

Jason Brzezinski
Arizona 2026

AD 70, Apostate Jerusalem, and why God is Not Done With Israel

A Scriptural Case Against Supersessionism



What is “supersessionism”?

- **Supersession** = is the belief that the nations have replaced Israel as God’s covenant people, inheriting Israel’s promises and nullifying Israel’s future role.”
- Similar to the English “supersede” – to render obsolete by something superior
- This is historically an influential doctrine that has shaped Christian attitudes toward Israel and the Jewish people
- **Why it matters: it changes how we understand:**
 - **The Book of Acts**
 - **The Book of Revelation**
 - **Prophecy (near & distant term fulfillment)**
 - **And thus, our hope & calling**
- **Discussion today in 3 segments.**



THE MERCHANT OF VENICE.

Firstly: Background & Roots of this Issue

1. Trace the historical roots of anti-Jewish sentiment

- Which intensified in medieval Europe in 11th to 16th centuries (e.g., moneylender stereotypes)
- Influenced later Christian views toward Israel

2. Explore how prophecy portrays a future apostate Jerusalem

- Some passages associate this future city with the “Babylon” of Revelation

3. Prophecy often has near (AD 70) and distant (future end time) fulfillments

- Making AD 70 a preview of a later, greater judgment

4. Show how these themes challenge supersessionism

- AD 70 does not prove Israel was replaced
- A future apostate Jerusalem implies ongoing prophetic relevance for Israel

Firstly...

Today, it must be possible to

1. Disagree with the modern state of Israel politically without being accused of hostility toward the Jewish people

BUT

2. The theological claim that Israel has been replaced is anti-Biblical

☐ Will focus on the 2nd issue. Supersessionism falls apart once the near/distant fulfillment of prophecy is seen.

Why Supersessionism Feels Plausible

- Scripture places responsibility on Israel for the death of the prophets and of Christ
- The Gospels show Israel's leaders demanding Jesus' crucifixion while Pilate repeatedly tries to release Him
- A.D. 70 brought catastrophic judgment, dispersion, and national desolation—seemingly confirming that Israel forfeited her calling
- These realities make replacement theology appear logical, even though Scripture does not support it
- Supersessionism attempts to explain AD 70, but fails to account for the future apostate Jerusalem in prophecy
 - ❑ **Real judgment occurred in AD 70 – *but that is not the final judgment***

Secondly: Scriptural Case for Israel's Future

- **Show from Scripture that God is not done with His promises to Israel**
- **Daniel's 70 weeks**
 - When do we start counting the 490 years?
- **Paul in Acts 21**
 - Mosaic system still active for Jewish believers
- **Temple still stood at the time of Colossians**
 - God still dealing with Israel as a nation
- **Acts 10**
 - Issue was not Moses, but the "additions"
- **Ezekiel's Temple (40-48)**
 - Literal Millennial Temple – cannot be spiritualized

Lastly: What Happened at the End of Acts?

- Analyze what was happening at the end of Acts when Paul was in Rome
 - **Acts 28 – the indictment**
 - **A.D. 70 – the verdict carried out**
 - Near term judgment, but not the final one
 - **Prophecy often has both near and distant fulfillment**
 - AD 70 = near term / Future apostate Jerusalem = distant term
 - **What was Paul preaching at Acts 28:31**
 - Same Acts period message; coincides with the salvation of Acts 13

Origins of anti-Jewish sentiment

- **Early tensions in the 1st century** – Jewish rejection of the gospel, conflicts in Acts, and destruction of Jerusalem in AD 70
- **Early Christian writers** began arguing that Israel had forfeited her covenant status, laying groundwork for later supersessionism
- **Medieval into early Renaissance** – throughout Western Europe – Christians were forbidden to lend at interest. **Jews were permitted.**
 - Shakespeare's Merchant of Venice reflects these prejudices through Shylock, reinforcing European stereotypes.
 - Shylock became the shorthand for “merchants of Venice,” embedding the association of Jews with finance deeply into culture.
- Jesus' cleansing of the Temple is sometimes misused to support anti Jewish attitudes, but His anger was directed at corrupt practices – not at the Jewish people as a whole or the Law itself.
 - ❑ **These combined forces – contributed to the rise and persistence of supersessionist thinking. But prophecy doesn't stop in history – it points forward. AD 70 wasn't the end.**

Apostate Israel & Babylon of Revelation: Is there a connection?

Summary

Only one city fits *all* criteria

1. Kills prophets

2. Called 'the great city'

3. Linked to Jesus' death

4. Judged by Gentile nations

5. Associated with the blood of the saints & prophets

6. Connected to worldwide commerce, wealth and luxury

- Jerusalem matched these before AD 70 – and Revelation shows the same Jerusalem again in the future

Apostate Israel & Babylon of Revelation: Is there a connection?

Ties to Wealth & Commerce

- Prophetically, future apostate Jerusalem aligns with the Babylon of Revelation — tied to world commerce, wealth, merchandise, and luxury, destined for judgment by the nations (10 to be exact).
 - **Revelation 18:3** “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”
 - **Revelation 18:7** “How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.”
 - **Revelation 18:9–10** “And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.”
- AD 70 never had worldwide commerce collapse – Revelation’s fulfillment still ahead

Apostate Israel & Babylon of Revelation: Is there a connection?

Ties to Merchandise & Merchants

- Prophetically, future apostate Jerusalem aligns with the Babylon of Revelation — tied to world commerce, wealth, merchandise, and luxury, destined for judgment by the nations (10 to be exact).
- **Revelation 18:11–13** “And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: **The merchandise** of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.”
- ❑ This list describes an enormous international economy — luxury goods, global trade, and even human trafficking.

Apostate Israel & Babylon of Revelation: Is there a connection?

Ties to **Maritime Trade**

- Prophetically, future apostate Jerusalem aligns with the Babylon of Revelation — tied to world commerce, wealth, merchandise, and luxury, destined for judgment by the nations (10 to be exact).
- **Revelation 18:17–19** “And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.”
- This explicitly ties Babylon’s wealth to global maritime commerce.

Apostate Israel & Babylon of Revelation: Is there a connection?

Ties to Blood of the prophets & saints

- Prophetically, future apostate Jerusalem aligns with the Babylon of Revelation — tied to world commerce, wealth, merchandise, and luxury, destined for judgment by the nations (10 to be exact).
- **Rev. 18:24** “And in her was found the blood of the prophets, and of the saints, and of all that were slain upon the earth”.
- “her” = Babylon
- Rev 17-18 refers to Babylon the Great as a woman
- Immediate Context
- **(Rev 18)** “Fallen, fallen is Babylon the great...” **(18:2)** “Give **her** as much torment and grief as **she** gave herself...” **(18:7)** “The merchants of the earth weep and mourn over **her**...” **(18:11)**

Apostate Israel & Babylon of Revelation: Is there a connection?

Blood of the prophets & saints – this guilt didn't end at AD 70 – Revelation shows it again later

- **Nehemiah 9:26** — "Nevertheless, they were disobedient and rebelled against you and cast your law behind their back and **killed your prophets**, who had warned them in order to turn them back to you, and they committed great blasphemies."
- **1 Kings 19:10, 14** — Elijah laments: "**They have killed your prophets**, they have demolished your altars, and I alone am left, and they seek my life."
- **2 Chronicles 24:20–21** — **Zechariah son of Jehoiada is stoned to death** in the court of the house of the Lord at King Joash's command.
- **Jeremiah 2:30** — "In vain have I struck your children; they took no correction; your own **sword devoured your prophets** like a ravaging lion."
- **Jeremiah 26:20–23** — Uriah **the prophet is killed** by King Jehoiakim.

Apostate Israel & Babylon of Revelation: Is there a connection?

Blood of the prophets & saints – this guilt didn't end at AD 70 – Revelation shows it again later

- **Revelation 16:6** For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.
- **Revelation 18:24** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. Cp Matt 23:35 “all”
- **Luke 11:47-51** 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Apostate Israel & Babylon of Revelation: Is there a connection?

Blood of the prophets & saints – this guilt didn't end at AD 70 – Revelation shows it again later

➤ **Matthew 23:29-37** **29** Woe unto you, scribes and Pharisees, hypocrites! **because ye build the tombs of the prophets**, and garnish the sepulchres of the righteous, **30** And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. **31** Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. **32** Fill ye up then the measure of your fathers. **33** Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? **34** Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: **35** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. **36** Verily I say unto you, All these things shall come upon this generation. **37** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Apostate Israel & Babylon of Revelation: Is there a connection?

Blood of the prophets & saints – this guilt didn't end at AD 70 –
Revelation shows it again later

- **Luke 13:33-34** 33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!
- **Acts 7:51-52** 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Apostate Israel & Babylon of Revelation: Is there a connection?

Blood of the prophets & saints – this guilt didn't end at AD 70 –
Revelation shows it again later

- **1 Thessalonians 2:14-15** 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the **Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:**

Apostate Israel & Babylon of Revelation: Is there a connection?

Pilate innocent of His blood; Jews not

- This rejection shows up again in Revelation's Jerusalem – same storyline continuing.
- **Mat 27:24-25** “When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it]. Then answered **all the people**, and said, His blood [be] on us, and on our children”.
 - **Pilate – representative of the nations. He gives the Jews 5 chances to choose Jesus' release and avoid condemning Him.** (Luke 23:4; John 18:28; Luke 23:7; Matt 27:17; Mark 15:9; John 18:38; 19:4; 19:6; Luke 23:14-16; John 19:4; 19:12)
- Prior to delivering Jesus to Pilate...
- **Mat 27:1** “When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

Apostate Israel & Babylon of Revelation: Is there a connection?

God uses the nations to destroy Babylon, the “great city”, just as He did in AD 70.

- Rome did it once, as representative of the nations. A 10 nation confederation does it again.

near & distant term fulfillment of prophecy (will discuss)

- **Rev 17:16** “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire”
- **Rev 17:17** “For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled”
- **Rev 17:18** “And the woman which thou sawest is that great city, which reigneth over the kings of the earth”
 - In NT and LXX – every time polis (Greek for city) is used – it is a LITERAL city.

Apostate Israel & Babylon of Revelation: Is there a connection?

God uses the nations to destroy Babylon, the “great city”, just as He did in AD 70 – **Babylon is not the beast**

- Jerusalem judged in AD 70 by Rome – Revelation shows it is judged again. Same city. Same pattern. Two different fulfillments.
- **The beast is a separate entity Babylon sits on. The 10 kings / nations sit on the beast as well. The 10 kings / nations & the beast destroy Babylon....as Rome did in AD 70**
- **AD 70 - “But when the king heard thereof, he was wroth: and he sent forth HIS ARMIES, and DESTROYED THOSE MURDERERS, and BURNED UP THEIR CITY.” (Matt 22:7)**
 - God “the King” sends the armies, ie Roman armies. CB Notes Matt. 22:7
 - Armies destroy those murderers (apostate Jews)
 - City (Jerusalem) burned

History repeats

➤ CHW AA Part 9
Prophetic Truth
pg. 79 **“What took place at the siege of Jerusalem in AD70, may foreshadow what will again take place in the last days”.**

The word ‘abhorring’ in Isaiah 66:24 occurs but once more in the Scriptures, namely in Daniel 12:2 where it is translated ‘contempt’, and will be the fate of those not found ‘written in the book’ as in Revelation 20:15 and 21:27. During the siege of Jerusalem in A.D. 70 we learn from Josephus that ~~*110,000~~ of Israel perished, and that many were thrown over the walls into the gorge, and we know that Gehenna was situated in just such a place and into this fire and brimstone the carcasses of criminals were thrown. **What took place at the siege of Jerusalem in A.D. 70 may foreshadow what will again take place in the last days.** See for further notes the article on LAKE OF FIRE, page 41.

Everything written in Revelation 21. Isaiah 65 and 66

Re-cap thus far

- ✓ Looked at the background & roots of anti-Jewish sentiment and how it led to supersessionist thinking over the centuries in Europe
- ✓ Explored the connection between apostate Jerusalem with the future Babylon of Revelation – implies ongoing prophetic relevance for Israel
- ✓ And how the events of AD 70 may be a preview for a later, greater judgment (near & distant term fulfillment of prophecy a key)
- ✓ **NOW** – will look on how God has not abandoned Israel.

God has not abandoned Israel

- An age-abiding People - “Keeps His covenant” with Israel for a thousand generations:
Psa 105:8,
1Ch 16:15 &
Deu 7:9 –
30,000 years.



God has not abandoned Israel

Daniel's 70 weeks (490 years)

- The 70 weeks timeline demands Israel's future restoration – not cancellation
- counting of 70 weeks, which determined upon Israel, starts at the dedication of the Temple, not the command to build. Angel of Lord divides 62 and 7 weeks. 62 weeks from dedication takes us to crucifixion, and 8 weeks remain + 50 days. Which at Acts 28:28, approx. 3 weeks remain. Must decide when Israel truly becomes "Not My People".
- Destruction of Jerusalem was foretold, making it prophetic. God deals with them as a nation, until then.

God has not abandoned Israel

Paul in Jerusalem in Acts 21:17-26

➤ “And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.”

God has not abandoned Israel

Paul in Jerusalem in Acts 21

- Paul non verbally agrees these rumors were FALSE
- If in fact he told believing Jews to not circumcise their children, nor follow after the customs (Temple worship) – he was in great error and would be labeled a hypocrite.
- Galatians (written to mainly Gentiles) and Jews as well as Acts 15 Jerusalem Council; clarifies two key facts
 1. Following after the customs according to Moses should not be done as a means of salvation
 - No where in Acts 21 are those believers said to be doing this
 2. The real issue were the “additions” to the Law, not the Law itself.
 - Paul’s participation in the Temple was obedience to the Law of Moses

God has not abandoned Israel

Paul in Jerusalem in Acts 21

The Lords Words & Paul's re: Law of Moses

- **Mat 23:2-3** Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not.
- – The Lord is saying the Pharisees had legitimate authority only when teaching the Law of Moses. He instructs obedience to Moses' Law.
- Jesus rejects obedience to the Pharisees' added traditions ("commandments of men"). He never rejected the Law of Moses itself.
- Paul too, **Ro 7:12** "Wherefore the law [is] holy, and the commandment holy, and just, and good"
- Therefore: obey Moses, not the Pharisees' additions to the Mosaic System of Law.

God has not abandoned Israel

Paul in Jerusalem in Acts 21

Peter in Acts 10 – nomos vs themis & paradosis

- **Act 10:28** And he said unto them, Ye know how that it is an *****unlawful (themis)** thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.
- Was Peter referring to the “Law” of Moses? No.
- *Gk. Nomos always used when Moses’ Law is meant*
- *****Gk. Themis** & paradosis used when customs or traditions are meant

God has not abandoned Israel

Temple still stood at time of Colossians

- **Col 2:16-17** Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: 17 Which are a shadow of things to come; but the body [is] of Christ.
- This verse not applicable today, but was at the time of writing.
- God still dealing with them as a nation. Mosaic System of Law still in place
- “are” – present tense, confirming this

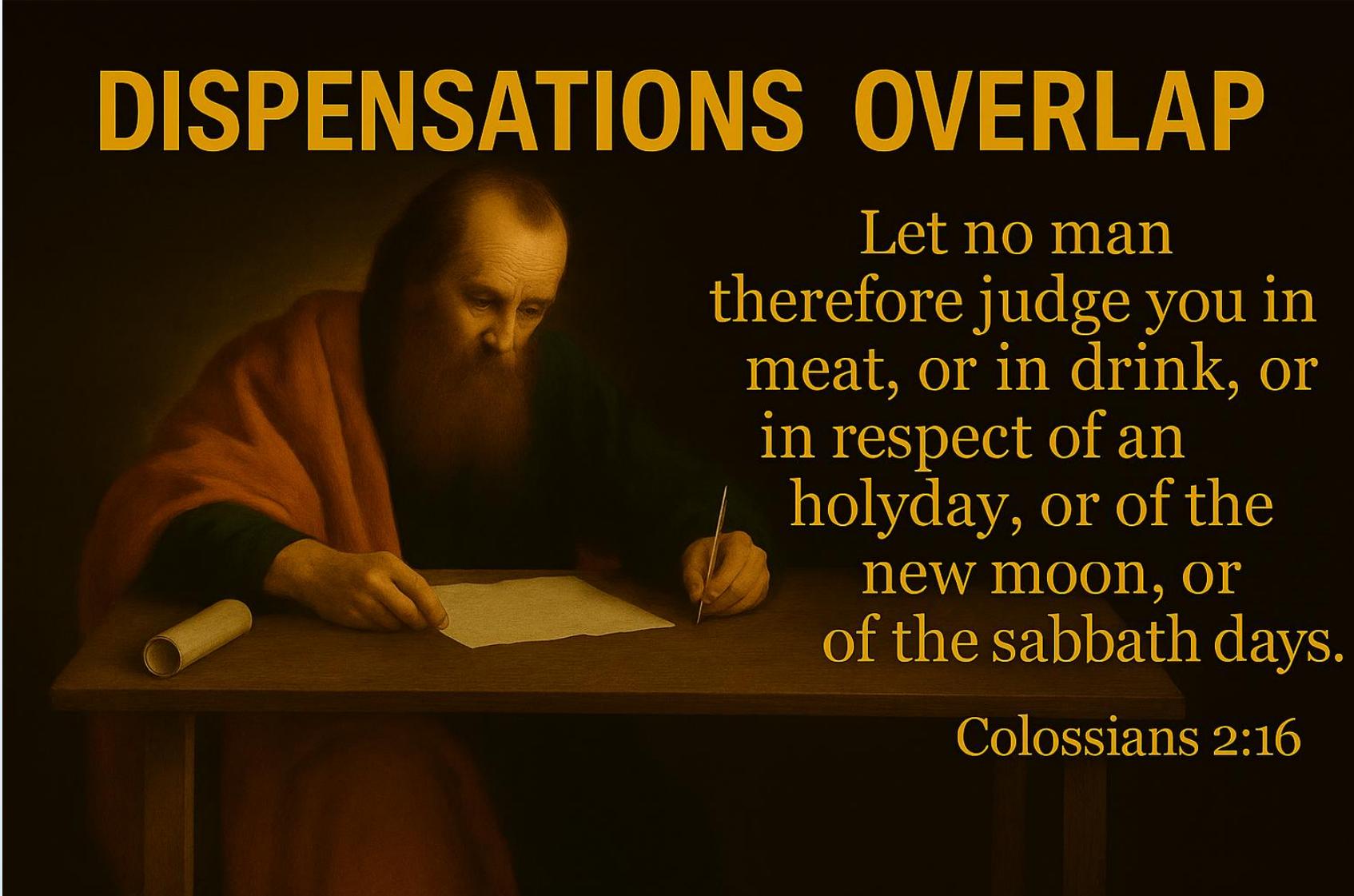
God has not abandoned Israel

Temple still stood at time of Colossians

➤ Other mentions of Jewish terms in Paul's last 7 letters: Israel, commonwealth of Israel, tribe of Benjamin, circumcision, uncircumcision, Jews, those of the circumcision, genealogies, Jewish myths, etc.

❑ After AD 70, without the Temple – this verse loses all force

DISPENSATIONS OVERLAP



Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.

Colossians 2:16

'Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously (indulged), so much torment and sorrow give her'.

A call goes forth at this point to the people of God:

'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues' (Rev. 18:4).

'*My people*'.— When Nebuchadnezzar became the head of gold, Israel became *Lo-Ammi*, 'Not My people'. At the return from Babylon they came into favour again, **but this position was again lost in A.D. 70 at the destruction of the temple.** When that great Babylonian dominion falls, the moment will have arrived for Israel once more to become 'My people'. These 'people' who are called upon to 'come out' are bidden in Jeremiah to 'remember the LORD afar off, and let Jerusalem come into your mind' (Jer. 51:50). At the fall of Babylon Israel repent:

'In those days, and at that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, *going and weeping*: they shall go, and seek the LORD their God. They shall ask the way to Zion, with their faces thitherward' (Jer. 50:4,5).

The fall of Babylon is to be sudden:

'Therefore shall her plagues come *in one day*' (Rev. 18:8).

'*In one hour* is thy judgment come' (Rev. 18:10).

'These two things shall come to thee *in a moment in one day* ... desolation shall come upon thee suddenly' (Isa. 47:9,11).

Babylon is to be utterly burned by fire (Rev. 18:8). Jeremiah 51:25 says that Babylon shall become 'a burnt mountain'. The destruction of Babylon will cause universal woe:

Significance of AD 70 by C.H. Welch.

Is he saying that Israel's lo-ammi status began in AD 70?

"At the return from Babylon they came into favor again, but this position was again lost in A.D. 70 at the destruction of the temple".



EW Bullinger CB note

Did he just say that the dispensation of the Mystery began at AD 70?

“Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28), has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance”.

...ve, been already bidden, but to another class altogether. (v. 20).
It was sent by “The Master of the House”, Who has perfect right and authority to invite whom He will. He sent “quickly”: i. e. very soon after the return of the second servant; and “into the streets and lanes of the city”. This was the ministry of Peter, the Twelve, and Paul.

The *Fourth* Invitation is yet future, as shown above in the other parables. It will be sent forth by “the Lord” (v. 23), by Him Who has all power in heaven and earth (Matt. 28. 18-20). This will be a ministry of compulsion, carried out in the “highways and hedges” of the wide world; and it will be effectual like the last in the preceding cases. All, in turn, receive the call, but it is the last who “hear and understand” (Matt. 13. 23); who “hear and receive” (Mark 4. 20); who “hear and keep” (Luke 8. 15); and who “bring forth fruit”. For this, special wisdom and understanding is needed, as foretold in Dan. 11. 33; 12. 3, 10.

Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28, has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance. Meanwhile, and during this dispensation, we have:—

III. “THE GOSPEL (or GOOD NEWS) OF GOD”.

This is the Gospel unto which Paul the Apostle was separated (Rom. 1. 1), and is supplementary to “the Gospel of the Kingdom”, of which it was another aspect.

“The Gospel of the Kingdom” was first proclaimed by John the Baptist and the Lord. But both were rejected and put to death.

The Lord, however, was raised from the dead, and the Gospel of God has to do with a risen Messiah. It characterizes the ministry of the Acts rather than that of the Gospels; especially Paul’s share in it.

The Gospel of a risen Messiah, re-proclaimed as about to come and restore all things, was the burden of the dispensation of the



God has not abandoned Israel

Temple in Ezekial 40-48

- A literal Millennial Temple requires a literal restored Israel in the land – ruling out suppersessionism.
 - Dimensions are extremely detailed and architectural.
 - This Temple requires a physical, geographically restored Israel (specific portion of the land of Israel, tribal allotments for 12 tribes, on a physically elevated mountain in Israel).
 - Animal sacrifices are present.
 - Physical Glory returns to this Temple. Mirrors Shekinah glory.
 - Ezekiel never fulfilled historically.
 - The Temple in Jerusalem is the Millennial Temple. Animal sacrifices will take place. But under new order: Zadok vs Aaron/Moses. The Mosaic system is thus fulfilled during Millennium as God writes His laws on Israels' hearts so they follow it perfectly and therefore, cannot – be 'guilty of the whole law'. "For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all" (**James 2:10**)
- ❑ This Temple belongs to the far-term fulfillment – after AD 70 judgment.

God has not abandoned Israel

Acts 28 indictment made. Verdict in AD 70.

➤ **Isa 6:9-13** 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and [there be] a great forsaking in the midst of the land. 13 But yet in it [shall be] a tenth, and [it] shall return, and shall be eaten: as a teil tree, and as an oak, whose substance [is] in them, when they cast [their leaves: so] the holy seed [shall be] the substance thereof.

➤ Plausible vv 11-13 could be referring to AD 70 “and” the destruction of apostate Jerusalem (Babylon) in Revelation

Prophecy near & distant fulfillment

G. Williams comments on Hebrews, James, 1 Peter & Revelation

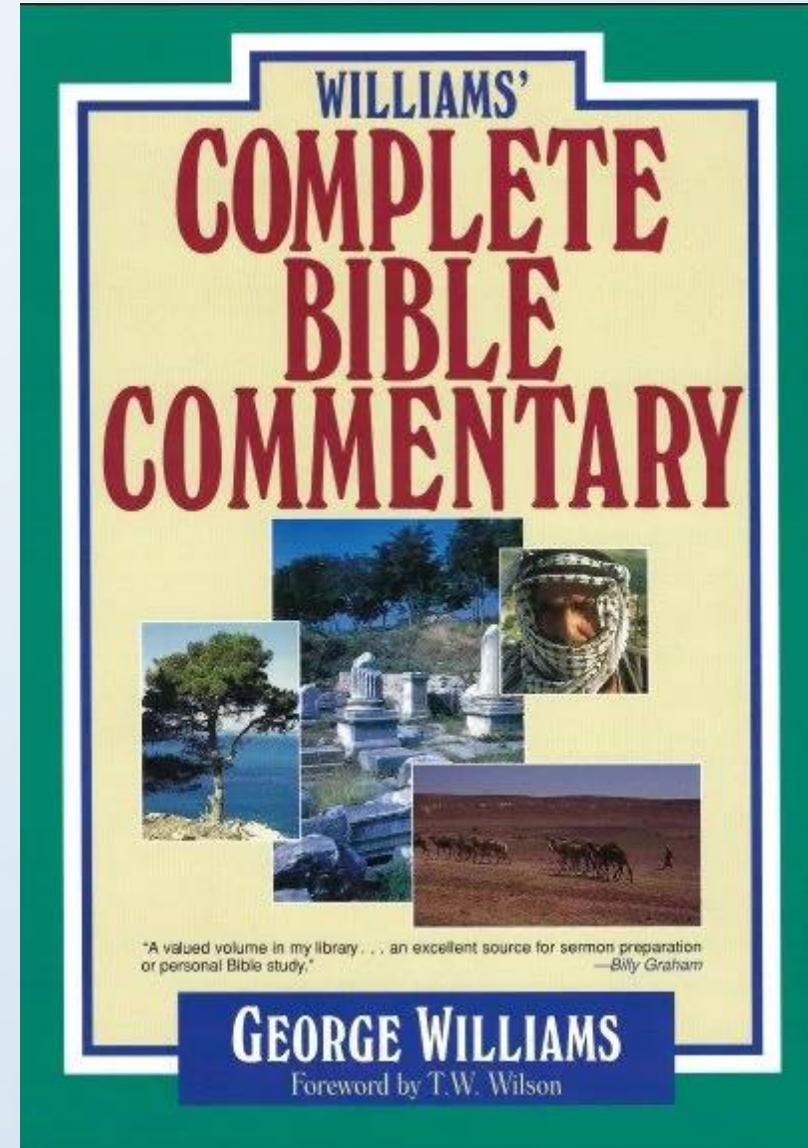
Sold in TFT bookstore

☐ Hebrews pg. 971

☐ James pg. 996

☐ 1 Peter pg. 998

☐ Revelation pg. 1027



Prophecy near & distant fulfillment

G. Williams comments on Hebrews, James, 1 Peter & Revelation

James pg. 996

“The mass of the people was unbelieving, but in their midst was a little flock who loved Messiah’s name, and believed upon Him. These were oppressed and hated by their rich brethren who robbed them (v. 4) and persecuted them (v. 6). As then, so in the future this remnant of the Nation were not to take matters into their own hands, but patiently enduring their sufferings (v. 7), were to await the Coming of the Lord in judgment. He was then drawing nigh (vs. 8) and standing before the door (v. 9). He came, the rich oppressors were judged, and the believing and persecuted Remnant delivered. So will it be once more in the near future”

JAMES V.—Here is pictured the condition of Jerusalem immediately before its destruction at the hands of the Romans. These conditions will reappear prior to His coming in His Personal power and glory. The mass of the people was unbelieving, but in their midst was a little flock who loved Messiah’s name, and believed upon Him. These were oppressed and hated by their rich brethren who robbed them. (v. 4) and persecuted them (v. 6). As then, so in the future this remnant of the Nation were not to take matters into their own hands, but patiently enduring their sufferings (v. 7), were to await the Coming of the Lord in judgment. He was then drawing nigh (v. 8) and standing before the door (v. 9). He came, the rich oppressors were judged, and the believing and persecuted Remnant delivered. So will it be once more in the near future; and in those coming days these verses will uphold and fortify the faith of the

Jehoval
title of the
Testament
Rom. ix. 29
title for th
upon the M
His are all t
are at His c
oppressed p
The Holy
the Lord a
of the unb
and of the
rich heape
themselves
groaned in
Lord drew
be delayed
patience fo
the Master
acterizes t
Heb. xi.).
who endur
only are h
the Comi

Prophecy near & distant fulfillment

G. Williams comments on Hebrews, James, 1 Peter & Revelation

- ✓ The Lord did come in judgment in AD 70.
- ✓ That event satisfied the near-term prophetic picture.
- ✓ But it did NOT exhaust the prophecy.
- ✓ It was only a partial fulfillment, a preview.
- ✓ The complete and ultimate fulfillment awaits the Parousia — the Lord's actual return.

... is presumptuous sin.

JAMES V.—Here is pictured the condition of Jerusalem immediately before its destruction at the hands of the Romans. These conditions will reappear prior to His coming in His Personal power and glory. The mass of the people was unbelieving, but in their midst was a little flock who loved Messiah's name, and believed upon Him. These were oppressed and hated by their rich brethren who robbed them (v. 4) and persecuted them (v. 6). As then, so in the future this remnant of the Nation were not to take matters into their own hands, but patiently enduring their sufferings (v. 7), were to await the Coming of the Lord in judgment. He was then drawing nigh (v. 8) and standing before the door (v. 9). He came, the rich oppressors were judged, and the believing and persecuted Remnant delivered. So will it be once more in the near future; and in those coming days these verses will uphold and fortify the faith of the

Jehoval
title of the
Testament
Rom. ix. 29
title for th
upon the M
His are all t
are at His c
oppressed p
The Holy
the Lord a
of the unb
and of the
rich heape
themselves
groaned in
Lord drew
be delayed
patience fo
the Master
acterizes t
Heb. xi.).
who endur
only are h
the Comi

Prophecy near & distant fulfillment

G. Williams comments on Hebrews, James, 1 Peter & Revelation

1 Peter pg. 998

"This letter was addressed to the members of the Divine Election out of the Dispersion sojourning in Asia Minor, and was written shortly before the Coming of the Lord in wrath upon Jerusalem, as predicted in Matt. xxiv. 2 and Luke xix. 44. James, as pointed out, wrote to all the Tribes at the same period of time; for God still maintained relations with Israel and acknowledged them as His people and the Temple as His House (John i. 11 and ii. 16). These relations were broken when the judgment fell; but they will be resumed in the near future, and the believing Remnant of the nation in that future day will be fortified by these letters, for the moral conditions then will resemble those of the days in which the Apostles wrote".

1 PETER

This letter was addressed to the members of the Divine Election out of the Dispersion sojourning in Asia Minor, and was written shortly before the Coming of the Lord in wrath upon Jerusalem, as predicted in Matt. xxiv. 2 and Luke xix. 44. James, as pointed out, wrote to all the Tribes at the same period of time; for God still maintained relations with Israel and acknowledged them as His people and the Temple as His House (John i. 11 and ii. 16). These relations were broken when the judgment fell; but they will be resumed in the near future, and the believing Remnant of the nation in that future day will be fortified by these letters, for the moral conditions then will resemble those of the days in which the Apostles wrote.

The believing members of the Dispersion were confounded and discouraged because they were so few in number and so few

and Rom. xi. 2). He ordained the Hebrews unto obedience and the blood of Jesus Christ, and the elect on that night obeying the command to sprinkle of the Paschal Lamb upon their houses.

The resurrection of Jesus "a living hope" (v. 3). Had there been no resurrection for him no resurrection to Peter after him. The word "living" characterizes as "faith" and "love," Peter respectively.

The inheritance (v. 4) is reserved but it is to be brought down and manifested and established. It has been promised to Israel guarded for it (v. 5) as surely

God has not abandoned Israel

Acts 28 indictment made. Verdict in AD 70

➤ **Isa 6:8-13** 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me. 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and [there be] a great forsaking in the midst of the land. 13 But yet in it [shall be] a tenth, and [it] shall return, and shall be eaten: as a teil tree, and as an oak, whose substance [is] in them, when they cast [their leaves: so] the holy seed [shall be] the substance thereof.

➤ Plausible vv 11-13 could be referring to AD 70 “and” the destruction of apostate Jerusalem (Babylon) in Revelation

Joe Watkins comment on indictment at Acts 28:28, final judgment at AD 70 (Making All See, pg 110)

“...that this Dispensation of Life came to John only after the nation of Israel had come under the divine Lo-Ammi indictment at Acts 28:28, and the final execution of that judgment at A.D. 70”.

❖ THE SALVATION-BRINGING “MESSAGE” OF GOD

Or, if you prefer and insist that we do not temper with the King James translation and just leave it, *The Salvation of God*, in either case, The Divine Message that all men have been given hearing to hear “must” be, and can only be, a *Salvation unto LIFE message* and nothing more. For that is all that the “Unregenerate Natural Man” of all nations could receive. And that is the first need of all men: life, yes, LIFE in Christ Jesus, the Last Adam, the Second Man – “The New Humanity” – for without that “LIFE” nothing else matters.

As we cast about for such a divinely given Salvation Bringing Message, there is and can only be “ONE” such Dispensation Out of God; there isn’t even a second choice.

Yes, that divinely given record of John the Beloved surely is the One Great Message of LIFE in Christ Jesus. Today there is no other in all of God’s written word. And That One Message out of John’s Record is

TRUTH FOR TODAY.

Now, before we offer for your consideration the positive aspects of John’s Record, allow me to set forth the negative side, or that which establishes beyond question (at least to my way of thinking), **that this Dispensation of Life came to John only after the nation of Israel had come under the divine Lo-Ammi indictment at Acts 28:28, and the final execution of that judgment at A.D. 70.**

We must know that “*The Hope of Israel*” for which Paul was bound with chains in Acts 28:20 is the long promised “*Kingdom of Messiah*” – the Millennial years. That Hope was at the center of those folks’ interest just a few moments before the divine declaration of the Spirit at Acts 28:28. The divine record of John the Beloved was given just after, and as

Re-cap thus far

- ✓ Looked at the background & roots of anti-Jewish sentiment and how it led to supersessionist thinking over the centuries in Europe
- ✓ Explored the connection between apostate Jerusalem with the future Babylon of Revelation – implies ongoing prophetic relevance for Israel
- ✓ And how the events of AD 70 may be a preview for a later, greater judgment (near & distant term fulfillment of prophecy a key)
- ✓ Looked at how God has not abandoned Israel.
- ✓ **NOW** – will look at what was happening at the end of Acts when Paul was in Rome

Acts period salvation continues on

What was Paul preaching at the end of Acts?

- **Act 28:30-31** And Paul *dwelt two whole years in his own hired house*, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching **those things** which concern the Lord Jesus Christ, with all confidence, no man forbidding him.
 - When Greek uses a demonstrative (“these things,” “those things”) and no new topic has been introduced, it always points back to what was just said.
 - Greek does not magically jump to a new idea when it uses “these/those things.” It points backward unless a brand-new subject has been clearly introduced. Think of it like English: If I say, “They argued about these things,” you naturally ask: “What things?” And the answer is: whatever I was just talking about.

Acts period salvation continues on

What was Paul preaching at the end of Acts?

Those things

Act 28:23-31 23 And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with [their] eyes, and hear with [their] ears, and understand with [their] heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and [that] they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves. 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Acts period salvation continues on “this salvation”

- **Act 13:26** Men [and] brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of **this salvation** sent.
- **Act 28:28** Be it known therefore unto you, that the **salvation** of God is sent unto the Gentiles, and [that] they will hear it.
- **RSV Act 28:28** Let it be known to you then that **this salvation** of God has been sent to the Gentiles; they will listen.“
- **CRITICAL TEXT 28:28** γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη **τοῦτο** τὸ σωτήριον τοῦ θεοῦ αὐτοὶ καὶ ἀκούσονται
- **TEXTUS RECEPTUS 28:28** γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ θεοῦ · αὐτοὶ καὶ ἀκούσονται

Acts period salvation continues on - unhindered

“this salvation”

□ Key Point 1: Should we say “this salvation”?

- Oldest Bibles (like Sinaiticus & Vaticanus, 300s AD) include the word “this” → “this salvation of God”
- Textus Receptus (basis for KJV and similar translations) omits it: “...the salvation of God has been sent...”
- Most modern Bibles (RSV, NIV, ESV) keep “this” because it’s in the earliest copies

□ Key Point 2: The link to Acts 13 works either way

- Acts 13: “this word of salvation” sent to us (Jews first & Gentiles)
- Acts 28: “the [or this] salvation of God” now sent to Gentiles & Jews (unhindered)
- Same message: as “those things” in 28:31 link back to vs 23
- Same pattern: Jews reject → turn to Gentiles, but now - unhindered

The Mystery – after Paul's 2 years in own hired house

No room for argument that Paul's last 7 letters do not show a new dispensation

Term	Before Acts 28 (Earlier letters, incl. Hebrews) Galatians, 1–2 Thess, 1–2 Cor, Romans, Hebrews	After Acts 28 (Prison & Pastoral letters) Eph, Phil, Col, Phlm, 1–2 Tim, Titus	Notes / Examples
Jew	25 times	1 time (Col 3:11 – “neither Greek nor Jew”)	Sharp drop once the Mystery revealed to Paul
Israel	14 times	2 times (Eph 2:12; Phil 3:5)	Only historical or personal reference post-Acts 28
Israelite	3 times	0 times	Completely absent in the later letters
Abraham	19 times	0 times	No mention in prison or pastoral epistles
Circumcision (περιτομή)	~29 times (heavy in Galatians, Romans)	~3–4 times (e.g., Phil 3:3–5 – often set aside as “loss” or spiritual)	Frequent emphasis before; minimal and reframed after
Law (νόμος/nomos)	~117 times (central in Romans, Galatians)	~6–10 times (mostly in pastoral; less doctrinal weight)	Dominant theme pre-Mystery; sharply reduced post-Acts 28
Moses	~20 times	~1 time (pastoral references only)	Frequent OT figure before; rare after
TOTAL (core Jewish terms: Jew + Israel + Israelite + Abraham)	61 occurrences	3 occurrences	Dramatic shift in emphasis

Summary

Supersessionism seems plausible (roots & background of thinking) — ***but Scripture does not support it.***

Apostate Jerusalem fits the prophetic criteria:

killed the prophets, “the great city”, linked to Jesus’ death, Judged by Gentile nations, guilty of “the blood of the prophets and saints”

Prophecy shows a near & distant pattern:

A.D. 70 = near-term judgment / Future apostate Jerusalem (Babylon) = distant fulfillment

Acts 28 = indictment, not replacement – A.D. 70 / Babylon was/will be the verdict — not the end of Israel’s promises. Daniel’s 70 weeks “pause” around AD 70

Scripture confirms Israel’s future– Daniel’s 70 weeks– Acts 21 / Acts 10– Temple still stood during Paul’s letters– Ezekiel 40–48 requires restored Israel

How we view all of this has great implications for how we interpret Paul’s ministry following the 2 yrs in own hired house – last 7 letters.