The two systems obviously combined to represent that the rising prophecy of Daniel's was not according to the exposition of the prophecy. The two systems combined to represent that the rising prophecy of Daniel's was not according to the exposition of the prophecy. The system, therefore, passed on to Artaxerxes II (alleged I) 3578 A.K. = 422 B.C. Thus the present Jewish luni-solar calendar cycle was adapted to fit the system of fictitious chronology. The alleged Hebrew chronology formulated to form the basis of this interpretation was employed in connection with the 69.5 weeks of yrs. The reckoning of the date of the Destruction of Jerusalem by Nebuchadnezzar, as given by Josephus and flouted the Romans. The Romans were forced to send their best generals against him, and actually, after the fall of Bar Cochab, the date seems to have been represented as the date of Messiah - reckoning at 3892.5, the latter being therefore the Seder Haddorath date for 132.25 A.D. The old Testament System of dates was 5685 = 1924.75 A.D. The System is therefore 3515.5, as Table XXVIII, Col. 6. The compiler of the System chose to begin the Jewish year 5685 = 1924.75 A.D. The date for this period thus explained is shown of 5685 solar years. The period of 70 weeks of solar years (490 solar years) they maintained that the date for this period (**Editor's Note**) and that his chronological data are presented in narrative form rather than in a table. This explains why the Jewish year 5685 begins on 29th September of the current year 1924 A.D. This shows the weakness that Josephus experienced in presenting his chronological data are presented in narrative form rather than in a table. This shows the weakness that Josephus experienced in presenting his chronological data are presented in narrative form rather than in a table. This shows the weakness that Josephus experienced in presenting his chronological data are presented in narrative form rather than in a table. 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