

correctly." I have been unable to find solid evidence that any nation ever counted years in such a way that each of them was considered to be 360 days in length. In practically every case, as he says, "they had various methods of intercalating days so that the years would come out correctly." The word "year" does not mean an artificial number of days or months but a complete round of the seasons. Even though the length of this round may differ from year to year, one finds over a period of years that its average length is identical with that of the solar year. Except for the Mohammedan year every case that I have investigated has had some method of "intercalating days so that they would come out correctly."

The most serious difficulty with Anderson's theory is that it assumes without any real proof the existence of a prophetic year to supplant the natural year which God ordained when He said that the sun, moon, and stars should "serve as signs to mark seasons and days and years."

Some additional objections should be noted. Anderson says that 483 years of 360 days each would reach exactly from the day when Artaxerxes is alleged to have given a decree to rebuild Jerusalem to the day of the triumphal entry. Yet all that the book of Nehemiah says about the time when Artaxerxes gave Nehemiah permission to revisit his homeland is that the day when the king asked him why he looked so sad--a day on which Nehemiah happened to be serving as cupbearer--was in the month of Nisan. Anderson insists that this must be the first day of Nisan,⁶ but there is no evidence of any reason why that would be the particular day on which Nehemiah would be called to render this service. Hoehner says "it could have occurred on some other day in Nisan."⁷ This admission wrecks the whole theory. Even on the assumption of the so-called prophetic year, 483 years figured from at least three quarters of the days in the month of Nisan would reach a time well beyond the resurrection