

		13	Friday		16				
		14	Saturday	Tammuz	17			1290th day	
		15	Sunday		18			1335 days	
		16	Monday		19				
		17	Tuesday		20				
		18	Wednesday		21				
		19	Thursday		22				
		20	Friday		23				
		21	Saturday		24				
		22	Sunday		25				
		23	Monday		26				
		24	Tuesday		27				
		25	Wednesday		28				
		26	Thursday		29				
		27	Friday	Ab	1				
		28	Saturday		2				
		29	Sunday		3				
		30	Monday		4				
		31	Tuesday		5		VESPASIAN		
70	August	1	Wednesday		6		2		
		2	Thursday		7				
		3	Friday		8				
		4	Saturday		9				
		5	Sunday	Ab	10				
		6	Monday		11				
		7	Tuesday		12				
		8	Wednesday		13				
		9	Thursday		14				
		10	Friday		15				
		11	Saturday		16				
		12	Sunday		17				
		13	Monday		18				
		14	Tuesday		19				
		15	Wednesday	Ab	20				
		16	Thursday		21				
		17	Friday		22				
		18	Saturday		23				
		19	Sunday		24				
		20	Monday		25				
		21	Tuesday		26				
		22	Wednesday		27				
		23	Thursday		28				
		24	Friday		29				
		25	Saturday		30				
		26	Sunday	Elul	1				
		27	Monday		2				
		28	Tuesday	Elul	3			1335th day	
		29	Wednesday		4				
		30	Thursday		5				
		31	Friday		6				
70	September	1	Saturday	Elul	7				
		2	Sunday		8				

On the 14th July A.D. 70, or according to Josephus “the seventeenth day of (Tammuz), the sacrifice called ‘the Daily Sacrifice’ had failed...for want of men to offer it” (Wars VI,ii,1), the same men having been killed or forcibly removed from the temple by Judean rebels, who being compelled to retreat there by the advancing Romans, used all of its implements for their own purposes. Thus “the prince” who had come to “destroy the city and the sanctuary”, and who had earlier in Galilee confirmed “a covenant with many for one week”, did “in the midst of the week...cause the daily sacrifice...to cease” (Daniel 9:26,27). That is, Vespasian had confirmed a covenant with many Galileans in A.D. 67, and now in A.D. 70, the next “prince” of the same army (Titus) made it impossible for the besieged Judeans to continue procedures in the temple (they being more so occupied with tyrannical factions fighting for strategic control of the temple).

On “the tenth day of the month (Ab)”, the temple was burned by the Romans, such coincidentally being the same date as “upon which it was formerly burnt by the king of Babylon” (Wars VI,iv,5). “And now the Romans...upon the burning of the holy house...brought their ensigns (of pagan gods) to the temple...and there did they offer sacrifices to them” (vi,1), such paganising of the temple thus fulfilling Daniel’s prophecy of the “abomination” being set up after the “daily sacrifice” (12:11) had ceased.

Last opportunity of escape from the city

The newly appointed Roman leader Titus declared “that he would henceforth spare nobody” (Wars VI,vi,3), such indicating that the populace (including a number of non-Judean visitors trapped in Jerusalem) still “could not hope to escape...with their wives and children” (V,xi,1). However at about this time, a large scale ‘desertion’ of Judeans to the Romans occurred, they being not killed but taken as prisoners “because Titus himself grew negligent as to his former orders for killing them”.

And though many of such prisoners were sold off as slaves, “above forty thousand were saved, whom (Titus) let go whither every one of them pleased” (Wars VI,viii,2). The date of such release can be determined from Josephus’ account when noting that the closest dated events before and after that occasion are those of Ab 20th (15th August) and Elul 7th (1st September), that is, within that fortnight (see VI,viii,1,4).

Coinciding with the end of that fortnight is the end of Daniel’s prophesied opportunity to escape, it being found that the end of Daniel’s “1335 days” is the 3rd Elul (28th August) in A.D. 70. Then 4 days later (1st September) the Romans gained full control of the city walls, so preventing any further exodus of Judeans. Immediately upon having “now become masters of the walls”, the Romans “went in numbers into the lanes of the city with their swords drawn (and) they slew those whom they overtook without mercy” (VI,viii,5). And then what “appeared to be a vast multitude still remaining alive” were either killed or enslaved (ix,2), there not having been presented a further chance of escape.

“Jerusalem (was) taken, in the second year of the reign of Vespasian, on the eighth day of the month (Elul)” (Wars VI,x,1).