



## RESTORATION

### The Jewish-Greek Bridge

*When Noah awoke from his wine... he said: Blessed be the Lord, the God of Shem! May God extend the territory of Japheth, may Japheth live in the tents of Shem, and may Canaan be his slave. Gen. 9:26-27*

The Jewish-Greek Bridge is a vision for unity between the Jewish and Greek people, especially believers in Yeshua. It is a vision for the full restoration (Heb. Tikkun/ Gk. Apokatastasis) and complete prophetic fulfillment of the Shem-Japheth identity and familial relationship, Israel being the son of Shem and Greece/ Cyprus (and various European nations) being sons of Japheth. Genesis 9:26-27. In Genesis 10:10 we see that a son of Japheth is Javan, which means Greece in Hebrew, and in Genesis 10:4 a son of Javan is Kittim, which means Cyprus in Hebrew.

In a very real way, human society is a “grafting” of the Jewish and Greek cultures and thought. Both Jews and Greeks are called to the God of Israel and each in their own unique callings, have had special roles to play in history, both individually and cooperatively. Apostle Paul said that... we preach to those whom God has called, both Jews and Greeks, Christ the power of God. 1. Corinthians 1:24

The call for the gospel to go to the Jew first, and also to the Greek, is first and foremost a literal and natural call. These national callings cannot be replaced or erased in time and in eternity. Replacement theology, which teaches that the church has replaced natural Israel, has no place in the full counsel of scripture. God’s calling of natural Greece also has not ceased nor been replaced by the generic phrase, “Gentiles.” The true God of Israel unites His children, whether Jew, Greek or any other nation.

The call to become One New Man, as we read in Ephesians 2:11-17, where the Messiah becomes all and in all, is not a call to erase our individual identities as Jew, Greek, male or female, but it is a divine invitation to go beyond our own spheres, callings and isolation, in order to become one as the Father and the Son are one, Colossians 3:10-11; John 17:20-21, emphasizing our essential and eternal oneness in and through the God of Israel and the mystery of that oneness.

*Apostle Paul says to the Ephesians: Therefore remember that you, once Gentiles [including the Greeks] in the flesh - who are called Uncircumcision by what is called the Circumcision [that is, the Jews] made in the flesh by hands - that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. Ephesians 2:11-17*

It is part of the predestined calling of the Greek to unite with the Jew in divine cooperation for the fulfillment of God’s redemptive purposes for humanity, until all is restored according to Acts 3:21. This divine invitation is to become, in spirit and in truth, the One New Man who is both Jew and Greek/ Gentile and yet much more from the union of the two. Like the marriage covenant of God, the two become one in order to bear good fruit that remains and endures unto subsequent



generations. God consistently uses the Jew-Greek, male-female parallels in scripture because it takes the one to fully understand the other. They are forever linked. The union of Jew and Greek is ultimately for the purpose of being restored together in one body to the image of Christ where He is all and in all. Ephesians 3:10-11.

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