of Christ.

Another serious question about Anderson's theory relates to the dates for the beginning and end of the supposed 69 weeks. He takes these to be Nisan 1 in the 20th year of Artaxerxes' reign and Nisan 10 in A.D. 32. He says that these dates correspond to March 14, 445 B.C. and April 6, A.D. 32, and that the number of the days between them works out to exactly 483 years of 360 days. But Hoehner says: "Anderson's calculations include some problems. First, in the light of new evidence since Anderson's day, the 445 B.C. date is not acceptable for Artaxerxes' twentieth year; instead the decree was given in Nisan, 444 B.C. Second, the A.D. 32 date for the crucifixion is untenable. It would mean that Christ was crucified on either a Sunday or Monday. In fact, Anderson realizes the dilemma and he has to do mathematical gymnastics to arrive at a Friday crucifixion. This makes one immediately suspect. Actually there is no good evidence for an A.D. 32 crucifixion date."[8]

For Anderson's first date Hoehner substitutes Nisan 1, 444 B.C., which he says "was March 4, or more likely March 5 since the crescent of the new moon would have been first visible so late at night (ca. 10 p.m.) on March 4 and could easily have been missed."[9] Then he presents calculations intended to demonstrate that the time between March 5, 444 B.C. and March 30, A.D. 33 is exactly 483 "prophetic years" to the very day.

Yet Parker and Dubberstein,[10] an authority to which Hoehner refers, points out that there is evidence of a month being intercalated in 446 B.C., and therefore gives April 13 as the date of Nisan 1 in 445 B.C. and April 3 as its date in 444, thus raising great doubt about the dates given by either writer. In view of this evidence, even 483 "prophetic years" would reach a time several weeks beyond either date suggested for the crucifixion.

A theory somewhat similar to Anderson's was proposed as early as the third