DANIEL'S 1,335-DAY PROPHECY: THE PROMISED BLESSING

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1. The Prophecy

Daniel concludes his final prophetic vision with a remarkable promise. After describing a period of unprecedented trouble, the removal of the daily sacrifice, and the abomination of desolation, the angel announces a blessing for those who endure beyond the appointed period.

Daniel 12:12 (NKJV)

> Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.

The angel identifies 1,290 days in Daniel 12:11 before extending the period by another 45 days. Although Daniel receives the precise duration, the angel does not explicitly identify the blessing awaiting those who reach its conclusion.

The promise follows Daniel's description of a time of unparalleled distress, during which the power of the holy people would be completely shattered (Daniel 12:1,7). Jesus subsequently connects Daniel's prophecy with the Great Tribulation that would overtake Jerusalem and Judea (Matthew 24:15-22).

In this first-century interpretation, Jerusalem's destruction in 70 CE marks the culmination of this unprecedented judgment. However, Daniel's prophecy continues for another 50 days before reaching the 1,290th day. A further 45 days lead to the promised blessing on the 1,335th day.

The central question therefore concerns the nature of this blessing. Did Daniel anticipate merely the preservation of physical life, or did the prophecy point toward a greater spiritual blessing associated with the continuing reign of Christ?

This lesson examines the historical events following Jerusalem's destruction and considers whether the promised blessing marks the beginning of the Millennium in December 70 CE.

A. The Prophetic Context

This is the eleventh lesson in our study of the Great Tribulation, which unfolded between 66 and 73 CE. Our preceding lessons examined the historical fulfilment of Daniel's prophecies and their relationship to the Book of Revelation.

We examined Daniel's Seventy Weeks, the 2,300 days, the forty-two months of Jerusalem's trampling, and the five-month prophecy culminating in Jerusalem's destruction on 8 September 70 CE. We also investigated the signs recorded by Josephus, the Roman armies as the abomination of desolation, and the remarkable correspondence between biblical prophecy and first-century history.

However, Daniel's final prophecy extends beyond Jerusalem's destruction. He identifies 1,290 days, then announces a blessing for those who endure until the 1,335th day.

What happened during those additional 45 days, and what blessing did God promise to those who survived?

2. Scripture Promise for 1,335-Day Blessing

Daniel's final prophecy extends beyond the three-and-a-half years associated with Jerusalem's destruction. In Daniel 12:11-12, the angel declares that these events will conclude when the power of the holy people has been completely shattered.

Daniel 12:11-12 (NKJV)

> "Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time,

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> times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished."

The forty-two months of Revelation correspond to this three-and-a-half-year period. However, Daniel introduces two additional periods: 1,290 days and 1,335 days.

In our established chronology, the prophetic period begins on 15 Nisan 67 CE (18 April), during Passover. Daniel's 1,290 days extend 30 days beyond the conventional 1,260-day period. He then adds another 45 days, bringing the total to 1,335 days.

Those additional 45 days introduce an extraordinary promise of blessing to those who endure.

A. The Hebrew Wording

Daniel 12:11-12 (NKJV)

> And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.

The original Hebrew provides important details for interpreting this prophecy. The opening expression, u-me'et, means "and from the time." The Hebrew text therefore establishes a temporal relationship between the removal of the daily sacrifice, the abomination of desolation, and the 1,290 days.[1]

The NKJV supplies the words "there shall be" to render the Hebrew sentence in natural English. These words do not appear as a separate verb in the original text, but they accurately communicate its grammatical construction.

The prophecy identifies a period of 1,290 days associated with the removal of the daily sacrifice and the establishment of the abomination of desolation. We understand these events as belonging to the period described, rather than being separated from one another by exactly 1,290 days. This interpretation must account for the Hebrew expression “and from the time”, which anchors the count to the events described. Verse 12 then promises a blessing to those who wait and reach the 1,335 days.

B. The Army of God

In our lesson Introduction to the Great Tribulation, we established that Jesus identified the Roman armies as the fulfilment of Daniel's abomination of desolation. Luke provides the clearest explanation of Jesus' warning.

Luke 21:20 (NKJV)

> But when you see Jerusalem surrounded by armies, then know that its desolation is near.

The Roman army, comprising four legions during the final siege, advanced against Jerusalem, devastating the land like a swarm of locusts. Joel provides a striking illustration of an army acting as God's instrument of judgment.

Joel 2:25 (NKJV)

> ”So I will restore to you the years that the swarming locust has eaten, The crawling locust, the consuming locust, and the chewing locust, My great army, which I sent among you.

Although Joel originally describes the devastation caused by locusts, his imagery illustrates how God can employ destructive forces to accomplish His purposes.

In our interpretation, God appointed the Roman armies to execute His judgment upon Jerusalem. Their campaign ended daily Temple sacrifices and culminated in the city's destruction in 70 CE.

Daniel's 1,290-day prophecy places these events within an appointed period extending beyond Jerusalem's fall, preparing us for the promised blessing at the conclusion of 1,335 days.

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C. Ordained Desolation

Daniel 12:11 (NKJV)

> The time for the daily sacrifice to be taken away, and the abomination of desolation is set up, shall be one thousand two hundred and ninety days.

In our interpretation, God appointed a period of 1,290 days during which the Roman armies would bring about the cessation of the daily sacrifices and Jerusalem's desolation. Verse 12 then promises a blessing to those who endure until the 1,335th day, another 45 days beyond the 1,290. The destruction of Jerusalem was therefore not an unforeseen catastrophe but the fulfilment of God's prophetic judgment.

D. Start of the 1,290-Day Prophecy

To establish the chronology of Daniel's 1,290-day and 1,335-day prophecies, we begin on 15 Nisan 67 CE (18 April, Julian calendar), the same date used in our Forty-Two-Month Prophecy lesson. Using our established Hebrew calendar reconstruction, the first three years total 1,092 days. The variation in their lengths reflects the Hebrew lunisolar calendar, which incorporates additional months in leap years.

This brings us to 14 Nisan 70 CE, immediately before Passover, when Titus was preparing his final siege of Jerusalem.

AWAKENING IMPACT MINISTRIES • DANIEL 12:11

THE 1,290-DAY PROPHECY

Part I | 67-70 CE • The first 1,092 days

PROPOSED START • 15 NISAN 67 CE

18 April 67 CE (Julian) — **DAY 1**

COUNTING THREE HEBREW CALENDAR YEARS

Hebrew period	Julian (Roman) calendar	Year type	Days	Total days
15 Nisan 67 - 14 Nisan 68	18 April 67 - 4 April 68	9th cycle year • common	353	353
15 Nisan 68 - 14 Nisan 69	5 April 68 - 25 March 69	10th cycle year • common	355	708
15 Nisan 69 - 14 Nisan 70	26 March 69 - 13 April 70	11th cycle year • leap	384	1,092

1,092 DAYS COMPLETED

14 Nisan 70 CE • 13 April 70 CE (Julian)

DATE KEY & METHOD

Blue dates = calculated Hebrew-Julian equivalents, not independently recorded event dates.

The third year contains an additional Hebrew month; 353 + 355 + 384 = 1,092 days.

Counting is inclusive: 18 April 67 CE is day 1.

Source: AIM Hebrew calendar calculation; Daniel 12:11.

This table continues the calculation through the destruction of Jerusalem and beyond, identifying the conclusion of Daniel's 1,290-day and 1,335-day periods.

Within this chronology, Jerusalem fell on 8 September 70 CE, the 1,240th day. Jerusalem's fall on day 1,240 left another 50 days until the 1,290th day on 28 October.

A further 45 days brought the prophecy to its conclusion on 12 December 70 CE.

These dates use inclusive counting, with 18 April 67 CE designated as the first day. Why did Daniel extend his prophecy beyond Jerusalem's destruction? What occurred during those additional 95 days, and why did God promise a blessing specifically to those who endured until the 1,335th day? To answer these questions, we must follow Titus and the surviving Jewish captives after Jerusalem's fall.

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3. March to Caesarea

Following Jerusalem's destruction on 8 September 70 CE, Titus began the next stage of his campaign. Although the city lay in ruins, the suffering of the surviving Jewish captives continued. Their journey through Caesarea and the cities of Syria provides the historical setting for the final 95 days of Daniel's 1,335-day prophecy.

We will follow Josephus's account of these events and examine their relationship to Daniel's promised blessing.

AWAKENING IMPACT MINISTRIES • DANIEL 12:11

THE 1,290-DAY PROPHECY

Part II | 70 CE • The final 198 days

CARRIED FORWARD FROM 67-70 CE

1,092 days completed by 13 April 70 CE

Hebrew period	Julian (Roman) calendar	Days	Total days	Milestone
15 Nisan - 14 Iyyar	14 April - 13 May	30	1,122	
15 Iyyar - 14 Sivan	14 May - 11 June	29	1,151	
15 Sivan - 14 Tammuz	12 June - 11 July	30	1,181	
15 Tammuz - 14 Av	12 July - 9 August	29	1,210	
15 Av - 14 Elul	10 August - 8 September	30	1,240	Jerusalem falls (adopted date)
15 Elul - 14 Tishrei	9 September - 7 October	29	1,269	
15 Tishrei - 5 Cheshvan	8 October - 28 October	21	1,290	1,290th day (proposed)

DATE KEY & METHOD

Blue dates = calculated Hebrew-Julian equivalents; correlations remain proposed.

198 further days in 70 CE bring the total from 1,092 to 1,290 days.

Josephus does not date the end of Domitian birthday games to 28 October.

A. Roman Celebrations

Following Jerusalem's fall, Titus rewarded his soldiers with promotions, gold ornaments, silver, and other spoils of war. He celebrated the Roman victory with sacrifices and feasting, spending three days with his senior commanders.

Titus left Legio X Fretensis to garrison Jerusalem. He transferred Legio XII Fulminata, which had suffered a humiliating defeat under Cestius Gallus in 66 CE, from its Syrian station to Melitene near the Euphrates. Two other legions accompanied him to Caesarea Maritima.

Titus then departed Jerusalem for Caesarea, taking the surviving Jewish captives and the spoils of war. Unable to sail to Rome because winter was approaching, he ordered the captives detained at Caesarea, where they suffered further.[2]

B. March to Caesarea

Josephus records that 1.1 million Jews perished during the siege of Jerusalem, while 97,000 were taken captive throughout the entire Jewish-Roman War. After Jerusalem's fall, Titus ordered the captives separated by fate. Those under seventeen were sold into slavery, while many older prisoners were sent to the Egyptian mines or condemned to die in Roman games. Josephus records that another 11,000 died from starvation while awaiting their fate.[3]

Titus then marched approximately 120 km from Jerusalem to Caesarea Maritima, taking Jewish captives with him. We estimate that the journey took around twelve days, considering the prisoners' severe malnutrition, disease, and exhaustion. A further 1,000 deaths during the march is our estimate; Josephus supplies neither a death toll nor a journey duration.[4]

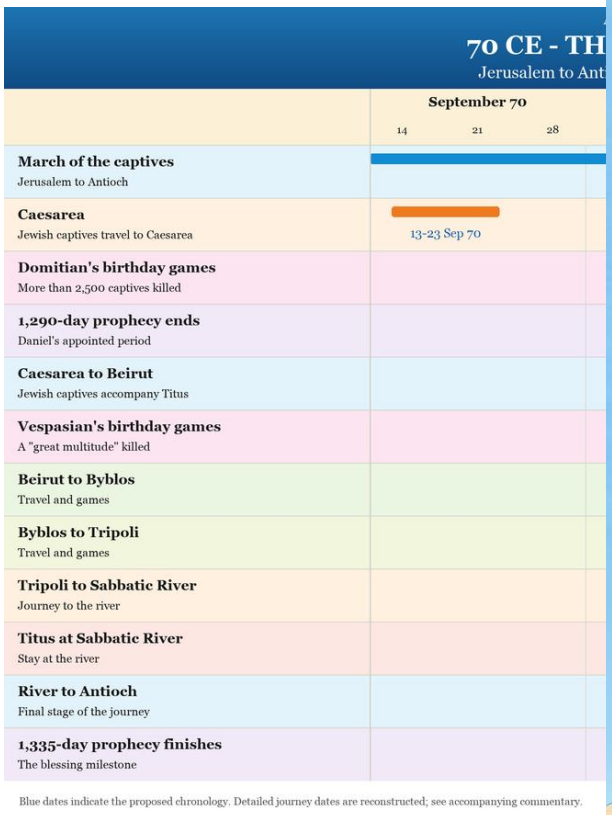
The Romans had good reason to keep the surviving captives alive. They could sell them into slavery or use them in the spectacles celebrating Rome's victory. Upon reaching Caesarea, Titus ordered the captives detained while he prepared for the next stage of his journey.

C. Domitian's Birthday Games

On 24 October 70 CE, Titus celebrated his younger brother Domitian's birthday with elaborate public games at Caesarea. Josephus records that more than 2,500 Jewish captives were killed. Some were thrown to wild beasts, others were burned alive, while still others were forced to fight one another to the death. The Romans considered even these horrific executions insufficient punishment for the Jewish rebellion.

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These celebrations occurred near the conclusion of Daniel's 1,290-day prophecy, which our chronology places on 28 October 70 CE. Although Josephus does not specify when the games ended, their timing provides a possible historical connection with Daniel's prophecy. From 28 October, the surviving captives faced another 45 days before the promised blessing on the 1,335th day.[5]



70 CE - TH
Jerusalem to Ant

	September 70		
	14	21	28
March of the captives Jerusalem to Antioch			
Caesarea Jewish captives travel to Caesarea	13-23 Sep 70		
Domitian's birthday games More than 2,500 captives killed			
1,290-day prophecy ends Daniel's appointed period			
Caesarea to Beirut Jewish captives accompany Titus			
Vespasian's birthday games A "great multitude" killed			
Beirut to Byblos Travel and games			
Byblos to Tripoli Travel and games			
Tripoli to Sabbatic River Journey to the river			
Titus at Sabbatic River Stay at the river			
River to Antioch Final stage of the journey			
1,335-day prophecy finishes The blessing milestone			

Blue dates indicate the proposed chronology. Detailed journey dates are reconstructed; see accompanying commentary.



Titus's recorded movements and a reconstructed itinerary, 70 CE.
Intermediate stops and the Sabbatic River identification remain proposed.

D. Simon ben Giora

Following Jerusalem's fall, Simon ben Giora and his closest followers retreated into underground passages beneath the city. Accompanied by stonemasons carrying excavation tools, they attempted to tunnel beyond the Roman defences and escape. However, their progress was slow, and their provisions ran out.

Realising that escape was impossible, Simon dressed in a white tunic and purple cloak, symbolising royal authority, and dramatically emerged from beneath the ruins of the Temple. He hoped to astonish the Roman soldiers, but Terentius Rufus, the Roman commander, arrested him and reported his capture to Titus. Simon was subsequently taken in chains to Caesarea, where Titus ordered him held for his triumphal procession in Rome.[6]

Simon and John of Gischala, together with 700 specially selected Jewish captives, were eventually transported to Italy. During the Roman triumph in 71 CE, Simon was publicly humiliated and executed, while John received life imprisonment. Thus ended the ambitions of Jerusalem's two principal rival leaders.[7]

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E. Inside the Minds of the Jewish Captives

Imagine the surviving Jewish captives reflecting upon the destruction of Jerusalem. On 8 September 70 CE (14 Elul), they had witnessed the devastation of their city, the destruction of the Temple, and the collapse of the Jewish nation's religious and political authority.

Within our prophetic interpretation, these events marked the fulfilment of three interconnected prophecies: the forty-two months of Revelation, the three-and-a-half years of Daniel, and the five-month prophecy of Revelation, which began on 15 Nisan 70 CE.

Those familiar with Daniel's prophecies may have recalled his warning that the power of the holy people would be completely shattered (Daniel 12:7). Jewish believers in Jesus could also have recognised the fulfilment of His warnings concerning Jerusalem's destruction.

Yet Daniel's prophecy did not end with Jerusalem's fall. The 1,290 days extended another 50 days beyond 8 September, while the promised blessing awaited those who endured until the 1,335th day.

For any captives who understood this prophetic chronology, the question was no longer whether Jerusalem would fall, but whether they would survive long enough to receive Daniel's promised blessing.

F. Syncretist Jewish Captives

After Legio XII Fulminata's defeat in November 66 CE, most Christians had a chance to flee Jerusalem, as Jesus had warned. However, some Jewish Christians may have remained, particularly those who continued to observe the Mosaic Law and Jewish festivals.

These believers had accepted Jesus as the Messiah but may not have fully understood that His death and resurrection had established the New Covenant, replacing the obligations of the Mosaic Law. Paul had already addressed this confusion.

Colossians 2:14 (NKJV)

> having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

For Jewish Christians who survived Jerusalem's destruction, the loss of the Temple and its sacrificial system would have confronted them with the reality that Christ had fulfilled the requirements of the Old Covenant.

They may also have recalled the three extraordinary signs Josephus recorded around Passover, which our chronology places in 67 CE:

- A heifer being brought for sacrifice gave birth to a lamb inside the Temple.
- The massive eastern gate of the inner Temple opened by itself at midnight.
- A brilliant light illuminated the altar and Temple for about thirty minutes, starting around 3 am.

Josephus records that the religious authorities interpreted these signs as warnings of the Temple's approaching destruction.[8]

G. End of the Last Days

Jesus foretold that Jerusalem's destruction would occur within the generation that heard His warning (Matthew 24:34). In our chronology, its fall on 8 September 70 CE marked the conclusion of the Last Days associated with the Old Covenant, approximately forty years after Jesus' prophecy.

Jewish Christians among the surviving captives may have recalled Peter's sermon at Pentecost, when he declared that Joel's prophecy marked the beginning of the Last Days.

Acts 2:16-20 (NKJV)

> But this is what was spoken by the prophet Joel:
>
> 'And it shall come to pass in the last days, says God,
>
> That I will pour out of My Spirit on all flesh;

Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.
I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.
The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the LORD.

H. Blood, Fire, and the Heavenly Signs of 70 CE



The Siege and Destruction of Jerusalem by the Romans Under Titus, 70 CE. David Roberts, c. 1850.

Josephus describes the Temple engulfed in flames amid extraordinary bloodshed, with fire appearing to consume the entire city. The resulting smoke could have darkened the sunlight and made the moon appear reddish.[9]

Remarkably, NASA confirms that penumbral lunar eclipses occurred on 14 April and 9 September 70 CE (Julian calendar), corresponding closely with the beginning of Titus's final siege and Jerusalem's fall. Although genuine astronomical events, neither produced a visible blood moon over Jerusalem. The April eclipse reached maximum after moonset, while the September eclipse was too weak to be perceptible. Nevertheless, these eclipses occurred at significant moments in our prophetic chronology.[10]

Jerusalem's destruction fulfilled Joel's warning concerning the great and awesome day of the Lord. These first-century events remain relevant to Christians today. Rather than searching for modern blood moons as pointers to future prophetic fulfilment, we should recognise how the

events surrounding Jerusalem's destruction illuminate the fulfilment of Jesus' warnings and the certainty of God's prophetic Word.

The Last Days of the Old Covenant had ended, although the Gentile era continued. These historical events remind us that God faithfully fulfils His promises, including His promise of blessing to those who endure. Daniel's 1,335-day prophecy therefore directs our attention beyond Jerusalem's destruction to the salvation and blessing awaiting those who remained faithful.

I. Salvation

In our lesson on salvation, we established that the biblical meaning of salvation extends beyond being born again. Depending on the context, it can also describe physical deliverance from danger, persecution, or death.

Peter concluded his quotation from Joel with a promise that offered hope amid the coming judgment upon Jerusalem.

Acts 2:21 (NKJV)

> And it shall come to pass
>
> That whoever calls on the name of the LORD
>
> Shall be saved.'

Peter's sermon called the Jews to recognise Jesus as their Messiah and receive forgiveness of sins. He also warned them to save themselves from that perverse generation (Acts 2:40). His warning anticipated the judgment that would overtake Jerusalem in 70 CE.

Those Christians who obeyed Jesus' warning to flee Jerusalem escaped its destruction. However, any Jewish Christians who remained among the captives still faced persecution, enslavement, and possible execution.

For these survivors, Daniel's promise of blessing at the conclusion of 1,335 days offered extraordinary hope. We understand this blessing to encompass both physical deliverance and the opportunity to receive salvation through Jesus Christ. For Jewish Christians, survival offered an opportunity to embrace the freedom of the New Covenant. For other captives, it offered an opportunity to hear the gospel and believe in Christ.

The promise of salvation therefore leads directly to the necessity of repentance.

J. Repentance

In the topic on repentance, we established that the Greek word *metanoia* means a change of mind that leads to a change in direction. Peter called the Jews to reconsider their understanding of the Messiah, abandon their rejection of Jesus Christ, and embrace the New Covenant.

Acts 2:38 (NKJV)

> Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

Jewish Christians among the captives may also have recalled the extraordinary sign Josephus recorded at Pentecost, which our chronology places in 67 CE. The priests experienced an earthquake, heard a great noise, and then heard what sounded like a multitude declaring, "Let us remove hence."[11]

This remarkable event parallels John's description of heavenly judgment in Revelation.

Revelation 8:5 (NKJV)

> Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake.

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The Greek word *phōnai*, translated as "noises" in the NKJV, can also mean "voices." Within our interpretation, the events Josephus recorded at Pentecost signalled God's impending departure from the Temple and the judgment that would follow.

For the surviving Jewish captives, repentance meant more than acknowledging Jerusalem's destruction. They needed to recognise Jesus as their Messiah and place their faith in Him rather than in the religious system that had rejected Him.

K. Repentance From Syncretism

Syncretism was already established among Jewish Christians during the apostolic era. Many accepted Jesus as their Messiah while continuing to observe the Mosaic Law, including circumcision, Temple rituals, and Jewish festivals. Luke confirms that thousands of Jewish believers remained committed to the Law.

Acts 21:20 (NKJV)

> And when they heard it, they glorified the Lord. And they said to him, 'You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law.'

The controversy extended beyond Jewish Christians. Some believers insisted that Gentile converts must also observe the Mosaic Law (Acts 15:1, 5). Paul vigorously opposed any attempt to combine justification through Christ with obedience to the Law.

Galatians 5:4 (NKJV)

> You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.

This blending of Old Covenant obligations with faith in Jesus Christ constituted syncretism within our New Covenant understanding. Although Christ had fulfilled the Law through His death and resurrection, many Jewish Christians continued practising its requirements.

Some of these believers may have remained in Jerusalem and subsequently endured captivity following its destruction. The loss of the Temple and sacrificial system forced them to abandon dependence on the Old Covenant and embrace the sufficiency of Christ's sacrifice.

Their repentance required more than acknowledging Jesus as Messiah. They needed to recognise that the New Covenant had replaced the Old and that Jesus Christ alone brought righteousness and salvation.

L. Temple Sacrifices

The destruction of Jerusalem brought an end to the official Temple sacrificial system. Josephus records that the daily sacrifice ceased on 17 Tammuz 70 CE because there were insufficient men to offer it.[12] The Temple's subsequent destruction removed the centre of Jewish sacrificial worship.

Nevertheless, some Jews sought to preserve the sacrificial system. The Mishnah records that sacrifices could be offered even without a Temple building, suggesting that Jewish authorities still regarded the sacred site as suitable for sacrifice.[13] Whether sacrifices actually resumed among Jerusalem's ruins immediately after 70 CE remains uncertain.[14]

For Jewish Christians who survived Jerusalem's destruction, the loss of the Temple presented a profound theological challenge. They needed to recognise that Jesus Christ had fulfilled the sacrificial requirements of the Old Covenant through His death on the cross.

Hebrews 10:14 (NKJV)

> For by one offering He has perfected forever those who are being sanctified.

The promised blessing of Daniel's 1,335 days therefore involved more than physical survival. Within our interpretation, those who endured could experience deliverance and embrace the salvation available through Christ alone, leaving behind their dependence upon the Mosaic sacrificial system.

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4. Caesarea to Tripoli

Following the birthday celebrations for Domitian at Caesarea, Titus continued northwards towards Syria, taking Jewish captives with him. Josephus records that Titus stopped at Berytus (Beirut), where further captives perished during celebrations honouring Emperor Vespasian. He subsequently travelled through other Syrian cities, displaying the surviving prisoners as evidence of Rome's victory over the Jewish nation.[15]

A. Inside the Minds of the Christian Captives

Imagine the Jewish Christians who may have survived the destruction of Jerusalem and the deadly games at Caesarea. They had witnessed the fulfilment of Jesus' warning concerning the Temple and the devastation of their nation. Yet their suffering continued, and their survival remained uncertain.

Within our prophetic chronology, they had reached the 1,290th day on 28 October 70 CE. Only another 45 days remained before Daniel's promised blessing on the 1,335th day.

Those familiar with Daniel's prophecy may have encouraged one another to endure, praying for deliverance and reflecting upon God's promise. Some may have shared their faith in Jesus Christ with fellow Jewish captives, explaining how His prophecies concerning Jerusalem had been fulfilled.

Although we cannot establish what these prisoners knew or discussed, their circumstances provide a compelling setting for Daniel's promise:

Daniel 12:12 (NKJV)

> Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.

The question remained whether they would survive the remaining 45 days and experience the promised blessing.

B. Northwards March

After Domitian's birthday games at Caesarea, Titus continued north along the Mediterranean coast toward Berytus (Beirut), taking the surviving Jewish captives with him. Josephus records that Titus subsequently held further games at Berytus, where many more prisoners were killed.[16]

For the captives, the journey offered little assurance of survival. They had survived Jerusalem's destruction and the executions at Caesarea, but further suffering awaited them.

Within our chronology, the 1,290-day prophecy had concluded on 28 October 70 CE, leaving another 45 days until Daniel's promised blessing. Any Jewish Christians familiar with this prophecy may have counted the remaining days, encouraging one another to endure despite the uncertainty surrounding their fate.

Their journey towards Antioch would become central to our understanding of the 1,335-day blessing.

C. Beirut (Berytus)

Upon reaching Berytus (modern Beirut), an important Roman colony in Phoenicia, Titus stayed longer to celebrate Emperor Vespasian's birthday on 17 November 70 CE.

Josephus records:

> "A great multitude of the captives were here destroyed after the same manner as before."[17]

The prisoners faced the same horrific executions that had claimed more than 2,500 lives during Domitian's birthday celebrations. Josephus does not specify how many died at Berytus, but his description confirms that the slaughter continued as Titus travelled northwards.

Within our chronology, Vespasian's birthday fell on the 1,310th day of Daniel's prophecy[18], leaving only 25 days until the promised blessing on 12 December 70 CE. However, Josephus does not establish the games' precise dates.

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Winter prevented Titus from sailing to Italy, so he continued his journey through Syria. For the surviving Jewish captives, the additional 45 days beyond Daniel's 1,290-day prophecy remained a period of extraordinary suffering and uncertainty.

D. Cities of Syria

After leaving Berytus, Titus continued northwards through Syria, holding further public games in the cities along his route. Josephus records that he used Jewish captives in these spectacles to demonstrate Rome's victory and the destruction of the Jewish nation.

Josephus writes:

> "He thence removed, and exhibited magnificent shows in all those cities of Syria through which he went"[19]

The coastal cities of Byblos and Tripoli lay along the probable route towards the Sabbatic River and Antioch. Although Josephus does not identify these cities individually, they are reasonable candidates for the additional games he describes.

For the surviving Jewish captives, each stop brought the possibility of further executions. Within our reconstructed chronology, these events occurred during the final 45 days of Daniel's 1,335-day prophecy, as the prisoners continued their journey towards Antioch.

Josephus next records that Titus encountered an extraordinary river between Arcea and Raphanea. This remarkable event introduces the next stage of our investigation into the promised blessing.

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5. Sabbatic River

Josephus, The Jewish War 7.5.1 (7.97-99).

> "after which days it runs on the seventh day as it did before"

Josephus explains that the river's remarkable seven-day cycle gave it the name Sabbatic River, reflecting the sacred seventh day of the Jewish week. The river is commonly identified with the intermittent Al-Fawwar spring near Zweitina in Syria. The nineteenth-century explorer Claude Reignier Conder identified this spring with Josephus's Sabbatic River, while the Syrian tourism organisation ComeSyria continues to recognise this historical association. Today, the spring erupts at irregular intervals rather than following the seven-day cycle Josephus described.[20]

Frequent earthquakes plausibly explain this change. In 115 CE, just 45 years after Jerusalem's destruction, a devastating earthquake struck Antioch and surrounding areas. Cassius Dio specifically records that the earthquake caused new springs to emerge while existing streams disappeared.[21] The region experienced further destructive earthquakes, including the great earthquake of 1822. Conder reported that this earthquake interrupted the spring's flow for an entire year. By the nineteenth century, its eruptions occurred at irregular intervals, generally between four and seven days.[22] These historical accounts suggest that successive earthquakes may have altered the underground limestone channels supplying the spring, potentially explaining why its flow no longer follows the seven-day cycle Josephus described.

Titus's encounter becomes particularly compelling when we examine what Josephus records immediately afterwards. Until then, Titus had celebrated Rome's victory by executing thousands of Jewish captives in public games. Yet following his encounter with this remarkable river, Josephus describes a striking contrast in Titus's treatment of the Jews.

When the inhabitants of Antioch approached Titus and demanded that he expel their Jewish population, he listened but did not grant their request. After travelling to Zeugma and returning to Antioch, he explicitly rejected their demands. He also refused to revoke the Jews' established privileges, allowing them to remain in the city.[23]

Could the Sabbatic River have influenced Titus's attitude towards the Jews? Having witnessed an extraordinary natural phenomenon associated with their sacred Sabbath, Titus may have reflected upon the people whose nation he had just destroyed. Josephus does not explicitly identify the river as the cause of his decision, but the sequence of events makes this a compelling possibility.

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Within our prophetic interpretation, God may have used this remarkable encounter to influence Titus towards mercy rather than further persecution. The same Roman commander who had brought judgment upon Jerusalem now became the instrument through which Antioch's established Jewish community received protection.

This extraordinary contrast links the Sabbatic River to Daniel's promised blessing at the conclusion of 1,335 days.

Awakening Impact Ministries

Chronology of Daniel's 1,335 Days

Titus's Journey from Jerusalem to Antioch, 70 CE

Josephus The Jewish War	Julian calendar 70 CE	Hebrew date	Prophetic day	Historical event
6.8.5 (6.407)	8 September	14 Elul	**1,240**	Jerusalem falls. End of the forty-two-month and five-month prophecies in AIM's chronology.
7.1.3 (7.13-20)	9-12 September	15 Elul - 18 Elul	**1,241-1,244**	Titus celebrates victory, rewards his soldiers and prepares to depart Jerusalem.
7.1.3 (7.19-20)	13-23 September	19 Elul - 29 Elul	**1,245-1,255**	Proposed march from Jerusalem to Caesarea Maritima with Jewish captives.
7.2.1 (7.23-25)	Date unknown	-	-	Titus visits Caesarea Philippi, holds games and subsequently returns to Caesarea Maritima.
7.2.2 (7.26-36)	6 October	13 Tishrei	**1,268**	Proposed date for Simon ben Giora emerging from hiding and being captured.
7.3.1 (7.37-38)	24-27 October	1 Cheshvan - 4 Cheshvan	**1,286-1,289**	Titus celebrates Domitian's birthday. More than 2,500 Jewish captives are killed; the games' duration is proposed.
-	28 October	5 Cheshvan	**1,290**	Completion of Daniel's 1,290 days in the adopted chronology.
7.3.1 (7.39)	28 October - 16 November	5 Cheshvan - 24 Cheshvan	**1,290-1,309**	Proposed journey from Caesarea to Berytus (Beirut), with Jewish captives accompanying Titus.
7.3.1 (7.39-40)	17-20 November	25 Cheshvan - 28 Cheshvan	**1,310-1,313**	Titus celebrates Vespasian's birthday at Berytus. A great multitude of captives perish; the games' duration is proposed.
7.5.1 (7.96)	21-23 November	29 Cheshvan - 1 Kislev	**1,314-1,316**	Proposed journey from Beirut to Byblos, with further games.
7.5.1 (7.96)	24-26 November	2 Kislev - 4 Kislev	**1,317-1,319**	Proposed journey from Byblos to Tripoli, with further games.
7.5.1 (7.96-99)	27 November - 3 December	5 Kislev - 11 Kislev	**1,320-1,326**	Proposed journey from Tripoli to the Sabbatic River.
7.5.1 (7.97-99)	4-8 December	12 Kislev - 16 Kislev	**1,327-1,331**	Proposed encounter with the Sabbatic River before reaching Antioch.
7.5.2 (7.100-104)	9-12 December	17 Kislev - 20 Kislev	**1,332-1,335**	Proposed journey from the river to Antioch.
7.5.2 (7.100-104)	12 December	20 Kislev	**1,335**	Proposed arrival at Antioch. Titus hears the demand to expel the Jews without granting it. Completion of Daniel's 1,335 days.
7.5.2 (7.105-111)	Date unknown	-	-	After visiting Zeugma, Titus returns to Antioch, explicitly refuses expulsion and preserves the Jews' established privileges.

Date key and method

Blue dates: proposed itinerary or calculated calendar equivalents. Date unknown: Josephus gives no exact date.
Inclusive counting: 18 April 67 CE is day 1; 8 September 70 CE is day 1,240.
Birthday dates: 24 October (Domitian) and 17 November (Vespasian); the durations of the games are proposed.
Byblos and Tripoli are proposed stops. Josephus does not record the release or settlement of captives at Antioch.

A. Population of Antioch Visits Titus

As Titus approached Antioch, news of his arrival spread throughout the city. Josephus records that large crowds of men, women, and children travelled more than thirty furlongs beyond the city walls to welcome the victorious Roman commander. They lined both sides of the road, stretched out their hands, and greeted him with enthusiastic acclamations.

However, their welcome concealed a disturbing demand. The inhabitants repeatedly urged Titus to expel the Jewish population from Antioch. Josephus records:

Josephus, *The Jewish War* 7.5.2 (7.100-103).

> They also, among all the acclamations they made to him, besought him all the way they went to eject the Jews out of their city;

Antioch's Jewish community had already suffered considerable persecution during the Jewish-Roman War. False accusations, violence, and attempts to suppress their religious practices had placed them in constant danger. Now the city's inhabitants sought to exploit Rome's victory over Jerusalem to remove them permanently.

Remarkably, Titus did not agree to their demands. Instead, he listened without granting their request. His response contrasts sharply with the treatment of Jewish captives during the preceding months.

Having recently encountered the extraordinary Sabbatic River, Titus now faced a decision concerning the survival of Antioch's Jewish community. In our interpretation, the timing suggests that God had already begun influencing the Roman commander toward the mercy associated with Daniel's promised blessing.

B. 1,335 Day-Blessing

Titus's response to the inhabitants of Antioch was extraordinary. Despite having destroyed Jerusalem and executed thousands of Jewish captives, he refused to expel the Jews from Antioch. When the citizens renewed their demands following his return from Zeugma, Titus reminded them that the Jews' homeland had been destroyed and that no other country would receive them. Josephus records Titus's refusal:

Josephus, The Jewish War 7.5.2 (7.100-111).

> "How can this be done, since that country of theirs, whither the Jews must be obliged then to retire, is destroyed."

The Antiochians then demanded the removal of the bronze tablets recording the Jews' established privileges. Titus again refused, allowing the Jewish community to retain its rights and remain in the city.

These events occurred around 12 December 70 CE, the 1,335th day of Daniel's prophecy. The timing suggests a remarkable connection between Daniel's promised blessing and Titus's unexpected protection of the Jews.

The surviving Jewish captives travelling with Titus may also have benefited from his decision, potentially finding refuge among Antioch's established Jewish population. Josephus does not establish how many captives accompanied Titus to Antioch, nor does he record their release or settlement there.

This possibility becomes even more significant when we consider Antioch's established Christian community. Those who survived could have encountered the gospel in the very city where believers were first called Christians (Acts 11:26).

Daniel's blessing involved both deliverance from death and the opportunity to receive salvation through Jesus Christ. After 1,335 days of suffering and judgment, God may have provided a remarkable opportunity for the surviving Jews to embrace the New Covenant.

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6. Antioch

Antioch, the capital of Roman Syria, was one of the most important cities in the eastern Roman Empire. It had a substantial Jewish community and had already become a major centre of Christianity through the apostles' ministry.

Antioch's significance to Daniel's 1,335-day prophecy becomes clear when we consider Titus's extraordinary response to its inhabitants. Having celebrated Rome's victory through the execution of thousands of Jewish captives, Titus refused the demands of Antioch's citizens to expel their Jewish population. He subsequently reaffirmed his decision and preserved their established privileges.

Within our proposed chronology, these events occurred around the completion of Daniel's 1,335 days in December 70 CE. Josephus confirms Titus's protection of Antioch's existing Jewish community, though he does not give a precise date or record the settlement of Jerusalem's surviving captives there.

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Antioch's significance, however, extended beyond physical preservation. The city already possessed a flourishing Christian community where Jews and Gentiles heard the gospel of Jesus Christ. This provides the foundation for understanding how Daniel's promised blessing could encompass both deliverance from destruction and the opportunity for salvation through faith in Christ.

The following sections examine Antioch's apostolic foundations, Ignatius's subsequent ministry, and the historical developments following Jerusalem's destruction.

A. Antioch and Daniel's Seventy-Weeks Prophecy

In our lesson on Daniel's Seventy-Weeks Prophecy, we identified the persecution following Stephen's martyrdom as beginning around 15 October 33 CE. This persecution scattered believers from Jerusalem, spreading the gospel into Phoenicia, Cyprus and Antioch (Acts 11:19). What began as persecution became an opportunity for the expansion of Christ's Church.

Acts 11:20-21 (NKJV)

> But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord.

Antioch subsequently became a major centre of Christian teaching and missionary activity. Barnabas brought Saul from Tarsus, and together they taught the growing congregation.

Acts 11:25-26 (NKJV)

> Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year, they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

By approximately 36 CE, Antioch was emerging as an important centre for spreading the gospel beyond Jerusalem. God was preparing a city that would influence Christian theology and missionary activity for centuries.

This development becomes particularly significant when we return to December 70 CE. Josephus records that Titus refused to expel Antioch's established Jewish community, preserving their existing privileges.

We propose that Jewish survivors from Jerusalem may also have found refuge in Antioch, where they could encounter the gospel and receive salvation through Jesus Christ. Josephus does not document their settlement or conversion, but Antioch's established Christian community makes this a reasonable possibility to examine.

Within our interpretation, Daniel's promised blessing at 1,335 days therefore extends beyond physical preservation. Those who endured Jerusalem's destruction could find something greater than deliverance from Rome: eternal life through faith in Jesus Christ.

B. Ignatius

Ignatius of Antioch was an influential early Church leader, traditionally associated with the Apostle John. Eusebius identifies him as the second bishop of Antioch, succeeding Evodius, although church tradition also places Peter before them. During the reign of Emperor Trajan (98-117 CE), Roman authorities sent Ignatius to Rome, where he suffered martyrdom.[24]

While travelling to Rome, Ignatius wrote letters to several Christian congregations. These provide valuable evidence of the theological challenges confronting the early Church, particularly the continued influence of Jewish religious practices among believers.

In his letter to the Magnesians, Ignatius strongly opposed combining faith in Jesus Christ with dependence upon the Mosaic Law:

The Epistle of Ignatius to the Magnesians 10

> It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace Judaism, but Judaism Christianity, that so every tongue which believes might be gathered together to God.

Ignatius argued that Christianity fulfilled what Judaism anticipated rather than remaining subject to its former covenantal requirements. His warning reflects the same concern Paul expressed about believers returning to the Law as the basis of their righteousness (Galatians 5:4).[25]

This evidence is significant for our proposed interpretation of Daniel's 1,335-day blessing. Antioch had become a major Christian centre where Jewish believers could learn to distinguish the New Covenant from the Old.

Ignatius's letters show that the Church continued to confront this issue in the following generation. They do not establish that Jerusalem's captives settled in Antioch after 70 CE, but they provide historical context for the spiritual transformation we propose accompanied Daniel's promised blessing.

C. Return to Jerusalem

Although Antioch became an important centre of Christianity, Jerusalem retained its significance for Jews who continued to observe the Mosaic Law. Some may have returned to Jerusalem after its destruction in 70 CE, although no surviving historical account shows that Jewish captives taken to Antioch later returned there.

The destruction of the Temple did not necessarily end Jewish belief in the legitimacy of sacrifices. The Mishnah records Rabbi Joshua's teaching that "sacrifices may be offered even though there is no Temple." [26]

This demonstrates that Jewish religious authorities recognised the possibility of offering sacrifices without a standing Temple. However, it does not establish that regular sacrifices resumed in Jerusalem after 70 CE.

Approximately a century after Jesus prophesied Jerusalem's destruction, another Jewish rebellion challenged Roman authority. Under Simon bar Kokhba, the Jews revolted against Rome between 132 and 135 CE.

Cassius Dio records that Emperor Hadrian established the Roman city of Aelia Capitolina on the site of Jerusalem and introduced the worship of Jupiter at the former Temple site.[27] Following the rebellion's defeat, Hadrian prohibited Jews from entering Jerusalem, as Eusebius records.[28]

Thus, Jerusalem experienced another devastating judgement, while Antioch continued to provide an important centre for proclaiming the New Covenant.

In our interpretation of Daniel's 1,335-day prophecy, this contrast matters. The promised blessing was not ultimately found in returning to Jerusalem, restoring Temple sacrifices or preserving the Old Covenant. It was found in Jesus Christ, through whom Jews and Gentiles alike could receive eternal life.

Daniel's promised blessing points beyond Jerusalem's destruction to deliverance and life in Christ. Its separate lesson on the Millennium examines its relationship to the Millennium and illustrates it in the timeline accompanying Jesus' Last Days Prophecy. Christ's reign began at His ascension; the Millennium represents a subsequent phase of that reign, while the Final Consummation remains future.

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