents, whose house is part of the bride of Christ. A hearer is a recipient of this blessing as they receive the gospel preached by the Holy Spirit through the testimony of another son of God who is also established as part of the bride of Christ.

Emphasising this understanding, Jesus Himself said, 'Do not call anyone on earth your father; for One is your Father, He who is in heaven.' **Mat 23:9**. Likewise, the apostle Paul declared concerning Christ and every son of God, 'For both He who sanctifies and those who are sanctified are all from *one Father*, for which reason He is not ashamed to call them brethren.' **Heb 2:11**.

Furthermore, Paul highlighted the folly of viewing another person as the source of their sonship, saying to the Corinthian church, 'For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal? Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase.' **1Co 3:4-6**.

Further reading: John 17



## Sons of God and sons of Christ

It is important to recognise and appreciate that it is sons of God in mortality who are overcoming Satan and crushing his head. Celebrating this capacity, Paul wrote, 'For your obedience has become known to all. Therefore, I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. *And the God of peace will crush Satan under your feet shortly.*' **Rom 16:19-20.**

It is also important to understand that sons of God in mortality are *not* born from the fatherhood of Christ as the Husband of the bride, the church. Rather, they are born of God the Father, by the Holy Spirit. Christ is, firstly, the Seed of their sonship before He is their Husband.

The sons of Christ are brought forth in the coming age, identified in the Scriptures as the new heavens and earth. They are the fruit of the consummation of the union of Christ and His perfected bride, the members of whom have received their spiritual bodies on the day of resurrection.

Even in the new heavens and new earth, the children brought forth from the consummation of Christ and His perfected bride, are *not* the fruit of the seed from individual immortal 'plants' in the image and likeness of God. The immortalised 'plant', symbolising a spiritual man in the image and likeness of God, is a temple of the Holy Spirit. They have been fully established as a unique participant in the covenant fellowship of Yahweh. The fruit that they bear belongs to their participation as part of the New Jerusalem. This everlasting administration is the wife of the Lamb who has become the community of the Man, Christ.

Further reading: Revelation 21

## Everlasting increase

In the book of Revelation, the apostle John recorded that he saw the holy city, the New Jerusalem, coming down out of heaven from God as a bride adorned for her husband. **Rev 21:2**. As the wife of the Lamb, the New Jerusalem will be the vessel of multiplication forever in the new heavens and new earth. However, as the community of the word, the perfected bride is not the source of new sons of God. The Father is the source of these identities and names.

In the new heavens and new earth, the substance of each new son's name is proceeding from the finished travail of Christ on Calvary as an everlasting stream. However, this stream, which is the river of the water of life, is being fed by the Spirit as it flows out of the bellies of spiritual men, who are proceeding from, and revealing, Christ. **Joh 7:38-39. 1Co 11:12**. This fellowship, bringing forth an ever-increasing multitude of sons in maturity, is depicted in the book of Revelation.

Witnessing this amazing work of the bride, the New Jerusalem, the apostle John wrote, 'And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.' **Rev 22:1-3**. We see that the source of the river is the throne of the Father and of the Lamb. The bride, who is revealing the Lamb and the Father, is declaring the word of the water of life, by the Spirit, through which spiritual sons are being brought forth for eternity. Furthermore, as 'trees of life', they are nourishing this everlasting increase of sons.

Further reading: Revelation 22

## From body to bride

Christ's travail as the Seed falling into the ground and dying, involved emptying Himself to an endpoint to reveal another. This specific dimension of the Son's travail commenced in the garden of Gethsemane. **Luk 22:42**. The Son continued to travail in prayer through the course of His seven wounding events by the power of the seven Spirits of God from the Holy Spirit.

As the bride of Christ, we are proceeding forth from the body of Christ, the Son of Man. *This happens through our participation in the seven wounding events of His offering journey*, which culminated in the completion of His redemptive work and His death on the cross. In this regard, we are drawn from the body, as the bride of Christ, in each wounding event.

Referring to this implication of our fellowship in the offering and suffering journey of Christ as members of His body, the apostle Paul wrote, 'Therefore, my brethren, you also have become dead to the law *through the body of Christ*, that you may be *married to another* – to Him who was raised from the dead, that we should bear fruit to God'. **Rom 7:4**. We note in this passage that we are crucified with Christ and established as members of His new-creation body for the purpose of coming forth from Him as His bride. Significantly, as part of the bride, we are to bring forth fruit, or seed, as the virgin church.

We know that Jesus' first wound in the course of His offering journey was in the garden of Gethsemane. This was the place of Yahweh *Elohim's travail in prayer*. As sons of God who are members of Christ's body, we have been invited to join the fellowship of the true God who travails to bring new creation to birth. The bride of Christ is joined to the travail of Christ for the purpose of bringing forth sons of God in the context of godly families and through the proclamation of the gospel of sonship to the world.

Further reading: Isaiah 66

## Paul's travail

The apostle Paul was joined to the travail of Christ so that his hearers would be born of God and established on the pathway of regeneration and renewing. They were not born of Paul, but were born of God, by the Holy Spirit, as they received the seed of their name as a son of God through Paul's ministry of the gospel.

Accordingly, Paul wrote, 'For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God'. **Eph 3:14-19**.

Reflecting on his participation in the fellowship of this travail, Paul said, 'For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God [in mortality]'. **Rom 8:18-19**. We note that this happens before the revealing of the sons of men on the day of resurrection, when we receive our spiritual body.

He further testified that his prayer and aim was to know Christ and join the fellowship of His offering journey, and attain to *exanastasis* life as the means by which he would survive the traumas that beset him from day to day. **Php 3:10-11**. Identifying himself with Christ's pangs of death, he said that he was 'in deaths oft', despairing even of life. **2Co 11:23**. **2Co 1:8**. However, out of all these afflictions the Lord delivered him, through *exanastasis*, from day to day. **2Ti 3:11**.

Further reading: 2 Corinthians 11

## Godly women in a worthy house

To further understand the work of the bride, the church, we can consider a woman in a family, for she is the community of the bride in the household. Instructing such women, the apostle Peter wrote, 'Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your *chaste conduct accompanied by fear*'. **1Pe 3:1-2.**

The chaste conduct of a woman who is established in the fear of the Lord in the order of headship under Christ, is holy and clean in relation to her priesthood in the temple of Christ, and also as a wife and mother in her house. Through her obedience to the word, she is being built on Christ, her foundation Stone, as she is submitted to her husband in the fear of the Lord. **1Pe 2:7-8.**

Evidently, the woman's head is covered so that she and her family are not subject to the oppression of unclean spirits that belong to the kingdom of Satan. The apostle Paul wrote to the Corinthians, 'Because of this, the woman ought to have authority on the head, because of the angels'. **1Co 11:10** LITV. Having no access, Satan is unable to devour her children, who are holy on account of her faith. **1Co 7:14.**

The apostle John described the corporate bride of Christ in the time of the end by saying, 'Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.' **Rev 12:1.** In principle, we could use this same imagery to describe every godly woman who belongs to the corporate bride of Christ. A godly woman's feet are on 'the moon', which symbolises Christ, and, as a son of God, she is shining forth as 'the sun', which is the glory of the Father.

Further reading: 1 Peter 3

## A great sign in heaven

The apostle John described the bride of Christ in the time of the end, manifest in a firstfruit expression as the 144 000, as '*a great sign in heaven*'. She is 'clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars'. **Rev 12:1**. The wife of Christ, the Lamb of God, travails to bring forth a great multitude, making her the mother of nations and kings. This is her seed. Her travail is the fellowship of Christ's offering and sufferings. We note, for example, her connection to the intercession and travailing prayer of Christ in Gethsemane. The twenty-four elders lead this prayer meeting, having golden bowls full of incense, which are the prayers of the saints. **Rev 5:8**. It is following the expression of this travail in prayer that Christ opens the first seal and the white horse and rider proceed forth into the world.

Concerning this event, initiated after the Father takes His seat, Jesus said, 'And this *gospel of the kingdom* will be preached in all the world as a witness to all the nations, and then the end will come.' **Mat 24:14**. The '*gospel of the kingdom*' is the gospel that is applicable to the whole world. This message details what is required of the nations as families who are to become obedient to the Father, and to His administration, by choosing His offer of sonship. The ministry of this gospel will be initiated by Christ and His church through the opening of the first seal.

The manifestation of the sons of God, who are coming forth from the bride, is *the sign of the Son of Man*. These are sons of God in mortality, who have been born of immortal seed, which is the divine nature, and who live by resurrection life.

Further reading: Revelation 12

## The numberless multitude

The final sign of the Son of Man is the numberless multitude of sons of God who are brought to birth through the ministry of the 144 000, once the Father has taken His seat and the first seal is opened. At this time, the white horse and rider proceed forth to proclaim the gospel of the kingdom to every family in all the nations of the earth. **Rev 6:1-2.** The families of the earth are called to account in relation to the Father, who is the God of all the families.

This great company of sons are keeping the true Feast of Tabernacles as a kingdom of Melchizedek priests. That is, their manifestation will be as king-priests reigning on the earth. As sons of God in mortality, who are ruling and reigning with Christ, they will be effective in their ministry to the world in the seven-year period of the Father's conquering rule. Prophetically witnessing this sign, the apostle John recorded, 'After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"' **Rev 7:9-10.**

The manifestation of the sons of God is the *culminating* revelation of the sign of the Son of Man. This sign was first apparent in the death, burial and resurrection of Jesus Christ. Jesus Himself said, 'An evil and adulterous generation seeks after a sign, *and no sign will be given to it except the sign of the prophet Jonah.* For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.' **Mat 12:39-40.**

Further reading: Revelation 7

## Deliverance by exanastasis

It is notable that Jesus identified the sign of the Son of Man as being given to an *adulterous* generation. He was referring to every generation of people who failed to join the travailing death of Christ that they may be married to Him and participate in bringing forth fruit for God – that is, sons of God. Only in this fellowship, which believers join through baptism by water, are they being washed of the filth of the flesh and purged of their blood-guiltiness. Isa 4:4. They are being sanctified and washed by the water of the word so that they may be part of a glorious church that is holy and without blemish. **Eph 5:25-27.**

The sign of the Son of Man will reveal the delivering power of the Father's *exanastasis* life in the time of the end. Prophesying of this provision, which belongs to the corporate body of the Son of Man, King David declared, '*Give Your strength to Your servant, and save the son of Your maidservant* [sons of men who are born as sons of God through the travail of the bride of Christ]. *Show me a sign for good*, that those who hate me [revealed by great tribulation] may see it and be ashamed, because You, Lord, have helped me and comforted me.' **Psa 86:16-17.** This 'help' and 'comfort' is the *exanastasis* life that belongs to sons of God. These are mortal sons of God who live by resurrection life that is out-flowing from Christ. **Php 3:11.**

This delivering strength will be operating from the time when the Father takes His seat until the opening of the sixth seal, when all the peoples of the earth will say to the mountains and the rocks, 'Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?' **Rev 6:16-17. Psa 99:1-5.**

Further reading: Philippians 3



## The manifestation of sons of God

Speaking of the ministry of the church following the opening of the sixth seal, Jesus said, *'Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.'* **Mat 24:30.**

The sign of the Son of Man appearing in heaven, initiating a great mourning that leads to the repentance, faith and new birth of a numberless multitude, is connected to, but distinct from, the 'great sign' that is the bride. The relationship between these two signs was indicated by the prophet Isaiah, who said, 'Therefore the Lord Himself will give you a sign: behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.' **Isa 7:14.** The sign is a son who is born of a virgin. This, of course, was Christ. **Isa 9:6.** However, in the time of the end, it is a great multitude of sons who are born of God the Father, by the Holy Spirit, and are brought forth from the virgin bride of Christ.

Further identifying the sign of the Son of Man as the great multitude of sons brought forth from the bride of Christ through her fellowship in Christ's travail, Isaiah declared, 'For you shall go out with joy, and be led out with peace [indicating new birth]; the mountains and the hills shall break forth into singing before you, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' **Isa 55:12-13.**

Further reading: Matthew 24

## The sign of Jonah

The first expression of the sign of the Son of Man is the sign of Jonah. Making this point, Jesus said, 'An evil and adulterous generation seeks after a sign, *and no sign will be given to it except the sign of the prophet Jonah*. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.' **Mat 12:3-40**.

Evidently, the experience and ministry of Jonah, detailed in his prophetic book, are essential for us to understand. They have implications for how we are to live and walk each day as a Christian, as well as for the ministry of the gospel, both at this time and in the time of the end.

With this in view, it is notable that several Bible scholars have described the book of Jonah as being a parallel to the book of Acts. They have observed that Jonah's prophetic ministry was to a Gentile nation, in the same way that the book of Acts detailed the ministry of the gospel to the Gentiles, particularly through the apostle Paul and his fellow messengers. We also recognise that the effectiveness of Jonah's ministry was the fruit of his figurative 'immersion' into the death, burial and resurrection of Jesus Christ. Likewise, when Paul was commissioned as an apostle and a light to the Gentiles, the Lord said to Ananias, 'Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake.' **Act 9:15-16**.

Further reading: Jonah 1

## Jonah became the sign

We recall that the prophet Jonah was called by the Lord to proclaim judgement upon the city of Nineveh. **Jon 1:1-2**. However, Jonah arose to flee from the presence of the Lord and from the works of obedience to which he had been called. As he made his way to Tarshish, in Spain, the Lord sent a great wind on the sea, bringing the boat and its passengers into peril. At Jonah's direction, the mariners picked up Jonah and threw him into the sea, causing the terrible tempest to cease.

The Lord prepared a great fish to swallow Jonah. The prophet remained in the belly of the fish for three days and three nights. **Jon 1:17**. This initiative toward Jonah identified him with Christ's death, burial and resurrection. Jonah received and joined this sign, as evidenced by his personal expression of the prayer that belonged to Christ's travail in the course of His offering and suffering journey. For example, foreshadowing the resurrection life of the Father that brought Christ back from the dead, Jonah prayed, 'I went down to the moorings of the mountains; the earth with its bars closed behind me forever; yet You have brought up my life from the pit, O Lord, my God.' **Jon 2:6**.

Having received and been identified with the death, burial and resurrection of the Son of Man, *Jonah became this sign* to the city of Nineveh. Jesus, Himself, noted this point, saying, 'For as Jonah *became a sign* to the Ninevites, so also the Son of Man will be to this generation.' **Luk 11:30**. This sign, which Jonah had become, was expressed to the citizens of Nineveh through the words of judgement that Jonah had been sent to proclaim to them for forty days. Some commentators, such as the authors of *The Pulpit Commentary*, have suggested that the Ninevites were receptive to Jonah's message because they had been informed of his miraculous deliverance from death, as he became to them a sign of the judgement and power of God.

Further reading: Jonah 2

## The repentance of Ninevah

Like the prophet Jonah, the apostle Paul became a sign to his hearers, saying to the Christians in Galatia, 'O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose *eyes Jesus Christ was clearly portrayed among you as crucified?*' **Gal 3:1**. Paul's testimony exemplified the *sign* of the Son of Man, which is resurrection life in a mortal body. To this end, he confessed that he had suffered the loss of all things, 'that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead.' **Php 3:10-11**.

Through the ministry of the word of Jonah, who was a participant in Christ's death, burial and resurrection, the whole region of Nineveh repented and found deliverance from the judgement of God. In this regard, they were raised up by the sign of the prophet Jonah! They were exalted because of their repentance. Once they were established as the second world kingdom, they became the rod of Yahweh's anger to chasten the children of Israel.

When Assyria came against Israel, the nation was scattered like 'seed' among the nations of the world because of their idolatry. Yet, the Lord promised that not one seed would be lost, saying, 'For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground.' **Amo 9:9**. As 'the seed of Israel' that has been sown among the nations, they will be gathered in the time of the end when 'the stone that is cut without hands' becomes the sign of the prophet Jonah that strikes the seventh world order at its feet. **Dan 2:34-35**. This seed is gathered, as the nations, into the body of Christ, which is the true Israel of God in our day.

Further reading: Jonah 3

## God's judgement and mercy

The sign of Jonah is now in the heavens where Christ sits. It will be activated when the Lamb, the Lion of Judah, stands to rule from heaven over the earth through His administration. **Rev 5:5**. This will happen after the Father takes His seat to be the God of all the families of the earth. **Jer 31:1**. At this time, the sign of the Son of Man, which is the sign of Jonah, will be given to all the nations. In this regard, we can liken 'the 144 000' to Jonah when he went preaching judgement to Nineveh.

Like Jonah, the 144 000 will go forth in the world proclaiming the judgement of God upon all nations. They are the rider of the white horse, or messenger administration, under the direction of the twenty four elders who sit upon thrones. **Rev 6:1-2**. These are the thrones of the house of David, which have been set for judgement. **Psa 122:5**.

Jonah had to resolve that, with the message of judgement, came the opportunity for mercy. This was a crisis for him. Once the Lord's mercy was manifest in response to Nineveh's great mourning and repentance, he prayed, 'Ah, Lord, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You are a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm. Therefore now, O Lord, please take my life from me, for it is better for me to die than to live!' **Jon 4:2-3**. Notably, the Lord responded to Jonah, asking, 'Is it right for you to be angry?' **Jon 4:4**.

It is interesting to consider what the 144 000 will have to resolve in relation to God's judgement and mercy as they declare the gospel of the kingdom during the period of the great tribulation.

Further reading: Jonah 4

## Our daily participation

The judgement of God will be proclaimed and executed upon the whole world in the time of the end. Yet, through the cross, which is the instrument of God's judgement, mercy is manifest. **Psa 85:10.** In fact, mercy rejoices, or triumphs, over judgement. **Jas 2:13.** This mercy will be evident when the Lord shortens the days of the great tribulation so that a numberless multitude, *identified by Jesus as 'the elect'*, can be saved. **Mat 24:22.**

Although it will be manifest in a global way in the time of the end, *the sign of Jonah is also our sign in this day.* This is our fellowship in the death, burial and resurrection of Jesus Christ, as a daily participation in our baptism. We are to become 'obedient from the heart' to this doctrine to which we were delivered. **Rom 6:17.**

We die with Christ from the rudimentary trading principles of the world by which fallen man lives. We are *buried* with Christ as we rest in hope of resurrection life with Christ in the wounding events of life. We are *raised* each day by the *exanastasis* life that is out flowing from Christ's resurrection. This life was first manifest in the garden of Gethsemane as His sweat became great clots of blood all over His body, and was then revealed in full on the day of resurrection after His body had rested for three days and three nights in the tomb.

The whole focus of Paul's life and ministry was his daily participation in the death, burial and resurrection of Jesus Christ. It was his desire to express the sign of the Son of Man by knowing Him and the power of His resurrection, embracing the fellowship of His sufferings, being conformed to His death as the means of attaining to *exanastasis*, or resurrection life in his mortal body. **Php 3:10-11.** Paul became a great light to the Gentiles as he expressed the sign of the Son of Man, which is the sign of Jonah. **Act 13:47. Isa 42:6.** This must become our desire as well.

Further reading: 2 Corinthians 4

## Do not be deceived

It is important to recognise the implications of Jesus' statement, 'This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. For as Jonah *became a sign* to the Ninevites, so also the Son of Man will be to this generation.' **Luk 11:29-30**. As sons of God, we are not looking for another sign. We have been called, like Jonah, to become the sign!

The only sign that accompanies the declaration of the gospel in our day, and in the time of the end, is the sign of Jonah. The sign of Jonah is the sign of the Son of Man. It is the manifestation of the sons of God who are living by resurrection life in their mortal bodies, through fellowship in Christ's death, burial and resurrection. Any other sign is a deception, and accompanies the proclamation of false gospels by false prophets.

Jesus warned His disciples, saying, 'If anyone says to you, "Look, here is the Christ!" or "There!" do not believe it. For false christs and false prophets will rise and show *great signs and wonders to deceive*, if possible, even the elect.' **Mat 24:23-24**. Further to this, the apostle Paul warned the Thessalonians that, prior to the physical second coming of Christ, there will be a great falling away from the church that will accompany the rise of Antichrist who will come out of the church. **2Th 2:3-4. 1Jn 2:18-19**.

Paul explained to the Thessalonians that, 'the coming of the lawless one is according to the working of Satan, with all power, *signs*, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.' **2Th 2:9-12**.

Further reading: 2 Thessalonians 2

## Water, blood, and Spirit

The sign of the Son of Man is the death, burial, and resurrection of Jesus Christ. The apostle John described this same sign as the witness of water, blood, and Spirit. He wrote in his first letter, 'This is He who came by water and blood – Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.' **1Jn 5:6**. Furthermore, John wrote, 'If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. He who believes in the Son of God has the witness in himself.' **1Jn 5:9-10**.

A son of God who is embracing their daily participation in the death, burial, and resurrection of Jesus Christ has the witness in himself. That is, they will be manifesting the sign of the Son of Man in their own mortal body. In the time of the end, it will be a great company of sons of God, manifesting the sign of the Son of Man in their mortality, who will overcome Satan in the heavenly places. Describing this great multitude of sons of God, the apostle John wrote, 'And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.' **Rev 12:11**.

When we embrace our participation in the seven wounding events of Christ, we manifest the witness of blood and overcome Satan by the blood of the Lamb. When we are obedient to the word of the Father, which defines our sanctification as sons of God, we manifest the witness of water and overcome Satan by the word of our testimony. When we are enabled by the Holy Spirit, with the capacity of Eternal Spirit, to make offering for the purpose of revealing another, we manifest the witness of the Spirit and overcome Satan by loving not our lives to the death.

Further reading: 1 John 5



A scenic landscape featuring a dirt path that winds up a grassy hill. The path is bordered by a simple wooden fence on the right side. The hill is covered in lush green grass and some small shrubs. In the background, there are rolling hills and a valley with a body of water. The sky is a mix of blue, orange, and pink, suggesting a sunset or sunrise. The overall mood is peaceful and inspiring.

# Restoring my Soul