

Preface: The Veil of Prophetic Delusion

The following study exists because of a catastrophic two-fold error. For centuries, both the Jewish and Christian worlds have misidentified the prophesy of Daniel ch 9. By forcing this historical prophecy into broken theological grids, they have created a lens that distorts their vision of the present and the future.

We are currently living in the era of the Great Tribulation foretold of by John of Patmos. The primary markers are undeniable: the return of the exiles to the Holy Land and the miraculous formation of the State of Israel in 1948. Yet, because the Jewish world rejects the Messiah foretold of in Daniel ch 9 and the Christian world interprets the chapter through a flawed understanding of history and prophesy, both are blind to the events they were commanded to watch for in the last days which we now find ourselves in.

By expecting a future "man of sin" to build a Third Temple and sign a seven-year treaty, many Christians have unknowingly created a road map for a counterfeit. Because they misinterpret Daniel 9, they are actively looking for—and in some cases, politically and financially supporting—the very conditions that would empower a false system. By focusing on a physical building in Jerusalem rather than the spiritual trap of the beast system, they risk embracing a "messiah" who fulfills their misunderstood prophecies, effectively ushering in the very deception they were warned to avoid; Meaning that the christian world will bring to power the Antichrist himself and they won't even realize it.

The purpose of this document is to strip away these delusions. By correctly identifying the events of 66-73 CE as the fulfillment of Daniel ch 9, we clear the path to see the Book of Revelation as it truly is. There is no future seven-year tribulation, no third temple, and no abomination standing in the holy place because it already happened 2000 years ago. Only by correcting the past can we clearly see the 3.5-year window of the tribulation period of Revelation and the real spiritual dangers ahead.

The Prophecy of Daniel 9:24-27: A Historical and Textual Clarification

The angel Gabriel delivered one of the most remarkable chronological visions in the Hebrew Scriptures to the prophet Daniel in the first year of Darius the Mede. This prophecy establishes a precise 490-year period—seventy weeks of years—decreed for Daniel's people, the Jewish nation, and for Jerusalem, the holy city. It addresses the finishing of transgression, the end of sin, atonement for guilt, the bringing in of everlasting righteousness, the sealing of vision and prophecy, and the anointing of the Most Holy.

For centuries, both rabbinic Judaism and institutional Christianity have overlaid this text with doctrinal systems that serve institutional interests more than the straightforward words and the unfolding of historical events. Rabbinic interpreters often shifted or divided the Messiah to avoid acknowledging Yeshua, while many Christian traditions inserted large future gaps and end-times figures that the chapter itself does not support. A careful reading, grounded in the text, Persian chronology, and first-century history, reveals a coherent fulfillment centered on the coming of the one Messiah, Yeshua, followed by the consequences of national unrepentance.

The Conditional Nature of the Messiah's Coming

The Hebrew prophets consistently teach that God's promises of blessing and restoration are conditional upon covenant faithfulness and national repentance. Deuteronomy 28–30 lays this out clearly: obedience brings life and prosperity, while persistent rebellion leads to judgment and exile. This principle directly shapes how and when the Messiah would appear.

Rabbinic sources later introduced the idea of two Messiahs—one suffering (ben Joseph) and one conquering (ben David)—to reconcile biblical passages that describe both humility and glory. This dual-Messiah framework has no explicit basis in the Tanakh and developed as a post-first-century explanation after the rejection of Yeshua and the destruction of the Temple.

The Babylonian Talmud (Sanhedrin 98a) preserves an earlier and more direct tradition from Rabbi Joshua ben Levi. He observed the contrast between Daniel 7:13, where the figure comes “with the clouds of heaven” in power and majesty, and Zechariah 9:9, where the king arrives lowly and riding on a donkey. The resolution is conditional: If Israel merits redemption through repentance and faithfulness, the Messiah comes triumphantly on the clouds. If not, he comes humbly on a donkey.

This conditional lens fits the historical reality. Persistent corruption and the failure of national repentance in Judah meant that Yeshua arrived in humility. He was “cut off and had nothing” (Daniel 9:26). This expression means he was executed by crucifixion and did not receive an immediate earthly throne or political kingdom at that time. His kingship was postponed because the people did not turn from their ways. Yet his death and resurrection accomplished the redemptive work foretold in the prophets. Full political restoration and the visible reign of the Messiah await his return, when conditions of repentance align with God's timing.

Verse 24: The Six Accomplishments of the 490 Years

“Seventy weeks have been decreed for your people and your holy city, to finish the wrongdoing, to make an end of sin, to make atonement for guilt, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place.”

This 490-year period parallels the seventy years of Babylonian exile referenced earlier in Daniel 9 and in Jeremiah. It sets a divine timetable for addressing Judah’s accumulated guilt during the Second Temple era.

The Second Temple period was marked by deep systemic corruption. Priestly families, often aligned with the Sadducean elite, exercised significant political and economic power, sometimes collaborating with foreign rulers. Josephus and other sources describe wealth accumulation, internal rivalries, and abuses that distanced the leadership from the people. This environment of unfaithfulness echoed earlier failures and invited judgment.

The destruction of Jerusalem and the Temple in 70 CE, with final resistance ending at Masada, was not primarily a direct punishment for the execution of Yeshua. Instead, it represented the outworking of a much older decree tied to King Solomon. In his later years, Solomon allowed his foreign wives to establish high places for their gods on the hills east of Jerusalem (1 Kings 11). God declared that the kingdom would be torn from his son’s hand as a consequence, though not fully in Solomon’s lifetime. This long-term judgment on idolatry and unfaithfulness reached its climax in the Roman destruction. Had Judah repented fully in the first century, that judgment could have been averted or mitigated, allowing the Messiah to rule as king from that time onward. Many Christian interpreters have incorrectly framed the 70 CE events solely as retribution for the crucifixion, missing this deeper historical and prophetic continuity.

Atonement for guilt operates within the long-established pattern of t’shuva—genuine repentance and turning back to God. From the Torah onward, God forgave sin through heartfelt repentance, as seen repeatedly in the lives of individuals and the nation (e.g., David in Psalm 51, or the cycles in Judges and the prophets). Passover itself is not an atonement sacrifice for personal sins. It is fundamentally a redemption sacrifice, focused on deliverance, protection by blood, and liberation from bondage, as dramatically demonstrated in the Exodus story. The blood on the doorposts shielded families from judgment so they could be redeemed and brought out of Egypt to serve God. Yeshua fulfilled this role as the Passover lamb, providing complete redemption. This restored what was lost since Adam and Eve: humanity’s direct access to God, previously barred by separation due to sin. G-d has always forgiven through repentance; the Passover/redemption aspect addresses the deeper restoration of relationship.

Anoint the Most Holy Place

Anoint the Most Holy Place connects powerfully to the moment of Yeshua's death. The Gospels record that the Temple veil tore from top to bottom (Matthew 27:51; Mark 15:38; Luke 23:45). Josephus describes this veil as an extraordinarily thick, richly embroidered Babylonian curtain depicting the universe—blue for air, purple for sea, scarlet for fire, and fine linen for earth. It was so massive and strong that its tearing by human effort would have been virtually impossible. This event signaled the dramatic end of restricted access to God's presence. The Holy of Holies was no longer separated from the people. Through Yeshua's redemptive death, the barrier between God and humanity was removed, fulfilling the deeper intent of the sanctuary system and opening the way for all who come through him.

Bring in Everlasting Righteousness

Bring in everlasting righteousness and seal up vision and prophecy find their center in Yeshua's ministry and its immediate aftermath. Redemption was fully accomplished at his death and resurrection. Yet the world remains fallen, and full earthly manifestation of everlasting righteousness awaits the Messiah's return, when humanity will live according to God's ways rather than human systems. Prophecy reached its culmination and was sealed with the ministry of Yeshua and the completion of John's Revelation. No further foundational prophets or new revelation were needed thereafter.

Yeshua did not establish a "new covenant" that replaced or abolished God's previous covenant. He fulfilled and internalized the original covenant established with Israel. Jeremiah 31:31–34 speaks of a renewed covenant written on hearts, with forgiveness of sins—not a discarding of the Torah but its deeper realization. Yeshua upheld the Law and the Prophets (Matthew 5:17) while bringing the promised renewal.

Verses 25–26: The Timeline Leading to Messiah the Prince

The prophecy states that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince, there will be seven weeks and sixty-two weeks. Jerusalem would be rebuilt with streets and moat in times of distress.

The most fitting starting point is the decree of Artaxerxes I in his seventh year (457 BCE), authorizing Ezra to restore Jerusalem's religious and civic order (Ezra 7). From this point, 69 weeks (483 years) lead to the public appearance of Messiah the Prince. Yeshua emerged in this time frame, anointed at his baptism around 27–29 CE. The separation into seven weeks (initial

rebuilding under Nehemiah) and sixty-two weeks underscores distinct phases of restoration in distress.

After the sixty-two weeks, the Messiah was cut off and had nothing. Yeshua was crucified, executed without receiving an earthly kingdom at that time due to the lack of national repentance.

The Roman Judgment and the Final Week (Verses 26–27)

The historical relationship between Rome and Judea was defined by nearly two centuries of formal treaties and "friendship" agreements, which came to a violent end during the First Jewish-Roman War (66–73/74 CE).

✕ History of the Roman-Jewish Treaty

The "covenant" began not as a conquest, but as a mutual defense pact against a common enemy.

- **161 BCE: The Brass Treaty:** Judas Maccabeus sent envoys to the Roman Senate to request a treaty of "friendship and alliance" against the Seleucid Empire.
- **The Terms:** Both parties pledged mutual defense; Rome ordered the Seleucids not to attack the Jews.
- **Senate Ratification:** The treaty was recorded on bronze (brass) tablets, with one copy kept in the Roman Capitol and another in Jerusalem.
- **Renewals:** This alliance was renewed multiple times by later Hasmonean leaders like Jonathan, Simon, and John Hyrcanus.



Shift to Client Status

As Rome grew in power, the equal "alliance" shifted into a client-patron relationship.

- **63 BCE:** General Pompey intervened in a Hasmonean succession war, effectively ending Jewish independence and making Judea a client state.
- **Decrees of Protection:** Despite the loss of sovereignty, Roman leaders like Julius Caesar and Augustus issued formal decrees protecting Jewish religious rights, such as:
 - Exemption from military service.
 - The right to send "sacred money" to the Temple in Jerusalem.
 - The right to observe the Sabbath without legal interference.

✂ The "Confirmation" and the Outbreak (66 CE)

While there was no single new "decree" at the start of the war in 66 CE, the existing legal framework was challenged and then shattered by specific events:

- **Gessius Florus:** In 66 CE, the Roman procurator violated the protective spirit of Roman law by seizing seventeen talents from the Temple treasury.
- **The Breaking Point:** In response, the priest Eleazar ben Simon led a movement to stop the customary sacrifices offered on behalf of the Roman Emperor.
- **Termination of the Covenant:** This cessation of sacrifice was viewed by the Romans as a formal declaration of war and a total renunciation of the long-standing "friendship" treaty.



Fulfillment in the Middle of the Week

Historically, the war spanned approximately seven years (66 CE to the fall of Masada in 73/74 CE).

- **Mid-point (70 CE):** Roughly 3.5 years into the major conflict, the Roman general Titus breached the walls of Jerusalem.
- **Stopping of Sacrifice:** The siege caused such extreme famine and devastation that the daily sacrifice (Tamid) finally ceased in the summer of 70 CE, followed shortly by the burning of the Temple.

💡 **Historical Pivot:** For the Romans, the destruction of the Temple wasn't just a military victory; it was the physical "tearing down" of the religious center that had been protected by Roman decree for over 100 years.

The "Confirmed" Covenant (66 CE)

The concept of "confirming a covenant" for one week in Daniel 9:27 is often interpreted through the lens of the First Jewish-Roman War (66–73/74 CE), where the "week" represents a seven-year period of conflict.

Historically, there was no new peace treaty signed in 66 CE. Instead, the "confirmation" refers to the enforcement of existing Roman authority and the long-standing "Friendship and Alliance" treaties dating back to 161 BCE.

- **Existing Treaties:** Rome and Judea had a formal mutual defense pact recorded on bronze tablets.

- **The "Confirmation" via War:** When the revolt broke out, the Roman Governor of Syria, Cestius Gallus, marched on Jerusalem in 66 CE to re-establish (confirm) Roman rule and the terms of the existing client relationship.
 - **A "Decree" of Sovereignty:** While no single document was titled a "seven-year treaty," the Roman military campaign was the legal and physical act of "making strong" (gabar) the covenant of Roman subjection over the "many" (the Jewish population).
-

The Mid-Week Breaking (70 CE)

The "middle of the week" aligns with the year 70 CE, approximately 3.5 years after the war began in late 66 CE.

- **Cessation of Sacrifice:** In the summer of 70 CE, the Roman siege became so severe that the daily sacrifice (Tamid) ceased because there were no more animals or priests capable of performing it.
- **Destruction of the Sanctuary:** Shortly after the sacrifices stopped, the Roman army under Titus destroyed the Temple.
- **Abomination of Desolation:** According to the Jewish historian Josephus, the Roman soldiers brought their pagan standards (idolatrous symbols) into the Temple courts and offered sacrifices to them, fulfilling the "abominations" mentioned in Daniel.

Comparison Table: Daniel 9:27 vs. History (AD 66-73)

Daniel 9:27 Requirement	Historical Event (66–73 CE)
Confirm a Covenant	Cestius Gallus/Vespasian re-assert Roman legal authority (66 CE)
For One Week	The war lasted ~7 years, ending with the fall of Masada (73/74 CE)
Middle of the Week	The 3.5-year mark (70 CE) during the height of the Siege of Jerusalem
Stop Sacrifice/Offering	The Tamid (daily sacrifice) officially ceased in July 70 CE
Destruction of City/Sanctuary	Jerusalem and the Second Temple were leveled by Titus (70 CE)

In this historical context, the "confirming" is the Roman military's violent enforcement of the existing treaties that the Jewish rebels were trying to break.

1. The Legal Framework: The "Socii et Amici"

Rome and Judea were bound by a "Treaty of Friendship and Alliance." This was not a casual agreement; it was a legal status under Roman law.

- **The Terms:** Judea was a "client state." They kept their Temple and laws, but owed Rome taxes and total political loyalty.
- **The "Many":** In Daniel 9:27, "the many" historically aligns with the pro-Roman Jewish aristocracy (the High Priests, Sadducees, and King Agrippa II). These leaders desperately tried to "confirm" and uphold the standing treaty to prevent a massacre.

2. How the Covenant was "Confirmed" (66 CE)

When the revolt began in 66 CE, Rome did not consider the treaty "over"; they considered the Jews to be in breach of contract.

- **The Enforcement:** Cestius Gallus (the Legate of Syria) marched on Jerusalem with the 12th Legion. This was the "confirming" act—a legal and military attempt to re-assert and strengthen the Roman-Judean covenant through force.
- **The Week Begins:** This campaign in late 66 CE marked the start of the seven-year period where Rome fought to bring Judea back under the "covenant" of Roman rule.

3. The "Middle of the Week" Break (70 CE)

The transition from "confirming" the covenant to "breaking" it happened when the Romans realized Jerusalem would not submit.

- **The Shift:** For the first 3.5 years (66–70 CE), the goal was to pacify the province.
- **The Breaking Point:** In 70 CE, Titus breached the walls. At this point, the "protection" promised by the Roman treaties was discarded.
- **The Result:** Instead of enforcing the treaty (confirming it), they destroyed the very thing the treaty was meant to protect: the City and the Sanctuary.

Summary of the Mechanism

1. **The Existing Covenant:** The 161 BCE Treaty of Friendship.
 2. **The Confirmation:** Rome's 66 CE military campaign to enforce that treaty on a rebellious population.
 3. **The Cessation:** Exactly 3.5 years into that enforcement, the Romans stopped trying to "restore order" and instead transitioned to total destruction, ending the sacrifices.
-

The Key Figures: Agrippa II, Vespasian, and Titus

King Agrippa II was the reigning Jewish king during the First Jewish-Roman War, but his authority was unique. He ruled over territories north and east of Judea (like Chalcis and parts of Galilee) and served as the custodian of the Temple in Jerusalem.

Who Were Vespasian and Titus?

While Agrippa II was the local Jewish king, Vespasian and Titus were the Roman military powerhouses sent to "confirm" Roman rule.

- **Vespasian:** A seasoned Roman general appointed by Emperor Nero in 67 CE to crush the rebellion. In 69 CE, he became the Roman Emperor himself, founding the Flavian dynasty.
- **Titus:** Vespasian's son and a top commander. When his father became Emperor, Titus took full control of the war and led the final siege that destroyed the Temple in 70 CE.

Agrippa II's Role in "Confirming" the Peace

Agrippa II's primary mission at the start of the war was to forcefully remind the Jews of the existing "covenant" (treaty) with Rome to avoid a massacre.

1. The Famous Speech (66 CE)

As tensions peaked in 66 CE, Agrippa II stood on a high platform in Jerusalem and delivered a massive speech recorded by the historian Josephus.

- **The Argument:** He argued that rebelling against Rome was not just a military mistake, but a violation of the divinely sanctioned order.
- **The Warning:** He explicitly stated that breaking the treaty would lead to the destruction of the Temple—the very thing the Jews were trying to protect.

2. Military Support for Rome

When his pleas for peace failed and he was expelled from Jerusalem, Agrippa II didn't just walk away; he actively helped the Romans enforce (confirm) the terms of the client-state treaty by force.

- **Troops:** He sent 2,000 soldiers (archers and cavalry) to assist Vespasian.
- **On the Front Lines:** He personally accompanied Titus during the siege of Jerusalem. He was even wounded during the siege of Gamla while fighting alongside Roman legions.

Why this Matters for Daniel 9:27

Agrippa II represents "the many" (the Jewish leadership) who tried to uphold and strengthen the existing Roman covenant. When the rebels refused, the Roman military (the "people of the prince") moved from confirming the treaty to destroying the city and sanctuary midway through the seven-year conflict.

💡 **Historical Anchor:** Agrippa II's loyalty was so complete that after the Temple was destroyed, he celebrated with Vespasian and Titus in Rome, and was rewarded with even more territory for his service to the Empire.

King Agrippa II: Heritage and Identity

Agrippa II was ethnically Jewish but culturally Roman. He was a member of the Herodian Dynasty, making him the great-grandson of Herod the Great.

- **Jewish Standing:** He was officially Jewish and had the legal right to appoint the High Priest. He was the custodian of the Temple's sacred vestments.
 - **Roman Upbringing:** He was raised and educated in the imperial court of Emperor Claudius in Rome.
 - **Dual Loyalty:** He viewed himself as a bridge between the two worlds. He lived as a Roman aristocrat but identified as the king of the Jews.
 - **The End of the Line:** He was the last of the Herodian kings. When he died (around 100 CE), his territories were fully absorbed into the Roman province of Syria.
-

Why Josephus Believed God Switched Sides

Flavius Josephus was a Jewish general who surrendered to the Romans and became a historian. In his work *The Jewish War*, he argued that God was no longer fighting for Israel, but for Rome. His reasoning was based on several factors:

- **The Sins of the Rebels:** Josephus believed the Jewish "zealots" had profaned the Temple with murder and civil war. He argued that their wickedness forced God to abandon the Sanctuary.
- **The Scale of Roman Success:** Josephus viewed Rome's massive, unstoppable empire as proof of divine favor. He famously wrote, "Fortune has everywhere passed over to them (the Romans), and God... now abides in Italy."

- **The Prophecy of Vespasian:** Josephus claimed to have a divine revelation that the Roman General Vespasian was the "world-ruler" foretold in Jewish scripture. This allowed him to justify his own defection to the Roman side.
- **Historical Precedent:** He compared the Roman invasion to the Babylonian exile, suggesting that God was using a foreign power to punish His people for their internal corruption.

The Connection to "Desolations"

Josephus's belief explains the "desolations" mentioned in Daniel 9:27. In his view:

- The "Abomination" wasn't just the Roman army; it was the Jewish rebels who first polluted the Temple with blood.
- The Roman destruction was merely the divine execution of a sentence God had already passed.

 **Historical Note:** Josephus's perspective is controversial. Many Jews of his time (and later) viewed him as a traitor who manufactured this theology to save his own life and please his Roman patrons, Vespasian and Titus.

The people of the prince who is to come—the Roman forces under Titus, son of Vespasian—destroyed the city and the sanctuary in 70 CE. The assault came like a flood of overwhelming military power. Josephus provides a harrowing eyewitness account of the siege, famine, internal Jewish divisions, and the final burning of the Temple despite orders to preserve it.

The Jewish-Roman War began in 66 CE when Jewish rebels in Jerusalem overthrew the Roman garrison and stopped the daily sacrifices offered for the emperor. This open revolt quickly spread. Rome responded with overwhelming force. Vespasian was sent to crush the rebellion, and after he became emperor, his son Titus led the final siege of Jerusalem. Josephus, who was present with the Roman army as an eyewitness and historian, recorded the extreme brutality of the siege, the terrible famine inside the city, the internal fighting among Jewish factions, and the eventual destruction of the Temple.

Eyewitness: The Destruction of the Temple

Flavius Josephus (The Jewish War, Book 6, Chapter 4) describing the destruction of the Temple in 70 CE:

"And now two of the legions had completed their banks, on the eighth day of the month Lous (Ab). ... But as for that house, G-d had for certain long ago doomed it to the fire; and now that

fatal day was come, according to the revolution of ages: it was the tenth day of the month Lous (Av), upon which it was formerly burnt by the king of Babylon. Although these flames took their rise from the Jews themselves, and were occasioned by them. ... One of the soldiers, without staying for any orders, and without any dread or concern upon him at so great an undertaking, snatched a brand out of the materials that were on fire, and being lifted up by another soldier, set fire to a golden window... The flame burst out from within the holy house itself... And thus was the holy house burnt down, without Caesar's approbation."

Another important passage (on the final orders after the fire):

"Caesar gave orders that they should now demolish the entire city and temple... it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited."

During the temple fire, the gold that adorned the temple and temple artifacts melted and ran down into the streets and settled into the cracks and paving stones of the streets. In the days to come, the Romans dug these streets up to retrieve the gold, hence; Matthew 24:1-3 reads:

"Yeshua came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. And He said to them, 'Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.'"

The final "one week" aligns with the First Jewish-Roman War (66–73/74 CE), a roughly seven-year period. Rome had long maintained client treaties and protective arrangements with Judea, dating back to the Maccabean era. These existing relationships were effectively confirmed at the outset of tensions, only to be shattered by the revolt. In the middle of this week—around 70 CE, approximately 3.5 years after the war's major outbreak—the Romans destroyed the Temple, bringing the sacrificial system to a permanent end. This directly fulfills the stopping of sacrifice and grain offering.

The "wing of abominations" and the one who makes desolate point to the Roman military desecration. Roman standards bearing eagles (symbols of their pagan legions) were brought into the sacred precincts. After conquest, Roman forces offered sacrifices to their gods on the ruins of the Temple—an act of profound abomination in the eyes of the God of Israel. This was not a vague symbol but a concrete pagan triumph over the holy site.

The destruction was total. Jerusalem and the land lay desolate for nearly two millennia. Jewish presence was severely diminished under successive empires until the modern return beginning in the late nineteenth century, the rebuilding of Jerusalem, the establishment of new cities such as Tel

Aviv on previously barren land, and the founding of the State of Israel in 1948. The fall of Masada in 73 or 74 CE, after a prolonged siege, marked the conclusive end of organized resistance in that war—precisely closing the final prophetic week with 3.5 years from the Temple's fall to the last stand.

Corrections to Prevailing Interpretations

Rabbinic tradition often applied the prophecy to the Maccabean period or postponed Messianic fulfillment to avoid recognizing Yeshua. This led to overly literal or fragmented readings that separated the suffering and kingly roles into different figures. Many Christian systems insert an artificial gap between the sixty-ninth and seventieth weeks to accommodate a future Antichrist making and breaking a covenant in a rebuilt Temple. Such a reading contradicts the chapter's continuous 490-year focus on Daniel's people and city, and it ignores the clear first-century historical fulfillment. Both approaches force the text to fit preexisting theological grids rather than allowing the integrated timeline—Messiah's coming, rejection, redemptive work, and subsequent judgment—to stand on its own.

This clarified reading requires no artificial inventions. The sixty-nine weeks bring us to Yeshua's appearance and cutting off. The seventieth week encompasses the Roman war and judgment that followed the failure to repent. The six accomplishments of verse 24 find their resolution in redemption accomplished, access to God restored, prophecy sealed, and judgment executed—while the full visible reign of everlasting righteousness awaits the Messiah's return.

The prophecy of Daniel 9:24-27 stands fulfilled in the first century. It testifies with remarkable precision to the appointed time of the Messiah's redemptive mission and the sober consequences of unrepented national corruption. Later visions in Daniel and the writings of John address the final consummation of the age.

The reason many modern readers struggle with Daniel 9 is that they often approach the text through a specific theological lens rather than a purely historical one. This leads to several "mismatches" between the text and the interpretations you'll hear in a church or synagogue.



Why the Christian Interpretation Often "Misses"

Most Christian interpretations center on the Messiah's First Coming or a future Antichrist.

- **The "Gap" Theory:** To make the math work for a future end-times scenario, many Christians insert a "gap" of 2,000 years between the 69th and 70th week.

- **The Conflict:** Daniel 9 describes a continuous sequence. Inserting a massive gap isn't in the text; it's a theological necessity to make the prophecy about the future rather than the AD 70 events highlighted.
- **Identifying the "He":** Christians often identify the one who "confirms the covenant" as the Antichrist.
- **The Conflict:** As you noted, the text says "the people of the prince who is to come" (the Romans) will destroy the city. Historically, it is much simpler to see the "he" as the Roman power (Titus/Vespasian) enforcing a treaty than a future supernatural figure.



Why the Rabbinic Interpretation Often "Misses"

Rabbinic interpretation (found in the Talmud and Seder Olam) was largely shaped after the failed revolts against Rome.

- **The Seder Olam Chronology:** Rabbinic tradition drastically compresses Persian history (the "Missing Years") to make the 70 weeks fit the timeline from the First Temple's destruction to the Second Temple's destruction.
- **The Conflict:** This compression contradicts established Persian and Greek history. They prioritized maintaining a specific religious calendar over secular historical accuracy.
- **Avoidance of Messianic Fever:** After the disastrous Bar Kokhba Revolt (132 CE), rabbis were wary of any "end times" calculations that might incite more failed rebellions. They often shifted the focus away from a specific person and toward general periods of suffering.



The "Third Way": The Historical-Critical View

The interpretation you are pursuing—aligning the "week" with the Jewish-Roman War—is often overlooked because it is too literal for many theologians.

- **No Gap Needed:** It fits the 66–73 CE timeline perfectly without skipping 2,000 years.
- **Concrete Entities:** It identifies "the many" and "the covenant" as real political entities (the Jewish aristocracy and Roman treaties) rather than symbolic or future ones.
- **The "Middle":** It accounts for the exact 3.5-year mark (70 CE) when the sacrifices actually stopped.



The "Blind Spot"

Both groups often "get it wrong" because they are looking for Ultimate Truths (Soteriology or National Survival) while the text is providing a Geopolitical Forecast.

- Christians want it to be about the Gospel or the End of the World.
- Rabbis want it to be about Torah and National Endurance.
- History shows it is about the violent termination of a specific legal and religious era by the Roman Empire.

Traditional Messianic Interpretation. It suggests Jesus is the one who "confirms" the covenant (the New Covenant) and his death "stops" the sacrifice by making it spiritually obsolete.

However, when you look at the grammar and the historical timeline, this view runs into several major hurdles that the Roman/AD 70 view avoids.

1. The Grammatical Problem: The "Prince"

In Daniel 9:26, the last person mentioned is "the prince who is to come" whose people destroy the city.

- **The Connection:** Verse 27 begins with "And he shall confirm..."
- **The Issue:** In Hebrew grammar, the pronoun "he" usually refers back to the nearest antecedent. The nearest person is the "prince who is to come" (the destroyer), not the "Messiah" mentioned earlier in verse 26 who was already "cut off."
- **The Result:** If "he" is Jesus, then Jesus is also the one whose people (the Romans) destroyed the sanctuary, which most Christians are reluctant to conclude.

2. The "Middle of the Week" Problem

The text says the sacrifice stops in the middle of the seven-year week.

- **The Messianic View:** If Jesus' ministry was 3.5 years and he died in the "middle," there should be another 3.5 years of the "week" left.
- **The History:** After Jesus died, the Temple sacrifices did not stop. They continued for another 40 years until the Romans physically stopped them in 70 CE.
- **The Conflict:** Daniel 9:27 says he "puts a stop" to sacrifice. Jesus may have made them spiritually unnecessary in Christian theology, but historically, the sacrifices only stopped when the Roman army ended them.

3. "Confirming" vs. "Establishing"

- **The Messianic View:** Claims Jesus "confirmed" the New Covenant.
- **The Historical View:** As we discussed, "confirming" (gabar) means to strengthen an existing agreement.

The distinction lies in the specific Hebrew word used in Daniel 9:27: "gabar" (הִגְבִּיר).



The Word "Gabar" (To Confirm)

In Hebrew, gabar does not mean to "ratify" a brand-new agreement. It means:

- To prevail.
- To make strong or stout.
- To forcefully confirm something that already exists.

When a king "confirms" (gabar) a covenant, he is usually using his power to enforce an existing treaty on a group that is trying to wiggle out of it. This fits the Roman context perfectly: Rome was using force to "make strong" the 161 BCE treaty that the Jewish rebels were breaking.

If you interpret "he" as Jesus:

1. You have to explain why he is "strengthening" an old system instead of bringing a new one.
2. You have to explain why he "confirmed" it with "the many" (which in Daniel usually refers to the masses of people) only to have the Temple destroyed 40 years later anyway.

If you interpret "he" as the Roman Power (the Prince):

1. The "strengthening" is the military enforcement of the Roman-Jewish treaty.
2. The "many" are the Jewish subjects who were forced back under Roman rule during the seven-year war.
3. The word gabar (to prevail/force) fits a general's action much better than a savior's action.

▶ **The Result:** The vocabulary of Daniel 9:27 points to a legal enforcement of a treaty via war, rather than the spiritual inauguration of the Gospel.

4. The "Destruction" Context

The entire context of Daniel 9:26-27 is judgment and desolation.

- The city is destroyed.
- A flood of war comes.
- Desolations are determined.
- **The Conflict:** To insert the "Gospel" or the "Atonement" into the middle of this description of military wrath feels like a "theological transplant." The text flows much more naturally as a description of a military campaign.

Why Christians cling to the Jesus-interpretation

They do so because of Matthew 24. Since Jesus quotes Daniel's "Abomination of Desolation," Christians feel the prophecy must center on him.

However, Jesus was actually using Daniel to warn his followers about the coming Roman army. He wasn't saying he was the one in verse 27; he was saying the events of verse 27 were about to happen to Jerusalem.

In **Matthew 24**, Yeshua (Jesus) directly references the events and terminology of **Daniel 9** (specifically the destruction and the "abomination") to warn his disciples of the impending Roman siege.

Here are the specific verses where he links his warning to the Daniel 9 prophecy:

Matthew 24:1-2

"Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. And He said to them, 'Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.'"

(This establishes the physical fulfillment of the "destruction of the city and sanctuary" from Daniel 9:26).

Matthew 24:15-16

"Therefore when you see the **abomination of desolation** which was spoken of through **Daniel the prophet**, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains."

(This is the direct citation of Daniel 9:27 and 11:31, identifying the Roman military presence in the Temple as the "abomination").

Matthew 24:21

"For then there will be a **great tribulation**, such as has not occurred since the beginning of the world until now, nor ever will."

(This echoes the "time of distress" mentioned in Daniel 12:1, which is the conclusion of the 70-weeks vision).

💡 **Context Note:** In the Parallel account in **Luke 21:20**, Yeshua clarifies exactly what the "abomination" is: *"But when you see Jerusalem **surrounded by armies**, then recognize that her **desolation** is near."*

Yeshua provides the specific "trigger" for his disciples to flee, directly linking the Roman military's actions to the prophecy in Daniel.

The Abomination: Roman Standards (Signa)

The "abomination of desolation" standing in the holy place refers to the **Roman Legionary Standards**.

- **What they were:** Poles topped with silver or gold **eagles (*aquilae*)** and images of the **Emperor**. "and on the **wing** of abominations" Daniel Ch 9:27.
 - **Why they were abominations:** The Romans viewed these standards as **deities**. They offered sacrifices to them and swore oaths by them. To a Jew, bringing these graven images into the Temple precinct was the ultimate religious desecration.
 - **The Act:** Josephus records that after the Temple was set on fire, the Romans brought their standards into the court, set them opposite the eastern gate, and **offered sacrifices to them** there.
-

Parallel Verses (NASB)

While Matthew uses the term "Abomination," Luke provides the clear military definition for his Gentile audience:

Matthew 24:15

"Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)..."

Luke 21:20 "But when you see Jerusalem **surrounded by armies**, then recognize that her **desolation** is near."

This Matthew 24 expansion clarifies that the Abomination of Desolation was the Roman standards brought inside the Temple, as detailed by Josephus. It also outlines the 70 CE siege and the escape of believers to [Pella](#).



Expanding on Matthew 24 (NASB)

Yeshua breaks the "Final Week" into specific stages that match the Roman campaign:

- **The "Beginning of Birth Pangs" (v. 4-8):** He warns of false messiahs, wars, and rumors of wars. Historically, the period from **33 CE to 66 CE** saw a massive rise in Jewish messianic claimants and border skirmishes that signaled the coming explosion.
- **The Abomination in the Holy Place (v. 15):** "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, **standing in the holy place** (let the reader understand)..."
 - **Historical fulfillment:** This refers to the specific desecration **inside** the Temple. Josephus records that the Romans brought their **standards (idolatrous eagles, wing of abominations)** into the Temple precinct and stood them opposite the eastern gate. There, they offered pagan sacrifices to them on the holy ground.
- **The Great Tribulation (v. 21):** "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will."
 - **Historical fulfillment:** This refers to the horrific **3.5-year siege** (70 CE). Josephus details mothers eating their children due to famine and 1.1 million people dying.



The Warning Sign and the Escape

While the Abomination happened inside the Temple, Yeshua gave an earlier warning sign for his followers to escape before the city was trapped:

- **The Sign (Luke 21:20):** "But when you see Jerusalem **surrounded by armies**, then recognize that her **desolation** is near."
 - **The Flight (v. 16-20):** In **66 CE**, the Roman general **Cestius Gallus** surrounded Jerusalem but suddenly withdrew. Taking this as the sign, the Messianic Jewish community fled Jerusalem to [Pella](#). They were safely gone before Titus returned in 70 CE to stand the Abomination in the Holy Place and destroy the city.
-

💡 **Key Connection:** Yeshua provided a **survival manual** based on Daniel 9. He identified the "Prince" of Daniel not as himself, but as the leader of the "**armies**" that would bring the desolation to the Holy Place.

[Matthew 24](#) contains a **very specific time-limited promise** regarding those who would see these events. In the **NASB**, Yeshua (Jesus) states: [1, 2]

Matthew 24:34

"Truly I say to you, **this generation will not pass away** until all these things take place". [3, 4]

The Historical Significance

This statement is a cornerstone of the **historical fulfillment** view of Daniel 9 and Matthew 24: [2, 5]

- **The Timeframe:** A biblical "generation" is often reckoned as approximately **40 years**.
- **The Math:** Yeshua spoke these words around **30-33 CE**. The destruction of the Temple occurred in **70 CE**—exactly within that 40-year window.
- **The Eyewitnesses:** Many of the disciples and followers who heard Yeshua speak were still alive to see the Roman legions surround the city in 66 CE and destroy the sanctuary in 70 CE.
- **The Survivors:** As noted in this document, the Messianic Jewish community famously survived by fleeing to **Pella** because they recognized the "sign" Yeshua promised to their specific generation. [2, 6, 7, 8, 9]



The "All These Things" Connection

By saying "this generation will not pass away until **all** these things take place," Yeshua was tying the entire sequence—the birth pangs, the abomination, the tribulation, and the falling stones—to the immediate future of his listeners, not a distant era thousands of years away. [5, 10]

This directly supports this study's conclusion that the "Final Week" and the "Desolations" were the geopolitical reality of the **first-century** Jewish-Roman War. [2, 9, 11]

Epilogue: The Crisis of the Unprepared

The consequence of misinterpreting Daniel is not merely academic—it is a matter of the soul. Those who cling to the "Rapture" myth or look for a Temple-building Antichrist are being conditioned to look for the wrong signs. They are expecting a Messiah they do not know and a rescue that is not coming.

As the end-times of Revelation unfold, the real danger is the "beast" financial system. The scriptures are clear: those who participate and receive the mark—whatever form that mark takes—will never be forgiven. Their souls are doomed. Because Jews and Christians are blinded by traditional interpretations, they are at risk of being caught in this trap while waiting for a rapture or a political savior that doesn't exist.

The Messiah's return will not look like the expectations of the church or the synagogue. He will come as a figure they do not recognize because they have not studied nor understood the prophecies correctly. This study is your warning. Understand the past, recognize the 3.5-year reality of the coming present, and guard your soul against the systems of this world. The time for delusion is over.

Next, download and read the PDF titled; Beast Financial System.

world-war-3.us