

Understanding Daniel 9:24-27

*This prophecy is what many people refer to as “The Seventy Weeks of Daniel.”
The fulfilling of this prophecy of the seventieth week was the most awesome
and amazingly important seven consecutive years in the history of mankind.
[Everything in pink fonts are only my understandings and should be taken as such.]*

We find the following in Daniel 9:24 & 25.

Daniel 9 (24) Seventy weeks are determined upon thy people and upon thy holy city, **[to restrict and]** to finish the transgression, and to **make an end of sin**-**[sin-offerings and sacrifices]**, and to **make reconciliation for iniquity**, and to **bring in everlasting righteousness**, and to ***seal up the vision and the prophecy**, and to **anoint the Most Holy**. (25) Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and threescore and two weeks **[69 weeks]**: the street shall be built again, and the wall, even in troublous times **[in the 69 weeks of years]**.

*OR [**“seal up the vision and the prophet” by completing and validating the prophet’s prophecy**] which is the same thing.

According to verses 24 & 25, there was to be sixty-nine weeks of years ($69 \times 7 = 483$ years) from the proclamation of Cyrus until **Messiah** was revealed to Israel.

The following six things were to be accomplished during that seventieth week of seven consecutive years.

- [# 1] H3607 **[to restrict and]** to **finish the transgression**,
- [# 2] and to **make an end of *sin-offering** **[H2403: offence and its penalty; sacrifice, or expiation]**,
- [# 3] and to **make reconciliation for iniquity**,
- [# 4] and to **bring in everlasting righteousness**,
- [# 5] and to **seal up the vision and prophecy**,
- [# 6] and to **anoint the Most Holy**.

Prophecy #1: H3607 **[to restrict and]** to finish **[the]** transgression

Surely, the **transgression** that was referred to **restrict** and to **finish** was Israel’s ultimate rejection of **Yahshua** and having **Him put to death**. However, it was done by the **determinate counsel and foreknowledge of Yahweh**.

Acts 2 (22) Ye men of Israel, hear these words; **Yahshua** of Nazareth, a man approved of **Yahweh** among you by miracles and wonders and signs, which **Yahweh** did by Him in the midst of you, as ye yourselves also know: (23) **Him, being delivered by the determinate counsel and foreknowledge of Yahweh**, ye have taken, and by wicked hands have crucified and slain: (24) Whom **Yahweh** hath raised up, having loosed the pains of death: because it was not possible that **He** should be holden of it.

Yahshua escapes being put to death for over three years. Let us examine the first two attempts that were made.

Attempt #1: Shortly after **Yahshua’s Baptism, the adversary tempted Him after He had fasted forty days in the wilderness. He even tried to kill Yahshua** by trying to trick Him into jumping off a pinnacle of the temple.

Luke 4 (1) And **Yahshua** being **full of the Holy Spirit** returned from Jordan, and **was led by the Spirit** into the wilderness, (2) Being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungered. ... (9) And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the **Son of Yahweh, cast Thyself down from hence**: (10) For it is written, He shall give His angels charge over thee, to keep thee: (11) And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (12) And **Yahshua** answering said unto him, **It is said, Thou shalt not tempt Yahweh thy Elohim.**

How did **Yahshua** manage to escape the adversary’s attempt on His life? **Answer: Yahshua was full of the Holy Spirit, led by the Spirit, and did everything in the Power of Yahweh’s Spirit.**

Attempt #2: After the devil left off tempting Him **Yahshua** went into Galilee and taught in their synagogues.

Luke 4 (13) And when the devil had ended all the temptation, he departed from Him for a season. (14) And **Yahshua** returned in the **Power of the Spirit** into Galilee: and there went out a fame of Him through all the region round about. (15) And He taught in their synagogues, being glorified of all. (16) And **He came to Nazareth**, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. (17) And there was delivered unto Him the book of the prophet Esaias [*Isaiah*]. And when He had opened the book, He found the place where it was written, (18) **The Spirit of My Sovereign Yahweh, is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,** (19) **To preach the acceptable year of Yahweh.** ... (28) And all they in the synagogue, when they heard these things, **were filled with wrath,** (29) And rose up, and thrust **Him out of the city, and led Him unto the brow of the hill** whereon their city was built, **that they might cast Him down headlong.** (30) But **He passing through the midst of them went His way.**

How was **Yahshua** able to pass through the angry crowd that had already led Him out to the brow of the hill? **Answer:** **Yahshua** was **full of the Holy Spirit**, led by the **Spirit**, and did everything in the **Power of Yahweh's Spirit**.

Yahshua restricted or held back Israel's ultimate rejection of Him and putting Him to death at that time. He held it back for over three years in order for Him to fulfill His awesome ministry that was mentioned above in Luke four verses 18 & 19. He was able to do both because He was full of the Holy **Spirit**, led by the **Spirit**, and did everything in the **Power of Yahweh's Spirit**. Without a doubt, **Yahshua** stayed in total collaboration with **Yahweh** at all times. The following verse implies that.

John 14:10 Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the **Father that dwelleth in Me, He doeth the works.**

Now let us focus on **Yahshua's** ministry that took place before Israel was allowed to put **Yahshua** to death.

Luke 4 (18) **The Spirit of My Sovereign Yahweh, is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,** (19) **To preach the acceptable year of Yahweh.**

Mark 1 (14) Now after that John was put in prison, **Yahshua** came into Galilee, preaching the gospel of the **Kingdom of Yahweh**, (15) And saying, **The time is fulfilled, and the Kingdom of Yahweh is at hand: repent ye, and believe the gospel.**

One must repent of one's disobedient, rebellious, and sinful ways and turn back with obedience to **Yahweh's** ways. True repenting turns one around and with the help of **Yahweh's** Holy Spirit one will learn to hold back transgression, rebellion and all kinds of sins. .

Did **Yahshua's** calling for repentance have a **positive effect on the religious leaders, Elders of the people, and many other wicked people** repenting from their rebellion, transgression, and all kinds of sins? **Absolutely not!** If the answer had been "yes" **Yahshua** would not have said the following to them in the latter part of His ministry.

Matthew 23 (13) But woe unto **You Scribes and Pharisees Hypocrites!** For **ye shut up the Kingdom of Heaven** against men: for **ye** neither go in **yourselves**, neither suffer **ye** them that are entering to go in. ... (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!** (38) **Behold, your house is left unto you desolate.** (39) For **I** say unto **you**, **Ye** shall not see **Me** henceforth, till **ye** shall say, **Blessed is He** that cometh in the name of **Yahweh.**

Yahshua also said the following:

Matthew 21 (42) **Yahshua** saith unto **them** Did ye never read in the scriptures, The **Stone** which the **Builders** rejected, the same is become the **Head** of the corner: this is **Yahweh's** doing, and it is marvellous in our eyes? (43) Therefore say **I** unto **you**, **The Kingdom of Yahweh shall be taken from you, and given to a Nation bringing forth the fruits thereof.** (44) And whosoever shall fall on this **Stone** shall be broken: but on whomsoever it shall fall, it will grind him to powder. (45) And when the **Chief Priests** and **Pharisees** had heard His parables, **they** perceived that He spake of **them**. (46) But when **they** sought to lay hands on Him, **they** feared the multitude, because they took Him for a prophet.

Many of those people continued to rebel and revolt against **Yahweh** and **His Son Yahshua** with their disgusting idolatries and other miserable abominations. **Their worst disgusting idolatry and abomination was their ultimate rejection of Yahweh and Yahshua and having Yahshua put to death.**

Caiaphas, the High Priest knew about and prophesied concerning **Yahshua's** death. He was the man that convinced the chief priests and the Pharisees to plot together to kill **Yahshua**. Obviously **Caiaphas** was aware of Daniel 9:24-27, but he ignorantly thought that Jerusalem and the Temple was to be destroyed by the Emperor of the Roman Empire while at war with King **Yahshua**. **Caiaphas** thought that they could stop it by getting rid of **Yahshua** before **Yahshua** became King **Yahshua** and could gather together in one the Children of **Yahweh** that were scattered abroad.

John 11 (45) Then many of the Jews which came to Mary, and had seen the things which He did, believed on **Him**. (46) But some of them went their ways to the Pharisees, and told them what things **Yahshua** had done. (47) Then gathered the **chief priests and the Pharisees a council**, and said, What do we? For this man doeth many miracles. (48) If we let **Him** thus alone, all **men** will believe on **Him**: and **the Romans shall come and take away both our place and nation**. (49) And one of them, *named Caiaphas*, being **the high priest** that same year, said unto them, Ye know nothing at all, (50) Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. (51) And this spake he not of himself: but being high priest that year, he **prophesied that Yahshua should die for that nation**; (52) And not for that nation only, but that also **He** should gather together in one the Children of **Yahweh** that were scattered abroad. (53) Then **from that day forth they took counsel together for to put Him to death**.

Caiaphas, the **Chief Priests and Pharisees** and the **Elders** of “**This generation**” that **Yahshua** called a **wicked, evil, adulterous, faithless, perverse Generation of Vipers** rejected **Yahweh** and **Yahshua** and had **Him** put to death! Therefore, the **Kingdom of Yahweh was indeed taken from them** and was given to a “**Nation bringing forth the fruits thereof**” as **Yahshua** had told them. Who or what was the “**Nation bringing forth the fruits thereof?**” **Yahshua** tells us this:

Matthew 16 (18) And **I** say also unto thee, That thou art Peter, and upon this rock **I will build My *Ekklesia [A Called Out Congregation]**; and the gates of hell shall not prevail against it. (19) And **I will give unto thee the keys of the Kingdom of Heaven**: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven.

*G1577 **ekklesia**, ek-klay-see'-ah; from a comp. of G1537 and a der. of G2564; **a calling out**, i.e. (concretely.) a popular meeting, especially a **religious congregation** (Jewish synagogue, or Christian community of members on earth or saints in heaven or both):--assembly, church. [**Strong's**]

Now, Did **Yahshua's** calling for repentance have a **positive effect on many people?** Absolutely yes! They are the **called out Assembly** or **Congregation** and they are that “**Nation bringing forth the fruits thereof.**” **Yahshua** is still **calling and adding to His called out Assembly daily.** The Apostle Peter describes them in the following way.

I Peter 2 (5) **Ye also, as Lively Stones, are built up a Spiritual House, a Holy Priesthood, to offer up spiritual sacrifices, acceptable to Yahweh by Yahshua Messiah.** (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a **Chief Corner Stone**, Elect, precious: and he that believeth on Him shall not be confounded (7) Unto you therefore which believe He is precious: but unto them which be disobedient, the **Stone** which the **builders** disallowed, the same is made the **Head of the Corner**, (8) And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. (9) But **ye are a Chosen Generation**, a

Royal Priesthood, a Holy Nation, a Peculiar [unique] People; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light:

Prophecy #2: to make an end of the *sin-[offerings and sacrifices]
*[H2403: offence and its penalty; occasion, sacrifice, or expiation]

Did **Yahshua** make an end of sin with His death? Or did He make an end of **sin-offerings and sacrifices**? “**Sin offering**” is used in the Old Testament 118 times; It was used 112 of those times for the Hebrew word number ***H2403**. That is the word used here in Daniel 9:24 which is mistranslated as “sin.”

***H2403** chattâ'âh chattâ'th khat-taw-aw', khat-tawth' From H2398; **an offence** (sometimes habitual sin-fulness), **and its penalty**, occasion, **sacrifice**, or expiation; also (conc.) an offender: - punishment (of sin), purifying (-fication for sin), sin (-ner, **offering**). [*From Strong's*]

Sin is the transgression of the law (I John 3:4); and the penalty or **wages of sin is death** (Romans 6:23). Therefore, **Messiah** made an end of **sin-offerings and sacrifices** by the **sacrifice of Himself to free Believers from the law of sin and death**.

Romans 8 (2) For the law of the **Spirit of life** in **Messiah Yahshua** hath made me **free from the law of sin and death**.

Once again for clarity: **SIN**, as used in Daniel 9:24 is Strong's Word #**H2403**: “**(offence and its penalty; sacrifice, or expiation)**”. In other words, **Yahshua made an end of the sin-offerings and sacrificings** of the Old Covenant with **His one time sacrifice which cancels the Death Penalty for sins of Believers in Him**.

Paul wrote that **Yahshua** appeared to **put away** [*G115: to cancel*] **sin by the sacrifice of Himself**.

Hebrews 9 (24) For **Messiah** is not entered into the holy places made with hands, *which are* the figures of the true; but into Heaven itself, now to appear in the presence of **Yahweh** for us: (25) Nor yet that **He** should offer **Himself** often, as the high priest entereth into the holy place every year with blood of others; (26) For then must **He** often have suffered since the foundation of the world: but now once in the end of the world hath **He appeared to put away** [*to cancel*] **sin by the sacrifice of Himself**.

This is the same fulfilment that Daniel prophesied in Daniel 9:24. Therefore, I must ask the same questions that I ask about in Daniel 9:24.

Did **Yahshua put away** [*to cancel*] **sin by the sacrifice of Himself**? Or did **Yahshua put away** [*to cancel*] **the sin-offerings and sacrifices by the sacrifice of Himself**?

Yahshua put away [*to cancel*] **the sin-offerings and sacrificings** of the Old Covenant **by His one time sacrifice of Himself which cancels the Death Penalty for the sins of Believers in Him**.

Prophecy #3: To make reconciliation for iniquity
(*The following scriptures should be sufficient proof of fulfillment.*)

Titus 2 (13) Looking for that blessed hope, and the glorious appearing of the great **Elohim** and our **Saviour Yahshua Messiah**; (14) Who gave Himself for us, **that He might redeem us from all iniquity**, and purify unto Himself a peculiar people, zealous of good works.

Ephesians 2 (13) But now in **Messiah Yahshua** ye who sometimes were far off are made nigh by the blood of **Messiah**. (14) For He is our peace, Who hath made both one, and hath broken down the middle wall of partition *between us*; (15) Having abolished in His flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in Himself of twain one new man, *so* making peace; (16) And that **He might reconcile both unto** **Yahweh** in one body by the cross, having slain the enmity thereby:

Colossians 1 (18) And He is the Head of the body, the Assembly: Who is the beginning, the firstborn from the dead; that in all *things* He might have the preeminence. (19) For it pleased the **FATHER** that in Him should all fulness dwell; (20)

And, having made peace through the blood of His cross, by Him **to reconcile all things unto Himself**; by Him, *I say*, whether *they be* things in earth, or things in Heaven.

Romans 5 (8) But **Yahweh** commendeth **His** love toward us, in that, while we were yet sinners, **Messiah** died for us. (9) Much more then, being now **justified** by **His** blood, we shall be saved from wrath through **Him**. (10) For if, when we were enemies, **we were reconciled to Yahweh** by the death of His Son, much more, **being reconciled, we shall be saved by His life**. (11) And not only *so*, but we also joy in **Yahweh** through our **Sovereign Yahshua Messiah**, by Whom we have now received the atonement.

I Corinthians 5 (18) And all things *are* of **Yahweh**, **Who hath reconciled us to Himself by Yahshua Messiah**, and **hath given to us the ministry of reconciliation**; (19) To wit, that **Yahweh** was in **Messiah**, reconciling the world unto **Himself**, not imputing their trespasses unto them; and **hath committed unto us the word of reconciliation**.

Prophecy #4: To bring in everlasting righteousness
(*The following scriptures should be sufficient proof of fulfillment.*)

The righteousness that Yahshua brought in to those who believe is everlasting.

Romans 3 (21) But now **the righteousness of Yahweh** without the law is manifested, being witnessed by the law and the prophets; (22) **Even the righteousness of Yahweh which is by faith of Yahshua Messiah** unto all and **upon all them that believe**: for there is no difference:

Psalm 119 (142) **Thy righteousness is an everlasting righteousness**, and **Thy law is the truth**.

Romans 5 (17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of **the gift of righteousness shall reign in life by one, Yahshua Messiah**. (18) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the **righteousness** of one *the free gift came upon all men unto justification of life*.

I Peter 2 (23) **Who**, when **He** was reviled, reviled not again; when **He** suffered, **He** threatened not; but committed **Himself to Him** that judgeth righteously: (24) **Who His Own Self bare our sins in His Own body** on the tree, that we, being dead to sins, should live unto **righteousness**: by Whose stripes ye were healed.

Prophecy #5: To seal up the vision and the prophecy
OR ["seal up the vision and the prophet"*] which is actually saying the same thing.

Yahshua sealed up and confirmed the vision of the prophet Daniel by holding back Israel's finishing their ultimate transgression of having Him put to death. He held it back long enough to perform His awesome ministry. He started His preaching ministry by preaching **the gospel of the Kingdom of Yahweh**, and saying, "**The time is fulfilled, and the Kingdom of Yahweh is at hand: repent ye, and believe the gospel.**"

Yahshua also sealed up and confirmed the vision of the prophet Daniel by fulfilling all six of the items listed in Daniel 9:24 within that seventieth week of seven consecutive years. In my opinion, those seven consecutive years started in 27.5 C.E. and ended in 34.5 C.E. when Stephen was stoned. The following chronology link agrees with me.
(Seethe article at: <https://www.shalomofyahweh.net>)

Some might say, "Wait a minute! Jerusalem was not destroyed until 70 C.E. by the Roman army." Well, that is true. However, let us take a look at Daniel 9:26-27.

Daniel 9 (26) After threescore and two weeks **Messiah** shall be cut off, **but not for Himself. The people of the Prince that shall come shall destroy the City and the Sanctuary**. The end thereof shall be with an **overflowing** [*by the Roman army*], even unto the end of the war [*Destroyed in 70-C.E., the war itself ended at Masada in 73 C.E.*], Devastations are determined. (27) And He [**Yahshua**] shall confirm the covenant with many [*"in" not "for"*] **one week** [*the 70th week*] and in the midst of the week He [**Yahshua**] shall **cause the sacrifice and the oblation to cease**. [*That was the fulfilling of prophecy #1& 2*] And by reason of the over-spreading of abominable filth He [**Yahshua via the Roman army**] shall make

desolate [*the City with its Sanctuary in 70 C.E.*] even until the completion [*of the war that officially ended in 73 C.E.*], the determined shall be poured upon the desolate.

The prophecy did not specify when the Prince to come would destroy the City and the Temple, but history does. **Yahshua** mentioned a part of that same prophecy made by Daniel concerning the destruction of the Temple.

Luke 21 (5) And as some spake of the temple, how it was **adorned with goodly stones and gifts**, He said, (6) *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.* (7) And they asked **Him**, saying, **Master**, but when shall these things be? And what sign *will there be* when these things shall come to pass? [*History proves that it did come to pass in 70 C.E.*]

This next scripture is instruction to **Yahshua's** disciples on how to handle things that was going to happen to them and what to expect. (For best understanding read all of Luke twenty-one.)

Luke 21 (12) *But before all these, they shall lay their hands on you, & persecute you, delivering you up to the synagogues, & into prisons, being brought before kings & rulers for My name's sake....* (17) *And ye shall be hated of all men for My name's sake.* (18) *But there shall not a hair of your head perish.* (19) *In your patience possess ye your souls.*

Yahshua did seal up and confirm the prophecy concerning **the destruction of Jerusalem**. He even said what to look for to know when the desolation of Jerusalem was nigh.

Luke 21 (20) *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.* (21) *Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.* (22) *For these be the days of vengeance, that all things which are written may be fulfilled.* (23) *But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon "this people".* (24) *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,* until the times of the Gentiles be fulfilled. [*History proves that all this happened in 70 C.E.*]

For those that have eyes to see and ears to hear, the above was written concerning the judgement that came upon Israel in **70 C.E.** and **history proves it**.

Prophecy #6: To anoint the Most Holy *From the King James Version of the Bible*

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, [*to restrict and*] to finish the transgression, and to make an end of sins *[-sin-offerings and sacrifices]*, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, **and to anoint**^{H4886} **the Most Holy.**^{H6944 H6944}

In the KJV+, “most holy” is written in the Old Testament as you see it in the above scripture 43 times in 41 verses. Many of those are being called “most holy” are things being eaten from different kinds of offerings, including things offered by fire. All items in different parts of the temple are all called “most holy.” There are different type of services that are called “most holy.” Sometimes you find most holy preceded or followed by a *thing* or *place* in italic. Example:

Ezekiel 41:4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, **This**^{H2088} **is the most holy**^{H6944 H6944} **place.**

If you find most holy preceded or followed by a thing or place that is not in italic you see this example:

Nehemiah 7:65 And the Tirshatha said unto them, that they should not eat **of the most holy things,**^{H4480 H6944 H6944} till there stood up a priest with Urim and Thummim.

Why making a big deal concerning the two words (**Most Holy.**^{H6944 H6944}) before mentioning the **anointing**? If one reads and understands **Prophecy #1** and **Prophecy #5** you should understand why **Yahshua** wouldn't, as many claim, anoint the Temple or the Most Holy room in it. **Yahshua**, like the prophet Daniel, was **prophesying its destruction**.

Yahshua, the Most Holy person, place or thing on the Earth received the anointing Holy Spirit at His Baptism.

Mark 1 (7) And **[John]** preached, saying, There cometh **One** mightier than I after me, the latchet of **Whose** shoes I am not worthy to stoop down and unloose. (8) I indeed have baptized you with water: but **He shall baptize you with the Holy Spirit.** (9) And it came to pass in those days, that **Yahshua** came from Nazareth of Galilee, and was baptized of John in Jordan. (10) And straightway coming up out of the water, **He** saw the heavens opened, and the Spirit like a dove descending upon **Him**:

After **Yahshua's** baptism, being tempted by the devil, and preaching for some time in and round about Galilee finally went back to Nazareth where He told the people of His home town that He was **anointed**.

Luke 4 (18) **The Spirit of My Sovereign Yahweh, is upon Me, because He hath anointed Me** to preach the gospel to the poor; he hath sent **Me** to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (19) To preach the acceptable year of **Yahweh**. **[from Isaiah 61:1]**

The Apostles, a part of the foundation of the Assembly, were **anointed** on the Day of Pentecost.

Acts 2 (1) And when the Day of Pentecost was fully come, they were all with one accord in one place. (2) And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. (4) And they were all filled with the Holy Spirit, and began to speak with other **[different]** tongues **[languages]**, as the Spirit gave them utterance.

Yahshua could not **anoint** the great Assembly with the **Holy Spirit** until He ascended to Heaven.

John 16 (6) But because **I** **[Yahshua]** have said these things unto you, sorrow hath filled your heart. (7) Nevertheless **I** tell you the truth; It is expedient for you that I go away: for if **I** go not away, the **Comforter** **[Holy Spirit]** will not come unto you; but **if I depart** **[speaking of His death, burial, resurrection, and ascension]**, **I** will send it **[Holy Spirit]** unto you.

The reason that **Yahshua** could not **anoint** the **great Assembly** until He ascended was because **the Assembly is the temple of Yahweh** as stated in II Corinthians 6:16 (quoted below). **Yahshua** had to die for our sins, be resurrected and present Himself to **Yahweh** as the atonement for us to be cleansed before **Yahweh** could put His **Holy Spirit** in us. Until **Yahshua** did those things our bodies were too unclean for **Yahweh** to put His **Holy Spirit** in.

The promise of the **Holy Spirit** was made to them on the Day of Pentecost and to all subsequent Converts.

Acts 2 (38) Then Peter said unto them, Repent, and be baptized every one of you in the name of **Yahshua Messiah** for the remission of sins, and **ye shall receive the gift of the Holy Spirit**. (39) For the promise is unto you, and to your children, and to all that are afar off, **even as many as Yahweh our Elohim shall call**. (40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (41) Then they that gladly received his word were baptized: and the **same day** there were added **unto them** about **three thousand** souls.

Second Corinthians 1 (21) Now **He** which stablisheth us with you in **Messiah**, and **hath anointed us, is Yahweh**; (22) **Who hath also sealed us, and given the earnest of the Spirit in our hearts.**

Second Corinthians 6 (16) And what agreement hath the temple of **Yahweh** with idols? For **ye are the temple of the living Elohim**; as **Yahweh** hath said, I will dwell in them, and walk in **them**; and **I** will be their **Elohim**, and they shall be **My** people.

What a blessing it is to us for **Yahweh our Elohim to anoint us with His Holy Spirit!** What a blessing it is to us for our bodies to be the temple of the living **Elohim** to dwell in through the **Holy Spirit**. What a blessing it is to be part of that **"Nation bringing forth the fruits thereof"** which the Apostle Peter describes again in the following way.

I Peter 2 (5) **Ye also, as Lively Stones, are built up a Spiritual House, a Holy Priesthood, to offer up spiritual sacrifices, acceptable to Yahweh by Yahshua Messiah.** (6) Wherefore also it is contained in the scripture, Behold, **I** lay in Sion a **Chief Corner Stone, Elect**, precious: and he that believeth on **Him** shall not be confounded (7) Unto you therefore which believe **He** is precious: but unto them which be disobedient, the **Stone** which the **builders** disallowed,

the same is made the **Head of the Corner**, (8) And a stone of stumbling, and a rock of offence , even to them which stumble at the word, being disobedient: whereunto also they were appointed. (9) But **ye are a Chosen Generation**, a **Royal Priesthood**, a **Holy Nation**, a **Peculiar [unique] People**; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light:

Below show how I think Daniel 9:26 & 27 in the King James Version of the Bible could have been translated.

Daniel 9:26

Strong's Definitions *[are used with T.A.H.'s comments and interpretations in pink italic fonts]*

After H310 'achar akh-ar' From H309; properly the hind part; generally used as an adverb or conjugation, **after** (in various senses): - after (that, -ward), again, at, away from, back (from, -side), behind, beside, by, follow (after, -ing), forasmuch, from, hereafter, hinder end, + out (over) live, + persecute, posterity, pursuing, remnant, seeing, since, thence [-forth], when, with.

three score H8346 shishshîym shish-sheem' Multiple of H8337; sixty: - sixty, **three score**.

and two H7620 shâbû'a' shâbû'a' shebû'âh shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw' (The first form being dual of H8145; the second form being feminine); two; also (as ordinal) twofold: - both, couple, double, second, twain, + twelfth, + twelve, + twenty (sixscore) thousand, twice, two.

Weeks *[of 7 years]* H7620 shâbû'a' Shabia' shebû'âh shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw' Properly passive participle of H7650 as a denominative of H7651; literally sevened, that is, a **week (specifically of years)**: - seven, week.

Messiah *[Yahshua]* H4899 mâshîyach maw-shee'-akh From H4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically the **Messiah**: - anointed, **Messiah**.

shall be cut off H3772 *Q* kârath kaw-rath' A primitive root; to **cut (off)**, down or a sunder); by implication to destroy or consume; specifically to covenant (that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces): - be chewed, be con- [feder] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want

(but not be gone.) H369 'ayin ay'-yi As if from a primitive root meaning to be nothing or not exist; a non-entity; generally used as a negative particle: - else, except, fail [father-] less, **be gone** , in [-curable], neither, never, no (where), none, nor (any, thing), not, nothing, to nought, past, un [-searchable], well-nigh, without, Compare H370.

The people *[Roman army]* H5971 'am am From H6004; a **people** (as a congregated unit); specifically a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively a flock: - folk, men, nation, people.

of the *Prince **[Titus with his Roman army]* or religious; generally (abstract plural), honorable themes: - captain, chief, excellent thing, (chief) governor, leader, noble, **prince**, (chief) ruler.

**[Titus's Roman army was Yahshua's army in the judgment that came upon Israel in the 70 C.E period!]*

that shall come H935 bô' bo A primitive root; to **go or come** (in a wide variety of applications): - abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), send, set, X (well) stricken [in age], X surely, take (in), way.

shall destroy *[or lay waste]* H7843 shâchath shaw-khath' A primitive root; to decay, that is, (causatively) ruin (literally or figuratively): - batter, cast off, corrupt (-er, thing), **destroy** (-er, -uction), lose, mar, perish, spill, spoiler, X utterly, **waste**.

the city H5892 'îyr 'âr 'âyar eer, awr, aw-yar' From H5782 a **city** (a place guarded by waking or a watch) in the widest sense (even of a mere encampment or post): - Ai [from margin], **city**, court [from margin], town.

and the sanctuary. H6944 qôdesh ko'-desh From H6942; a sacred place or thing; rarely abstractly sanctity: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, **sanctuary**.

The end H7093 qêts kates Contracted from H7112; an extremity; adverbially (with prepositional prefix) after: - + after, (utmost) border, **end**, [in-] finite, X process.

shall be with an overflowing. [by the Roman army in the 70 C.E. period.] H7858 sheteph shêteph sheh'-tef, shay'-tef From H7857; a deluge (literally or figuratively): - flood, outrageous, **overflowing**.

even unto H5704 'ad ad Properly the same as H5703 (used as a preposition, adverb or conjugation; especially with a preposition); as far (or long, or much) as, whether of space (**even unto**) or time (during, while, until) or degree (equally with): - against, and, as, at, before, by (that), even (to), for (-asmuch as), [hither-] to, + how long, into, as long (much) as, (so) that, till, toward, until, when, while, (+ as) yet.

the end H7093 Same as H7093 above the **end**.

of the war. [in 73-C.E. at Masada.] H4421 milchâmâh mil-khaw-maw' From H3898 (in the sense of fighting); a battle (that is, the engagement); generally war (that is, warfare): - battle, fight, (-ing), **war** ([-rior]).

Devastating wastes H8074 shâmêm shaw-mame' A primitive root; to stun (or intransitively grow numb), that is, **devastate** or (figuratively) stupefy (both usually in a passive sense): - make amazed, be astonished, (be an) astonish (-ment), (be, bring into, unto, lay, lie, make) desolate (-ion, places), be destitute, destroy (self), (lay, lie, make) **waste**, wonder.

are determined. [or decreed.] H2782 chârâts khw-rats' A prim root; properly to point sharply, that is, (literally) to wound; figuratively to be alert, to decide: - bestir self, decide, decree, determine, maim, move.

Daniel 9:26 After threescore and two Weeks [of 7 years] **Messiah** [Yahshua] shall be cut off, but not for Himself. The people of the Prince that shall come shall destroy the City and the Sanctuary. The end thereof shall be with an overflowing [by the **Roman army in the 70 C.E. period**], even unto the end of the war [officially at Masada in 73 C.E.], devastating wastes are determined or decreed.

Daniel 9:27

Strong's Definitions [are used with T.A.H.'s comments and interpretations in pink fonts]

And He shall confirm [He Yahshua] H1396 gâbar gaw-bar' A primitive root; to be strong; by implication to prevail, act insolently: - exceed, confirm, be great, be mighty, prevail, put to more [strength], strengthen, be stronger, be valiant.

the covenant H1285 berîyth ber-eeth' From H1262 (in the sense of cutting (like H1254)); a compact (because made by passing between pieces of flesh): - confederacy, [con-]feder[-ate], **covenant**, league

with many H7227 rab By contraction from H7231; abundant (in quantity, size, age, number, rank, quality): - (in) abound (-undance, -ant, -antly), captain, elder, enough, exceedingly, full, great (-ly, man, one), increase, long (enough, [time]), (do, have) **many** (-ifold, things, a time), ([ship-]) master, mighty, more, (too, very) much, multiply (-tude), officer, often [-times], plenteous, populous, prince, process [of time], suffice (-i

in one [“in” not “for”] H259 'echâd ekh-awd' A numeral from H258; properly united, that is, **one**; or (as an ordinal) first: - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

week [of years i.e. the 70th Week of years] H7620 shâbû'a' shâbû'a' shubû'âh shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw' Properly passive participle of H7650 as a denominative of H7651; literally sevened, that is, a **week** (specifically of years): - seven, **week**.

and in the midst [of that 70th week of years] H2677 chêtsîy khay-tsee' From H2673; the half or middle: - half, middle, mid [-night], **midst**, part, two parts.

of the week [*the 70th Week of years*] H7620 shâbû'a' shâbû'a' shebû'âh shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw' Properly passive participle of H7650 as a denominative of H7651; literally sevened, that is, a **week** (specifically of years): - seven, **week**

He shall cause the sacrifice H2077 zebach zeh'-bakh From H2076; properly a slaughter, that is, the flesh of an animal; by implication a sacrifice (the victim or the act): - offer (-ing), **sacrifice**.

and the oblation H4503 minchâh min-khaw' From an unused root meaning to apportion, that is, bestow; a donation; euphemistically tribute; specifically a sacrificial offering (usually bloodless and voluntary): - gift, **oblation**, (meat) offering, present, sacrifice.

to cease. [*He shall cause to cease. That was the fulfilling of prophecy #1 & 2 above*] H7673 shâbath shaw-bath' A primitive root; to repose, that is, desist from exertion; used in many implied relations (causatively, figuratively or specifically): - (**cause to**, let, make to) **cease**, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

And by reason of H5921 'al al Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); above, over, upon, or against (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, **by (reason of)**, X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

the overspreading H3671 kânâph kaw-nawf' From H3670; an edge or extremity; specifically (of a bird or army) a wing, (of a garment or bed clothing) a flap, (of the earth) a quarter, (of a building) a pinnacle: - + bird, border, corner, end, feather [-ed], X flying, + (one an-) other, **overspreading**, X quarters, skirt, X sort, uttermost part, wing ([-ed]).

of abominable filth [*or idolatry*] H8251 shiqqûts shiqqûtshik-koots', shik-koots' From H8262; disgusting, that is, filthy; especially idolatrous or (concretely) an idol: - **abominable filth** (idol, -ation), detestable (thing).

He shall make desolate [*the City with its Sanctuary*] H8074 shâmêm shaw-mame' A primitive root; to stun (or intransitively grow numb), that is, devastate or (figuratively) stupefy (both usually in a passive sense): - make amazed, be astonished, (be an) astonish (-ment), (be, bring into, unto, lay, lie, **make**) **desolate** (-ion, places), be destitute, destroy (self), (lay, lie, **make**) **waste**, wonder.

even unto H5704 'ad ad Properly the same as H5703 (used as a preposition, adverb or conjugation; especially with a preposition); as far (or long, or much) as, whether of space (**even unto**) or time (during, while, until) or degree (equally with): - against, and, as, at, before, by (that), even (to), for (-asmuch as), [hither-] to, + how long, into, as long (much) as, (so) that, till, toward, until, when, while, (+ as) yet.

the completion; [or end of the war which ended in 73 A.D. at Masada.] H3617 kâlâh kaw-law' From H3615; a **completion**; adverbially completely; also destruction: - altogether, (be, utterly) consume (-d), consummation (-ption), was determined, (full, utter) **end**, riddance

The determined H2782 chârats khw-rats' A prim root; properly to point sharply, that is, (literally) to wound; figuratively to be alert, to decide: - bestir self, decide, decree, **determine**, maim, move.

shall be poured forth H5413 nâthak naw-thak' A primitive root; to flow forth (literally or figuratively); by implication to liquefy: - drop, gather (together), melt, **pour (forth)**, out.

Upon H5921 See H5921 above for the different definitions.

the desolate [*or ruins*]. H8076 shâmêm shaw-mame' From H8074; **ruined**: - **desolate**.

Daniel 9 (27) And He [*Yahshua*] shall confirm the covenant with many [*"in" not "for"*] **one week** [*the 70th week*] and in the midst of the week He [*Yahshua*] shall cause the sacrifice and the oblation to cease. [*That was the fulfilling of prophecy #1 & 2*] And by reason of the over-spreading of abominable filth [*or idolatry*] He [*Yahshua via the Roman*

army] shall make desolate [*the City with its Sanctuary in 70 C.E.*] even until the completion [*of the war that officially ended in 73 C.E.*], the determined shall be poured upon the desolate [*or ruins*].

[Revised and/or edited in 2026 by T.A.H.]