		5	Friday		27		
		6	Saturday		28		
		7	Sunday		29		
		8	Monday	Tishri	1		
		9	Tuesday		2		
		10	Wednesday		3		
		11	Thursday		4		
		12	Friday		5		
		13	Saturday		6		
		14	Sunday		7		
		15	Monday		8		
		16	Tuesday		9		
		17	Wednesday		10		
		18	Thursday		11		
		19	Friday		12		
		20	Saturday		13		
		21	Sunday		14		
		22	Monday		15	1st day of the Feast of Tabernacles	
		23	Tuesday		16		
		24	Wednesday		17		
		25	Thursday		18		
		26	Friday		19		
		27	Saturday		20		
		28	Sunday		21		
		29	Monday		22	8th day of the Feast of Tabernacles	
		30	Tuesday		23		NERO
66	October	1	Wednesday		24		13
		2	Thursday		25		
		3	Friday		26		
		4	Saturday		27		
		5	Sunday		28		
		6	Monday		29		
		7	Tuesday		30		
		8	Wednesday	Heshvan	1		
		9	Thursday		2		
		10	Friday		3		
		11	Saturday		4		
		12	Sunday		5		
		13	Monday		6		
		14	Tuesday		7		
		15	Wednesday		8		
		16	Thursday		9		
		17	Friday		10		
		18	Saturday		11		
		19	Sunday		12		
		20	Monday		13		
		21	Tuesday		14		
		22	Wednesday		15		
		23	Thursday		16		
		24	Friday		17		
		25	Saturday		18		
		26	Sunday		19		

Daniel's prophecy of a "covenant with many for one week"

Daniel prophesied that after the peaceful time of "Messiah the Prince" there would be a substantial "war" with "the prince that shall come" to "destroy the city and the sanctuary" (Daniel 9:25,26). In addition, Daniel prophesied that such warring "prince", before his confronting the Jews, would "confirm (a) covenant with many for one week", that is, an earlier made covenant would be "confirmed" (verse 27). Historically, some 35 years after the time of Christ, a covenant was made soon after the Romans landed troops in Galilee, their military leader or "prince" at that time being Cestius (who once having reached Jerusalem, then departed the region). Some months later, in the next year (A.D. 67), another "prince" came to Galilee with a greater Roman force, Vespasian, who immediately ratified Cestius' earlier agreement.
[Concerning such 'one week covenant', since the same applied to non-'temple service' events long after the "70 weeks" cryptic prophecy had been fulfilled (at the time of "Messiah the Prince"), no connection to that unique prophecy is indicated and thus only the normal symbolism of a week applied, that is, such covenant being for 7 years, not 8.]

In September A.D. 66, (near the time of the Feast of Tabernacles), the Roman forces landed at the northern port of Ptolemais in Galilee and were met by representatives of the nearby city of Sepphoris, "the largest city in Galilee". At that time, the populace largely submitted to the Romans under Cestius. The wisdom of the city's submitting was also accounted by Josephus: "which wise conduct of that city occasioned the rest of the (Galilean) cities to be in quiet" (Wars II,xviii,11; III,ii,4). However elsewhere, south of Galilee, Judea was already "everywhere up in arms" (xviii,9). The Romans continued their march to Jerusalem about 70 miles south, arriving there not long after, that is, about the time of the annual Feast of Tabernacles. When many Judeans attending "saw the war approaching to their metropolis, they left the feast" to fight the invaders. However, the Romans entrenched their position some 6 miles from Jerusalem, "seiz(ing) upon the mountains round about" (xix,1-3). This event matched Christ's prophecy of Jerusalem being "compassed with armies (or encampment of soldiers)" threatening attack (Luke 21:20).

With a "multitude" of Roman soldiers having now "seized upon the mountains round about (Jerusalem)", they advanced to within a mile of the city, and on the 30th of Tishri (7th October, A.D.66), the Roman leader "put his army in array, and brought it into the city", holding high their upright banners (or deified "ensigns") which proclaimed the Roman emperor as having a greater superiority than all other nations' deities. Once in the city, the Romans "pitched (their) camp over against the royal palace", and prepared to "break into the temple" (Wars II,xix,3-5). With Roman soldiers encamped in central Jerusalem, such spectacle would have been readily identifiable as the long-prophesied "abomination of desolation, spoken of by Daniel the prophet" (Matthew 24:15), and specifically prophesied by Christ to be a conspicuous sign of Jerusalem's end. Thus in A.D. 66, the prophecy of the desolation of the "holy city" (Daniel 9:24-27) was being fulfilled by the Roman military force with its promotion of religious-type ensigns, such being seen to "stand in the holy place", "where it ought not" (Matthew 24:15; Mark 13:14).

Although at this time the Romans had effective control of Jerusalem, "It then happened that Cestius...recalled his soldiers (and)...retired from the city, without any (revealed) reason". Only after this, was it possible for people to act upon Christ's warning to "flee into the mountains" (Matthew 24:16). Such escape was further aided when the Judeans fought the Romans for 3 days, and on the following day chased them out of Judea "on the eighth day of (Marchesvan) (15th October)" (Wars II,xix,7,9).

After the defeat of the Romans, "many of the most eminent (Judeans) swam away from the city, as from a ship when it was going to sink" (Wars II,xx,1), among these being those who heeded Christ's warning to opportunely "flee into the mountains", since after that time it would be too late to escape the oncoming "great tribulation" (Matthew 24:16,21). The urgency of such warning was increased when shortly after Cestius' retreat, Jerusalem had become controlled by Judean sect leaders such as "Eleazar the son of Simon", whereby "the people were circumvented, and submitted themselves to his authority in all public affairs" (Wars II,xx,3). Meanwhile rebels did "ravage the country.... And in this state were the affairs of Judea at that time" (xxii,2). Thus with the freedom of movement in the region being removed, an escape from Jerusalem at about that time became essentially impossible.