

Mystery of Christ September 21, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/47qy2wr/yom-kippur-service-9-21-26>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Sign of Jonah and the Mystery of Christ

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** explores the prophetic significance of the **Book of Jonah** within the context of **Yom Kippur**. Daniel highlights the irony of Jewish tradition reading Jonah—a story of **Gentile salvation**—on the holiest day of the year, which typically celebrates Israel's atonement. He presents Jonah's experiences as a direct "**sign of Jesus**", paralleling his time in the fish with Christ's death, burial, and resurrection. Central to the message is the "**mystery of Christ**," defined as the **spiritual grafting** of Gentiles into the **commonwealth of Israel** through **repentance and faith**. By examining various scriptures, Daniel argues that **Jew and Gentile** are unified into one body, sharing the same covenants and inheritance. This transformation illustrates how **divine mercy** extends **beyond ethnic boundaries** to **all who humble** themselves before God.

[Daniel Joseph]

Gemar chatimah tovah (גְּמַר חַתִּימָה טוֹבָה), more formally, "to you all and your families, may you be sealed, amen, in the Book of Life." It's a powerful day. Traditionally, this is considered the most sacred, holy, magnificent, and awesome day of the year. I mean, this is the one day of the year that Jews who don't even practice Judaism, whether by the metric of rabbinical Judaism or the metric of Torah, something draws them into the synagogues on Yom Kippur. Something is inherent in them. They know we need to be there. I don't go to the synagogue all year long. It doesn't matter. But on Yom Kippur, I have to be there.

I will argue this: it's because there's something inherent in us and in God's people; they want to be saved. They want to have life. It is really a great mystery, if you will, of Yom Kippur: it's the one day when synagogues are often standing room only because people come in, even though they don't grace it the rest of the year. So, it's just an amazing day.



I want to open up today by taking you into the Babylonian Talmud. Now, obviously, for those of you who are not familiar with the Talmud, this is a Jewish compendium of rabbinical ideas and teachings and instructions and debates and instructions on Jewish *halachah* (הִלְכָּה). It's really the basis of rabbinical Judaism.

There is something that is recorded in the Talmud that is incredibly important for us today, something that I want you to see. This is incredible. We read this in tractate Megillah 4:6, IV:1—[On Yom Kippur](#), i.e., today, [one reads, "...after the death..."](#) What is it talking about? It's simply talking about the death of Aaron's two sons, i.e., Leviticus 16. On Yom Kippur, in the morning service, they read this passage that covers the whole ceremony. We read it last night with my family. We read it every year, and it lays out the whole ceremony. It's absolutely beautiful. And all the things that the high priest would be required to do.

So they do this in the morning service, but then it goes on and says, "After the death..., [and one concludes with "For thus said the high and exalted one."](#) Moving to Isaiah 57, where it's basically talking about... I mean, we just sang the song "Revive." Isaiah 57:15 says, "I'm going [to revive the spirit of the humble](#). I will [revive the heart of the contrite ones](#)." That's a massive... That's a significant thing for us today: the idea of humility, of brokenness, of humbling ourselves in the sight of the LORD so He can lift us up.



But this is where we're going to get to the point. —Megillah 4:6, IV:1—[and at the afternoon service \[of Yom Kippur\]](#), what is known as the "*Minchah*" service, [one reads about forbidden marriages Lev. 18](#). So you go from Leviticus 16 and in the *Shacharit*, the morning service, to Leviticus 18. And then it concludes with this: [and one concludes with the book of Jonah](#) (emphasis added).

Now I want you to take this in for a second because this is absolutely mind-blowing prophetically. Every year you have Jews just flocking in. Flocking into the synagogues, coming in on Yom Kippur, celebrating their deliverance. Celebrating God's love, God's mercy, and God's grace upon them. This is an amazing observance. It is an awesome observance. And on the very day that the Jewish people are celebrating their own salvation through God's love, they're reading about the same coming to the Gentiles. And you can't even make that stuff up. This is enshrined in Jewish *halachah*: on Yom Kippur, you read the book of Jonah. The book of Jonah is about salvation coming to the Gentiles. That's absolutely incredible.

We're going to delve into this book today. Now, obviously, I know you want to eat tonight, so that means we're not going to get through the whole book. But we're going to highlight some important parts of the book of Jonah. I think some of you are going to see some really interesting things today, things that I believe are extremely valuable to our faith and understanding as a whole.

So we're going to begin at the beginning in the book. We're going to go to Jonah 1:1, and this is what we read: [Now the word of the LORD came to Jonah the son of Amittai, saying...](#) It's interesting, you know,

Amittai—what is the root? It's *emeth* (אֱמֶת). You can also read Jonah's name as a title: Jonah, the son of truth. And the LORD said this: "Kum lech (קוּם לֵךְ)."

I want to stop here. *Kum lech*, "**Arise, go**". When the LORD says this, He's not referring to Jonah; here's the deal: when you find some time, I'd like you to head over to Nineveh. When it's convenient for you, please head over there. That's not *kum lech*. *Kum lech* comes with urgency. You go now. Pack your stuff, and go. It is embedded in this: arise and go is truly the urgency of the gospel. The idea that (Psalm 95:7-8) **Today, if you will hear His voice:** ⁸ **"Do not harden your hearts, as in the rebellion,..."** As in the day of the wilderness. (Joshua 24:15) **"...choose for yourselves this day whom you will serve..."** This is the urgency embedded in this statement.

And so the LORD comes to His prophet Jonah and says, "*Kum lech*," arise, go to what? **"Go to Nineveh"**. Now let's have some context. The LORD is asking His prophet, a prophet of Israel, "I want to send you to Nineveh, which is in the heart of the Assyrian Empire." There are so many things wrong with this because when you think about Nineveh, I mean, go all the way back to the beginning. Who founded Nineveh? It was Nimrod. Nimrod is literally a typology of the Antichrist. He literally led the rebellion at the Tower of Babel. He founded it.

And it sits in the heart of the Assyrian Empire, the most wicked, the most vile. This is an empire that mastered the art of psychological warfare, of literally intimidating and striking sheer terror into the population. They knew how to elicit certain responses, shall we say. They would fillet people alive and display their skins in public. They would impale people in public intentionally so everyone could see this is what happens when you mess with Assyria. They would literally behead masses and stack their heads publicly. Have you ever seen those gruesome pictures of a hill of skulls? That's Assyria. This is who they are. God is telling Jonah, His prophet, a Hebrew, to go into the belly of the beast. Go into the heart of Assyria; go into Nineveh.

Jonah 1:2—**"Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me."** (Emphasis added). And what is he supposed to do? You're to cry out against it. Now, in the Targums, I like how they reference this: **You have to prophesy against it**. Because we do know Jonah would be given this trumpet, if you will, coming off of our Yom Teruah service. Jonah blew the trumpet when he entered the streets of Nineveh. He blew the trumpet, and he warned them, "In 40 days, you're all dead. Nineveh's gone. You will be overthrown in 40 days." It wasn't a maybe. The mission God sent Jonah on—he didn't say, "Hey, you guys might be," or "This could happen"—it was a declaration of war. "This is happening. It's coming in 40 days. The sword is coming." Jonah was tasked with going through to blow the trumpet.

And that trumpet is right here. You declare **against it**. What? **For their wickedness**, and that word is "*ra*" (רָע). We did all the work we needed to do; I don't need to do it again today. You know that every single one of the 10 commandments, when broken, is scripturally defined as "*ra*." We're not dealing in a land of ambiguity here, where we don't have a clue what the LORD is upset with. And when He says they're steeped in wickedness, we know exactly what it means:



lawlessness. They're rejecting God's holy law. And so you need to **"cry out against it, for their wickedness has come up before Me."**

Now, as we move to the next verse, we are going to see something you don't read often in Scripture. This is highly unique. Look at this statement. —Jonah 1:3—**But Jonah arose to flee to Tarshish from the presence of the LORD...** That is not something we read about prophets of God who fear God usually do. In fact, Moses said (Exodus 33:15), "LORD, **if Your Presence doesn't go with us**, we're not leaving." Moses does the exact opposite of what Jonah does. Jonah is fleeing from the presence of the LORD. ... **He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the LORD** (emphasis added). This is highlighted twice to send a message. This is very important.



To put this into perspective for you, let me put up a map here so you can really see what this looks like. Jonah is from Gath-Hepher. And we don't have time to get into it, but that's in the region of Nazareth. I'm talking just a couple of miles from Nazareth. This is where the word of the LORD came to Jonah. God commanded him to go to Nineveh. The exact opposite way Jonah is going to Tarshish. I mean, there's no way, as you can see, there's no way he could go more in the opposite direction than what God had commanded him. But this begs the

question: why? Why did Jonah do this?

One of the most important things we're going to cover today is this point. Fortunately, the Bible answers that question. But it's not answered at the front. We have to go to the end of the story. We have to go past the point where Jonah went through the streets of Nineveh, blew the trumpet, and said, "Repent!" And the people heard the trumpet. They turned from their wicked ways. They repented; they followed 2 Chronicles 7:14 to the "T." **"If My people who are called by My name will humble themselves—they humbled themselves with prayer and fasting. And pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."** They followed this template.

And so, God looks down, and we pick up the story much later in the book. —Jonah 3:10— **Then God saw their works, that they turned from their**, again, what is that word? *Ra*. They turned away from their lawlessness, **evil way...** So, what happened? **...and God relented from the disaster** that He had said He would bring upon them, and He did not do it (emphasis added).

That is the power of repentance. Repentance is so powerful, God had proclaimed, "I'm going to, not I might. I'm going to destroy you." Repentance is so powerful when their hearts are broken. They



turned their hearts to the LORD. They prayed, they fasted, and they repented. God forgave them. Instead of God pouring out judgment, God pours out love. That's what repentance did. Now, when I think about that, it is extremely powerful.

But then we get to the point of why we're here. How does Jonah respond? —Jonah 4:1-2— **But it displeased Jonah exceedingly, and he became angry.** 120,000 people in Nineveh were just spared. God's love is poured out, and Jonah is angry. ² **So he, Jonah, prayed to the LORD, and said, "Ah, LORD, was not this what I said when I was still in my country?..."** Remember when he was in Gath-Hepher? That's when the word of the LORD came to him. He hadn't moved yet. The word of the LORD came to him. Now we're getting more of the story of when the word of the LORD came to him. Jonah had a problem with that word—with what God had instructed him.

And so we continue: Jonah 4:2—**He prayed to the LORD and said, "Ah, LORD was not this what I said when I was still in my country? Therefore, listen to this: 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."** (emphasis added).



Did you catch it? Do you understand why Jonah fled the presence of the LORD and why he refused to go to Nineveh? Because Jonah didn't believe they deserved mercy. You get that? Jonah is looking at a bunch of pagan, demonic, demon-worshipping, vile Gentiles. There's no way he's going there. He knows God is merciful. They don't deserve it. They don't deserve mercy.

This is such a powerful lesson because Jonah is right. They didn't deserve it. They didn't

deserve God's love and mercy. That's what Yom Kippur is about. We don't deserve it. I love Paul's words in Romans 5:8—**But God demonstrates His own love toward us, in that while we were still sinners, Ninevites, if you will, Christ died for us.** And we're told—Paul goes on in 2 Corinthians 5:21, **For He made Him, Yeshua, who knew no sin to be sin for us...** God made Him who knew no sin. He was the innocent dying on behalf of the guilty. There's no aspect of this day that we deserve. We don't deserve that kind of mercy. 1 John 4:19—**We love Him because He first loved us.** Pagan, heathen, and sinners are really condemned to death because of this sin.

So, when I think about the beauty of Yom Kippur, I think about the beauty of what is enshrined in this day of the reading of the book of Jonah, showing the power, the beautiful power of repentance. I have this statement, and I want to put it up here. True repentance is the formal acceptance of God's unmerited love.

That was a revelatory moment for me. I don't know how many years ago, but I realized



something. God showed me that true repentance is when you hear the word of the LORD and turn with all your heart to love Him; your turning and moving in repentance is your true acceptance of God's love. If we haven't moved in repentance, we have not accepted God's love. We've actually rejected it.

See, that's the irony because what Satan is peddling today is that, hey, if you turn back, oh, you're going to the law. No, I'm accepting God's love. But the enemy wants to tell you, you know, you turn back, you're trying to earn your salvation, and you're rejecting the love of Christ. This is insane. It's absolutely insane. The narrative that the enemy has convinced so many Christians of is completely backward. God help us.

Getting back to our story. We're going to go back to the beginning now. He was in Gath Heifer. Jonah makes his way to Joppa, and they begin their voyage to Tarshish. The only thing is that, as they're making their voyage, I think most of us know they get hit with a brutal storm. The storm is so fierce that the mariners believe they won't make it. The ship's going to get ripped to shreds. They're literally throwing cargo overboard, and all the mariners are crying out to their respective gods. They are terrified. You know, it's easy for us to read about moments like this, but the actual event itself going on in real time, man, I can't even imagine. They go to Jonah and say, "Cry out to your God," because they're at the point where we don't care what god is going to listen; we just need a god to listen to us so we can be safe.

This is where the Mariners are. What's fascinating is, you know, as the story goes on, and it doesn't give us an exact timetable, but something happens. They become enlightened with the reality that, okay, everything that's going on in this sea right now that we're facing—this storm—is so unnatural. Something's going on way beyond just a storm. They started rationalizing it as judgment. And obviously I believe the Holy Spirit gave that. The Holy Spirit was pricking their hearts, helping them understand, okay, what we're experiencing here is way abnormal. We need to take note of it. This is judgment.

So they decide to cast lots to find out who among us is the problem. Who has brought this judgment upon us? The lot fell on Jonah, and they go to Jonah and ask, "What have you done?" Who are you? Where are you from? What people do you belong to? And Jonah goes into the narrative. He tells them everything. He says I'm a Hebrew, and I serve the God who made heaven and earth. I mean, right there, Jonah just plays this trump card, if you will. Because when you say you serve the God of heaven and earth, that is the God of gods and the LORD of lords. I serve the Almighty, the greatest of them all. That is the God I serve.

Then Jonah tells him what he did. Yeah, God commanded me to go to Nineveh, but I didn't. I fled from the presence of the LORD, and now I'm going to go to Tarshish. He tells them this. And so they respond. It's like, okay, well, what do we do with you? How do we resolve it? We need to stop this tempest. What do we do with you? And Jonah says, "Throw me in," and they know that's a death sentence.

So this is where we pick up the narrative. We read the following in Jonah 1:14—**Therefore they cried out to the LORD, to Yahweh, and said...** These are the same mariners who were all calling on their respective gods, little "g." All their pagan gods—they're not calling on that name right now. This is amazing; they're calling on Yahweh. **"We pray;** they're not just calling—they're praying to Him, **O LORD, please do not let us perish for this man's life, and do not charge us with innocent blood.** Now, why are they saying, "Don't charge us with innocent blood"? They know if they throw him overboard, that's a death sentence. **For You, O LORD, have done as it pleased You."**

Jonah 1:15-16—**So they picked up Jonah and threw him into the sea, and the sea ceased from its raging.** Immediately, a storm they're not going to survive; the ship is going to be ripped to shreds. They're all going to die and perish. Immediately Jonah goes in, and it's, "Peace, be still." Look at the response here. **¹⁶ Then the men feared the LORD exceedingly, and offered a sacrifice to the LORD and took vows.** Can't even make this up. All these mariners boarded the ship, worshiping pagan demons. They're going to be coming off the ship as worshipers of the one true God of Israel. You can't even make that up. You can't write this stuff.

I think about the anointing that is on Jonah's ministry. I mean, this blows my mind. Everything that's being described here, these men are worshipers of the God of Israel. Now, Jonah's commission was to go to Nineveh, a bunch of pagan heathen Gentiles, and preach the gospel. Preach the message that will bring salvation to them. The anointing on this man's ministry was so great that he didn't even get to Nineveh, and every one of these mariners already got saved. That is incredible to me. What's incredible to me is the LORD's love and how the LORD works.

I want to take you to Matthew 12 to further put this into context. Because the story of Jonah is hands down one of the most powerful and prophetic images we have of what God would do through His Son for the world. And the following is Yeshua: He's responding to the scribes and Pharisees. They want to see a sign. Okay, you're somebody big, then show us a sign. You think you're the prophet; you think you're the Messiah. Show us a sign. —Matthew 12:39—**But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah."** (emphasis added). Isn't that interesting? No sign will be given to His own people except the sign of the prophet Jonah.

And again, you can't write this stuff. This is the one book that has been enshrined in the observance of Yom Kippur for the Jewish people from day one. Every Yom Kippur the synagogues are reading the sign. Does that not blow your mind? —Matthew 12:40— **"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."** Man, I have to tell you, Yeshua just put all the emphasis... It's like you read this portion; stop, all I care about is the book of Jonah. Because no other sign was given in the days of Yeshua except the sign of Jonah. Well, I want a piece of that. What does that mean?

I want to go back to Jonah because this book prophetically preserves the greatest events in human history: the coming of Yeshua. And specifically, it has preserved His crucifixion, His death and burial, and His resurrection. And so we're going to jump into chapter two of Jonah. Jonah, now he's in the fish. —



Jonah 2:4—**Then I said, 'I have been cast out of Your sight;...'** (Emphasis added). You know, he's having a moment of clarity, but prophetically there's so much more going on here. Because when you look at the crucifixion portion, this is very much the idea that was being conveyed. And we can; this is recorded in Psalm 22:1—*Eli Eli lamah azavtani* (אֱלִי אֱלִי לָמָּה עָזַבְתָּנִי). **My God, My God, why have You forsaken Me? ...** This is what Yeshua quotes. There would appear this forsaken measure. This is exactly what Jonah is getting at.

And he goes on in Jonah 2:5—**The waters surrounded me, even to my soul...** (Emphasis added). Again, we read this: Psalm 22:12—**Many bulls**—this is referring to the religious leaders. What did they do? **Have surrounded Me; strong bulls of Bashan have encircled Me** (emphasis added). And waters, just as a side note, when you go to the book of Revelation, waters represent people. And so here you see Jonah, and remember, no sign will be given to Yeshua's generation, but this sign.



You move on. —Jonah 2:5—**... The deep closed around me...** (Emphasis added). The waters are closing. We're still dealing with people here. They're closing around him. And we continue in Psalm 22:16—**For dogs**, this would be the Romans—**have surrounded Me; the congregation of the wicked has enclosed Me**. The congregation has enclosed me. **They pierced My hands and My feet** (emphasis added). I mean, the entire aspect of Yeshua's crucifixion is recorded.

And it gets more detailed. —Jonah 2:5—**...Weeds were wrapped around my head.** I can remember the first time I ever read that. It did that. What a bizarre detail. You've just been swallowed by a fish, dude. And you want to talk about weeds being wrapped around your head. Well, only when you get into the sign of Jonah do you understand that they twisted a crown of thorns and put it around Yeshua's head—Matthew 27:29—**When they had twisted a crown of thorns, they put it on His head...** When you start just going through this systematically, prophetically, it's absolutely profound.



Moving ahead to Jonah 2:6—I **went down to the moorings of the mountains; the earth with its bars closed behind me forever...** This is talking about death and burial, the death and burial of Yeshua. Then it goes to this: **Yet You have brought up my life from the pit, O LORD, my God** (emphasis added). Resurrected. You literally have the crucifixion, the death and burial, and the resurrection. That sign of Jonah, which Yeshua said, is all-encompassing, as Jonah is in the belly of the great fish.

Now, as the story goes on, when the fish spits Jonah out, what happens next is unprecedented. You're going out on a mass scale. This isn't, "Hey, I talked to about five or six Gentiles, these pagan heathens. He went out to over 120,000, and the number is not coincidental either. Getting into the number 12 is very, very significant. Times 10, I mean, dude, it's just... So, you get into this aspect of it; there are so

many things that we're not even going to delve into that it could peel back layer after layer. Everything points to Yeshua and the ministry. Just as Jonah's ministry went out, Gentiles came to faith en masse. That's what happened with Yeshua's gospel. When Yeshua's gospel went out, Gentiles from all over the world suddenly poured in.

That's just amazing, and I want to attempt—we don't have the time today, but I'm just going to take a little bit of time to try to put this into perspective for you of what this really means. I want to go to where Paul says in Ephesians 3:1-4—**For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—² if indeed you have heard of the dispensation of the grace of God which was given to me for you, ³ how that by revelation He made known to me the mystery (as I have briefly written already; we'll get into that in a moment. ⁴ by which, when you read, you may understand my knowledge in the mystery of Christ)** (emphasis added).

I want to know that. You start dropping terms on me like “the mystery of Christ”; yes, it's intriguing. I want to understand what you mean by “the mystery of Christ.” What is the mystery of Christ? Well, as we continue, we're going to find out. —Ephesians 3:5—**which in other ages was not made known**; it was hidden **to the sons of men, as it has now been revealed by the Spirit**, not by the intellectual pursuits of men. You know, this does not come to be by the wisdom of men. It's through the revelation of the Holy Spirit **to His holy apostles and prophets**: (emphasis added).

Now, here it is; this is the mystery of Christ. —Ephesians 3:6—**that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel** (emphasis added). I didn't put it up here, but as you get into the Greek, it's a lot bolder than “fellow heirs.” What that really refers to is *sugkléronomos* (συγκληρονόμος). This term calls us co-inheritors. This matters because one of the most fundamental, beautiful realities of what God promised Abraham—it all goes back to him—was an inheritance. So when you start talking about inheritance, you start talking about what was given to Abraham and what was explicitly given to Israel. That's what they were promised.

For Paul to be throwing terms around like this, that's radical in the first century, talking about Gentiles like this. It's unheard of that they should be fellow or co-heirs, not of a different body, of the same body. Yeshua says in John 10:16, **“There will be one flock and one shepherd.”** There's only going to be one. And He says, **“And other sheep I have which are not of this fold**, meaning they're not of Israel. They're of a different ilk. They're a different ethnicity. They're not ethnic Israel; they're Gentiles. **Them also I must bring, and they will hear My voice; and there will be only one body.**

Now, continuing to unravel this mystery in Paul's own words. He goes on; he says this: Ephesians 2:11-12—**Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹² that at that time you were without Christ...** (Emphasis added). See, that's a Ninevite. There was a time when they were completely cut off from any hope whatsoever, any salvation. This is the whole reality with Gentilism.



There was a time you were without Christ, **being aliens from the commonwealth** and, in Greek, *tēs politeias* (τῆς πολιτείας), literal citizenship **of Israel**. Not a different body. There aren't supposed to be two different bodies; there's only one body. The body is Israel, and you're either grafted into her, or you're not, but the promises are to her. So, being aliens from the Commonwealth, from the citizenry **of Israel and strangers from the covenants of promise...** (Emphasis added). God didn't make promises to the Gentiles.

You can go back... Somebody in prayer this morning read Jeremiah 31, and it's the New Covenant; it's the promise of the New Covenant. It was made to Israel. It wasn't made to Gentiles. That promise is made to Israel. So you're strangers to the covenants of promise, **having no hope and without God in the world** (emphasis added). I mean, that's a death sentence.

But here's the good news. —Ephesians 2:13—**But now in Christ Jesus you who once were far off have been brought near**—How? Because I deserve it? Because I merit it? Because of my intellectual capabilities? It's only **by the blood of Christ**. (emphasis added). What can wash away our sins? Nothing but the blood of Yeshua. That's how we are brought near.

That's how something... You want to talk about the mystery of Christ, which was blowing the Jewish people's minds in the first century. They couldn't even wrap their heads around it. Peter got ripped a new one for having the audacity to go to the Gentiles and go into their house. They were like, "Are you out of your mind?" Mystery of Christ.

Ephesians 2:14—**For He Himself is our peace, who has made both one**, not two; He's made Jew and Gentile one **and has broken down the middle wall of separation,...** (emphasis added). I like the way Paul describes it in Romans 11:17, where you're grafted; you're literally grafted into the native olive tree of Israel. Into those promises, into those covenants, into the beauty of what Israel was given, which above all else was Yom Kippur. Above all else is Yeshua the Messiah, the blessedness of atonement, and the forgiveness of sins. This oneness Paul is talking about is what Yeshua speaks of in His intercessory prayer before He's crucified.

I mean, the first time I read this, I was so moved because I had never read it before. Yeshua is talking about how He wants His disciples blessed and how He wants His people getting into the reality of Israel to be blessed. He's interceding on their behalf for those who would believe in Him. But then He goes on and says in John 17:20-21, **"I do not pray for these alone, but also for those who will believe in Me through their word..."** So, you have the Jews going out, bringing the gospel to the Gentiles, and you have Yeshua; this is, you know, pairing off of John 10, that He has other sheep He has to call. The thing that gripped me is He says, ²¹ **that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us,...**"

Do you understand that the oneness of the Jew and Gentile is to mirror the echad nature of the Father and the Son? That put everything on a whole different level for me. I mean, there were so many layers I had to peel back just to wrap my arms around that thing. That idea of what Yeshua just dropped, and we

read it every day, "*Bayom Ha'hu*" (Zechariah 14:9), and on **that day, His name will be one**. You think about "His name will be one." We will be one. This oneness is what the LORD is after. That's the work of Christ. That's the mystery of Christ: the oneness of Jew and Gentile and the oneness of Israel with their God. Absolutely spectacular.

Ephesians 2:19—**Now, therefore, you are no longer strangers and foreigners, but fellow citizens**—again, citizenship—**with the saints and members of the household of God**, (emphasis added). We're talking about those physical descendants, those Messianic Jewish believers straight from Abraham. We're fellow citizens with them. I mean, God has done something beyond anything we could ask or think or what some would even want to ask or think, and I think about Jonah.

I want to take you into Isaiah. I want you to chew on this. —Isaiah 27:6—**Those who come He shall cause to take root in Jacob; Israel shall blossom and bud, and fill the face of the world with fruit** (emphasis added). It's talking about good fruit. Now this is amazing because it's talking about those who are Gentiles. And even the prophecy in Isaiah is that they're going to come and they're going to take root, not in another tree, not where, oh, the church is over here, and Israel is over here. They're going to take root in Israel. And so, you know, when Paul talks about you being a Jew, who is one inwardly, circumcision is of the heart, not in the letter; it's in the Spirit. This is radical language. This is the mystery of Christ.



And this is so profound; Isaiah goes on and says this of Gentiles. —Isaiah 66:21—**And I will also take some of them**, i.e., Gentiles. Are you sitting down? You are. I will take Gentiles **for priests and Levites,**” says the LORD. (emphasis added). Now, to Israel, we get that because (Exodus 19:6) **“you shall be to Me a kingdom of priests...”** *Tihyu li mamlechet kohanim vegoy kadosh* (תִּהְיֶה לִּי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ). You will be to Me a kingdom of priests, but that language being applied to Gentiles, that's only the mystery of Christ. That's on another level.

So this, you know, pairs with Ruth. Ruth, a Moabite, who, according to the Torah, is banned from the assembly of Israel. That's Torah. She comes in and says (Ruth 1:16), **“Your people shall be my people, and your God, my God.”** And it was so, so much that Messiah Yeshua would come through that lineage. Mystery of Christ.

Isaiah 43:19-20—*Hinni oseh chadashah* (הִנְנִי עֹשֶׂה חֲדָשָׁה), **“Behold, I will do a new thing...** Not an old thing; He will do a new thing. **Now it shall spring forth; shall you not know it? I will even make a road in the wilderness and rivers in the desert.**” ²⁰ **The beast of the field will honor Me**, What kind of beast? It's not the bulls, as you would be describing, you know, the religious leaders of the day in Psalm 22. Oh no, these are unclean beasts. These are **the jackals and the ostriches**. These are the beasts that Peter saw coming down, being lowered in the sheet, representing Gentiles. **Because I give waters in the wilderness and rivers in the desert, to give drink—listen—to My people, My chosen.**” (emphasis added). This, *Bachir* (בָּחִיר), My chosen—that's used of Israel—My chosen people. That language is now being applied to the Gentiles who are identified metaphorically as unclean beasts, but He now calls them My people, My chosen.

Do you understand how radical that language is? Only the mystery of Christ can describe that. And even further, there are many other passages we could go to; we're not going to do that today. But go to Titus 2:14: Paul is talking to Titus; he is a Gentile, and he's talking about Christ coming to redeem us. Us in the plural. Titus, you, you're a Gentile; Paul, a Jew, to **redeem us from every lawless deed and purify for Himself...** In Greek, *laon periousion* (λαὸν περιούσιον), **His own special people**. Do you know that is the literal language found at Mount Sinai in Deuteronomy 26:18, when the LORD says, **"Also today the LORD has proclaimed you to be His special people,..."** *laon periousion*.

I mean, you guys, we're celebrating Yom Kippur, and people are like, "What, are you Jewish?" Yeah. Yeah, at the end of the day, absolutely. Not ethnically, but in every other way, according to the mystery of Christ, we've been grafted into the tree of Israel. That's why we do what we do—because of this mystery of Christ. It's absolutely phenomenal.

So, with that said, we will get into some liturgy.

The Mystery of Christ:

Jonah, Yom Kippur, and Gentile Salvation

Prophetic Shadows: Jonah and Yom Kippur

Yom Kippur Liturgy Mandates Reading Jonah



Jewish *halachah* requires reading Jonah on Yom Kippur, celebrating grace extended to Gentiles.

True Repentance Accepts Unmerited Love



Nineveh's deliverance demonstrates that repentance is accepting God's unearned mercy.

Jonah's Ordeal Prefigures Messiah's Resurrection



Jonah's three days in the fish foreshadowed Christ's crucifixion, burial, and resurrection.

The Mystery Revealed: One Commonwealth

Gentiles Are Co-Heirs in Israel's Commonwealth



Through Messiah's blood, former outsiders become fellow citizens in Israel's promise.

Jewish-Gentile Unity Mirrors Divine Oneness



Uniting Jew and Gentile into one body reflects the oneness of Father and Son.