

Sir Robert Anderson and the Bible's Most Precise Prophecy

Series 1-7

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Introduction: Sir Robert Anderson and the Bible's Most Precise Prophecy

When it comes to the prophecies of Scripture, there are few passages as staggering in scope and precision as Daniel's "Seventy Weeks" prophecy (Daniel 9:24–27). It is the backbone of biblical eschatology, the master key that unlocks God's timeline for Israel, the Messiah, and ultimately, the entire redemptive plan of history. And among all the interpreters, commentators, and theologians who have grappled with this prophecy, one man's work has stood out for over a century — **Sir Robert Anderson**.

Anderson, a 19th-century scholar and Assistant Commissioner of the London Metropolitan Police (famously involved in the Jack the Ripper investigation), was no ivory-tower theologian. He was a man who lived at the intersection of logic, evidence, and biblical faith. In his landmark work, ***The Coming Prince***, Anderson took Daniel's 70 Weeks prophecy and subjected it to the same meticulous scrutiny he applied in criminal investigations. The result was a precise, date-specific calculation for the appearance of "Messiah the Prince" — a calculation so exact that it continues to amaze believers and unsettle skeptics.

At the heart of Anderson's thesis is the claim that **Daniel's prophecy not only predicted the coming of Christ but pinpointed the very day** of His presentation to Israel — the Triumphal Entry. This was not guesswork, nor was it the product of vague prophetic language that could be twisted to fit multiple events. Anderson worked from verifiable historical records, anchored to biblical text, and calculated with a mathematical precision that left virtually no room for coincidence.

Why This Series Matters

This seven-part series is not simply a retelling of Anderson's book. It's a fresh, biblically-grounded exploration of how Daniel's prophecy fits into the broader narrative of Scripture — and why, in an age of skepticism and prophetic confusion, it still matters. Too often, prophecy is dismissed as either a playground for wild speculation or a relic of the past that has no bearing on the present. Anderson's work shatters both of these misconceptions.

This series will take us step-by-step through:

- **The unique role Daniel’s 70 Weeks plays in prophetic interpretation** — why it is the “master key” that ties together Old and New Testament prophecy.
- **The historical and political world of Daniel** — showing how God set the stage for this revelation in the courts of Babylon and Persia.
- **The starting point of the countdown** — examining the royal decrees and demonstrating why Anderson’s identification of Nehemiah 2 as the launch date is critical.
- **The nature of the prophetic calendar** — revealing why Anderson worked from a 360-day “prophetic year” and how this aligns with Scripture from Genesis to Revelation.
- **The exact fulfillment in the life of Christ** — moving from March 14, 445 B.C., to April 6, A.D. 32, and showing how this climaxes in the Gospels.
- **The prophetic “gap” before the 70th week** — defending the future fulfillment of Daniel’s last seven years and refuting alternate interpretations.
- **The enduring significance for today** — why this prophecy still strengthens the believer’s faith and stands as irrefutable evidence for the divine inspiration of the Bible.

Anderson’s Context: A Man in the Age of Skepticism

The 19th century was not an easy time to defend the supernatural authority of the Bible. Higher criticism was on the rise, attempting to dismantle the historicity of Scripture. Theories abounded that Daniel’s prophecies were written centuries after the events they supposedly “predicted.” Chronology was often dismissed as unreliable, and Messianic prophecy was treated as myth.

In this climate, Anderson approached Daniel’s prophecy like a detective at a crime scene — collecting every piece of evidence, cross-examining historical records, and testing the consistency of each fact against Scripture. His legal training and investigative discipline allowed him to present the prophecy not as a matter of religious opinion, but as a precise historical timeline backed by solid data.

Why the 70 Weeks Prophecy Is Unparalleled

While the Bible contains many prophecies, Daniel’s 70 Weeks stands apart because:

1. **It is time-specific** — giving not just vague predictions, but a measurable countdown.

2. **It bridges the Testaments** — connecting Daniel’s visions directly to the events of the Gospels.
3. **It is Christ-centered** — the focal point is not geopolitical events but the coming of “Messiah the Prince.”
4. **It validates Scripture’s supernatural origin** — the level of precision rules out coincidence or human foresight.

If this prophecy is accurate — and Anderson’s work shows that it is — then we are faced with a profound reality: the Bible is not merely a collection of ancient religious writings. It is a divinely-authored record of God’s dealings with humanity, where every date and detail unfolds according to His sovereign plan.

Our Journey Ahead

Across the next seven lessons, we’ll retrace Anderson’s steps — but with the added benefit of over a century of archaeological, historical, and biblical scholarship that has only confirmed his findings. We’ll unpack each piece of the puzzle in detail, showing why the prophecy remains the single most compelling chronological proof for the Messiahship of Jesus Christ.

By the end of this series, you won’t just know the historical facts — you’ll see the hand of God in the pages of Scripture, orchestrating the rise and fall of empires, the exact timing of His Son’s presentation, and the prophetic countdown that still moves toward its ultimate fulfillment.

This is not just history. This is God’s calendar. And as we’ll see, He never misses an appointment.

1 of 7: Sir Robert Anderson and the Bible’s Most Precise Prophecy – The Prophecy That Stands Alone

When it comes to biblical prophecy, there is one passage that stands as the master key to understanding the entire prophetic structure of Scripture. It is short, it is precise, and it is unlike anything else in the Bible. That prophecy is found in Daniel 9:24–27 — the prophecy of the Seventy Weeks. It is the prophecy Sir Robert Anderson, the 19th-century Scotland Yard chief and brilliant Bible student, spent years examining in meticulous detail, producing what has been called the most famous prophetic calculation in church history.

Why does it stand alone? Because no other prophecy in the Word of God gives us a **precise, mathematical timetable** that points unambiguously to the first coming of the Messiah. This prophecy doesn't simply give general signs, symbols, or vague seasons — it counts down days, months, and years to the very event when the promised Prince would present Himself to His people. And it does so with such pinpoint accuracy that its fulfillment in the life of Jesus Christ can only be explained by divine authorship.

In this opening study of our seven-part series, we will explore why Daniel's Seventy Weeks is the "master key" to prophecy, why its purpose was never to encourage foolish date-setting for the end of the world, and how Sir Robert Anderson approached it in an age of skepticism that scoffed at anything supernatural.

I. The Master Key to Prophecy

If you were to compare the Bible's prophetic passages to a complex lock, Daniel 9:24–27 would be the key that turns it. Many believers get lost in Revelation, Ezekiel, or Zechariah because they skip over Daniel's clear timeline. Daniel's prophecy doesn't just speak to one isolated event — it is the backbone of God's dealings with Israel, the Gentile nations, and the coming of Messiah.

Daniel 9:24–27 (KJV) reads:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

In four short verses, God gives a blueprint that reaches from the days of the Persian empire all the way into the yet-future Tribulation. The prophecy is explicitly tied to *thy people* (Israel) and *thy holy city* (Jerusalem). This is crucial. The Church is not in view here — which means trying to force the Church into the 70 Weeks prophecy inevitably leads to doctrinal confusion.

The time span is broken into three segments:

- **7 weeks** (49 prophetic years) — rebuilding Jerusalem.
- **62 weeks** (434 prophetic years) — leading up to the Messiah.
- **1 week** (7 prophetic years) — the final period of tribulation and judgment.

The first 69 weeks lead precisely to the arrival of “Messiah the Prince” — the very event Anderson calculated to the day. The 70th week, however, is separated from the 69th by a prophetic gap — the Church Age — a truth that completely undermines preterism and historicism and fully supports the dispensational view.

II. Not a Tool for Date-Setting — But a Proof of God’s Timetable

One of the greatest misunderstandings about Daniel’s 70 Weeks is the assumption that if God gave a precise timetable for the first coming, He must have given us an equally precise timetable for the second. This is where many fall into the trap of date-setting, which Scripture warns against. Jesus Himself declared in Acts 1:7:

It is not for you to know the times or the seasons, which the Father hath put in his own power.

Daniel’s prophecy was not given so that believers could predict “the end of the world” or pinpoint the rapture. Instead, it was given to authenticate the Messiah when He arrived — so that Israel would recognize Him without excuse. When the countdown ended, the exact Person prophesied would present Himself in Jerusalem. The prophecy gave Israel no wiggle room to claim ignorance.

Anderson’s own words echo this point: the purpose of the prophecy was to “deliver us from errors” in prophetic study, not to fuel them. In fact, he opens *The Coming Prince* by warning against the “folly” of date-setting and reminding readers that prophecy is a safeguard against deception when read correctly.

In other words, Daniel 9 is God’s way of saying: *You will know the Messiah when He comes because I have told you exactly when to expect Him.*

III. The Setting: Daniel in Babylon

To appreciate the prophecy, we need to remember where and when it was given. Daniel was in Babylon, an old man by the time of the vision, having spent decades in the service of Gentile kings. He had seen Babylon rise and fall. He had seen the Medes and Persians take over. He knew from Jeremiah’s prophecy that the captivity of Judah would last 70 years (Jeremiah 25:11–12), and that time was nearly up.

But Daniel also knew that the return from Babylon was not the end of Israel’s troubles. Through prayer and fasting (Daniel 9:3), he sought the Lord for understanding — and the angel Gabriel delivered not just the answer to his prayer for his people’s restoration, but a

sweeping prophecy that would take him far beyond the return from exile, into the coming of Messiah, the destruction of Jerusalem, and the ultimate fulfillment of all God's promises.

IV. The Uniqueness of the Prophecy

Here's why Daniel's 70 Weeks stands alone among all prophetic passages:

1. **It is mathematically precise** — The prophecy deals in measurable units of time ("weeks" of years, 360-day prophetic years) rather than vague symbols.
2. **It names its subject clearly** — It is tied to *thy people* (Israel) and *thy holy city* (Jerusalem).
3. **It predicts a specific public event** — the presentation of "Messiah the Prince."
4. **It predicts rejection** — Messiah would be "cut off, but not for Himself" (Daniel 9:26).
5. **It introduces a prophetic gap** — between the 69th and 70th weeks, allowing for the Church Age.
6. **It sets the stage for the Tribulation** — the final 70th week is the time of Jacob's trouble (Jeremiah 30:7).

Every one of these points is a nail in the coffin for skeptics who try to dismiss the Bible as vague or self-fulfilling. You can't "accidentally" fulfill a countdown to the day over a span of nearly five centuries unless God Himself set the clock.

V. Sir Robert Anderson's Approach

In the late 1800s, higher criticism and rationalism were undermining belief in the supernatural. Many clergy in Britain were treating prophecy as allegory. Into this climate stepped Sir Robert Anderson, a man whose day job was cracking criminal cases as head of Scotland Yard's Criminal Investigation Department — including the infamous Jack the Ripper investigation.

Anderson was not a wild-eyed religious crank. He was a trained investigator, a man whose professional life was built on evidence, timelines, and hard facts. When he turned that same methodical mind to Daniel 9, he approached it like a forensic case.

His reasoning went like this:

- **Identify the decree** that starts the countdown (Nehemiah 2, Artaxerxes' command to rebuild Jerusalem).
- **Calculate the length of a prophetic year** from Scripture (360 days).
- **Multiply the 69 weeks (483 years)** by 360 days to get 173,880 days.
- **Translate those days** into our solar calendar, accounting for leap years.
- **Start at the decree's date** (March 14, 445 B.C.) and count forward.

The result? April 6, A.D. 32 — the very day Jesus rode into Jerusalem on a donkey, presenting Himself publicly as Messiah. Anderson concluded that Daniel's prophecy was fulfilled to the exact day.

VI. Skepticism Then and Now

Anderson's conclusions were not welcomed by everyone. The academic climate of his day mocked the idea that Daniel was written centuries before Christ — many claimed it was a forgery from the Maccabean period. Others scoffed at the idea that prophecy could be that precise.

But the precision is exactly what makes Daniel 9 such a thorn in the side of unbelief. If Daniel was written after the events, then someone not only forged Scripture but also flawlessly integrated it into the entire prophetic framework of the Old and New Testaments. That requires a conspiracy on a scale even the most cynical scholar struggles to explain.

Anderson's work survives today because it does what skeptics can't undo: it ties history, astronomy, and Scripture together into a single, irrefutable timeline.

VII. Why This Matters to Us

In our own time, prophecy is still under attack. Preterists claim all of Daniel 9 was fulfilled in the first century. Others ignore it entirely because it doesn't fit their theological systems. But if Daniel's prophecy was fulfilled to the day in Christ's first coming, it should give us absolute confidence that the rest — the 70th week — will also be fulfilled exactly as written.

This is not an obscure academic exercise. It is a reminder that God keeps His appointments. He did not send His Son a day early or a day late. He will not send Him the

second time a day early or late either. The clock is in His hands, and every tick echoes through eternity.

For believers, Daniel 9 is a faith anchor. For skeptics, it is a warning. For the Church, it is a call to readiness.

Conclusion:

Daniel's 70 Weeks prophecy stands alone because it is the Bible's most precise, mathematically testable prediction — one that ties directly to the person and work of Jesus Christ. Sir Robert Anderson's forensic approach didn't make the prophecy true; it simply uncovered the truth that was already there. The same God who started the prophetic clock in the days of Nehemiah will bring the final week to pass exactly as He has said.

2 of 7: Sir Robert Anderson and the Bible's Most Precise Prophecy – Daniel and His Times

If you want to understand Daniel's 70 Weeks, you cannot start in chapter 9 without first stepping into Daniel's sandals. Before the angel Gabriel ever delivered that remarkable timetable, Daniel had lived through one of the most turbulent, devastating, and spiritually charged periods in Israel's history. He was not simply a prophet in isolation, penning visions in a cave. He was a statesman, a captive, a man who had been torn from his homeland, educated in the ways of his captors, and elevated to a position of staggering influence in the courts of Babylon and Persia.

Sir Robert Anderson, in *The Coming Prince*, understood this. He did not approach Daniel 9 as an abstract mathematical puzzle divorced from its human context. He rooted his investigation in history — the history of Daniel's life, the political and prophetic backdrop of his time, and the divine shift that Scripture calls "the Times of the Gentiles," when God took the scepter from the house of David and placed it in Gentile hands.

To grasp the prophecy, we must first grasp the man and the moment. This essay explores three crucial areas:

1. The historical setting of Daniel's life, from royal youth to Babylonian statesman.
2. The political and prophetic backdrop that framed the vision of the 70 Weeks.

3. The meaning of the “Times of the Gentiles” and why God transferred sovereign authority to Gentile powers.

I. From Royal Youth in Jerusalem to High Office in Babylon

Daniel’s Early Life: A Prince in Judah

Daniel was born in Jerusalem during the reign of King Josiah — one of Judah’s few truly godly kings in the last dark decades before the Babylonian conquest. According to Daniel 1:3–4, he was “of the king’s seed, and of the princes,” a young man “in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science.” He belonged to Judah’s royal or noble family lines, perhaps a direct descendant of David himself.

This meant Daniel grew up not only with the privileges of nobility but also with the spiritual heritage of the covenant people. He would have been familiar with the temple, the sacrifices, and the reading of the Law. He would have heard Jeremiah and other prophets warning of coming judgment if Judah did not repent. His early years were likely shaped by the great Passover revival of Josiah’s reign (2 Chronicles 35:18–19), when the nation briefly turned back to God.

The First Deportation: 605 B.C.

Everything changed in 605 B.C. when Nebuchadnezzar, then crown prince of Babylon, defeated Pharaoh Necho of Egypt at the Battle of Carchemish (Jeremiah 46:2). On his way back to Babylon, Nebuchadnezzar besieged Jerusalem. Jehoiakim, the puppet king installed by Egypt, surrendered. As part of the spoils, Nebuchadnezzar carried off some of the temple vessels and a group of the most promising young men from Judah’s nobility — Daniel among them (Daniel 1:1–6).

Daniel would never see his homeland again. He was taken hundreds of miles to Babylon, a city whose grandeur must have stunned him — its massive walls, hanging gardens, and bustling trade routes a stark contrast to the comparatively small and vulnerable Jerusalem.

Life in Babylon’s Court

In Babylon, Daniel was enrolled in a three-year program to be trained in “the learning and the tongue of the Chaldeans” (Daniel 1:4). This was no small cultural shift. It meant learning the Akkadian language, Babylonian literature, religious systems, astrology, and statecraft. His very name was changed from Daniel (“God is my Judge”) to Belteshazzar

(“Bel protect his life”), an attempt to erase his Hebrew identity and replace it with Babylonian allegiance.

Yet Daniel’s loyalty to God never wavered. Early in his training, he refused to defile himself with the king’s food and wine, likely because it had been offered to idols or violated dietary laws (Daniel 1:8). God honored his resolve, giving him favor with his overseers and blessing him with wisdom “ten times better” than all the magicians and astrologers in Babylon (Daniel 1:20).

Rising to Power

Daniel’s ability to interpret Nebuchadnezzar’s dream in Daniel 2 propelled him into high office. He became “ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon” (Daniel 2:48). This was extraordinary — a Jewish exile wielding authority in the empire that had destroyed his nation.

Daniel’s career spanned the reigns of multiple kings: Nebuchadnezzar, Belshazzar, Darius the Mede, and Cyrus the Persian. He outlived the Babylonian empire itself, transitioning seamlessly into a position of influence under the Medo-Persian administration. His life was a testament to God’s sovereignty over rulers and kingdoms, fulfilling Proverbs 21:1: “*The king’s heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.*”

II. The Political and Prophetic Backdrop Leading to the Vision

The Decline of Judah

Daniel’s life began during a fleeting moment of reform under Josiah, but after the king’s death in 609 B.C., Judah spiraled into idolatry and political instability. Egypt and Babylon fought for control of the region, with Judah caught in the middle. Jeremiah, Habakkuk, and Zephaniah warned of coming judgment, but the people hardened their hearts.

By the time of Daniel’s deportation in 605 B.C., the writing was on the wall — literally and figuratively. God’s patience had run out. The covenant curses of Leviticus 26 and Deuteronomy 28 were unfolding before Daniel’s eyes.

The Rise of Babylon

Babylon was the rising superpower of Daniel’s youth. Nebuchadnezzar’s military genius and the city’s immense resources made it seemingly invincible. Babylon’s culture was steeped in polytheism, magic, and astrology, and its rulers often viewed themselves as

divine or semi-divine. This was the world in which Daniel would serve, a constant testing ground for his faith.

The Fall of Jerusalem

The political drama back in Judah continued even after Daniel's exile. Jehoiakim rebelled against Babylon and was succeeded by Jehoiachin, who reigned only three months before being taken to Babylon in 597 B.C. A third deportation followed in 586 B.C., when Nebuchadnezzar finally destroyed Jerusalem and the temple, ending the Davidic monarchy — at least for a time.

For Daniel, news of the temple's destruction must have been devastating. The visible symbol of God's presence among His people was gone. It raised profound theological questions: Had God abandoned Israel? Had the promises to David failed?

Daniel's Role in the Courts

In this volatile political climate, Daniel's role as an adviser to kings gave him an unparalleled perspective on world affairs. He saw the rise and fall of empires, the vanity of human pride (as in Nebuchadnezzar's humbling in Daniel 4), and the fragility of earthly kingdoms (as in Belshazzar's feast in Daniel 5). These experiences would shape his understanding of God's plan for history and His ultimate authority over the nations.

The Prophetic Climate

Daniel was not the only prophet of his day. Ezekiel, ministering among the exiles, referred to Daniel as a paragon of wisdom and righteousness (Ezekiel 14:14, 28:3). Jeremiah, still in Jerusalem during Daniel's early years in Babylon, had prophesied the seventy-year captivity (Jeremiah 25:11–12; 29:10). Daniel studied Jeremiah's writings (Daniel 9:2), and it was this study that set the stage for the prayer and prophecy of Daniel 9.

III. The "Times of the Gentiles" and the Transfer of the Scepter

What Are the Times of the Gentiles?

Jesus used the phrase in Luke 21:24: *"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."* This period began when Nebuchadnezzar conquered Jerusalem and took the throne's authority from the house of David. It will end when Christ returns to establish His kingdom.

During the Times of the Gentiles, sovereign rule over the earth — particularly over Jerusalem — is in Gentile hands. The Davidic monarchy is in abeyance, though God's

covenant with David remains unbroken. The scepter will return to Judah when “Shiloh” (Messiah) comes (Genesis 49:10).

Why God Gave the Scepter to Gentiles

The transfer of power was both a judgment and a demonstration. It was a judgment on Judah for persistent covenant-breaking. It was also a demonstration to the nations that no Gentile power, no matter how mighty, could rule righteously apart from God’s authority.

Nebuchadnezzar’s dream in Daniel 2 illustrated this. The statue of gold, silver, bronze, and iron represented successive Gentile empires, each inferior in moral quality to the one before, yet all sharing the same Gentile dominion. The statue’s eventual destruction by the stone “cut out without hands” points to Christ’s second coming, when the Times of the Gentiles will end in sudden judgment.

Daniel’s Perspective

Daniel lived at the very start of this era. He witnessed the handover of world dominion from Judah to Babylon, from Babylon to Medo-Persia, and he saw prophetically the future transfers to Greece, Rome, and the final form of Gentile power before Messiah’s return.

For Daniel, the Times of the Gentiles were not just a theological concept — they were his daily reality. Every royal decree he interpreted, every pagan king he served, every imperial change of guard was a reminder that Israel was no longer in charge of its own destiny under God’s immediate rule.

Conclusion: The Stage Set for the Seventy Weeks

By the time Gabriel appeared to Daniel in chapter 9, decades had passed since that young prince was marched out of Jerusalem. He was now an elderly man, serving under Darius the Mede in the Medo-Persian empire. Jerusalem lay in ruins, but the 70 years of captivity Jeremiah had spoken of were nearly complete.

Daniel’s prayer in Daniel 9 was not a cold recitation of facts. It was the cry of a man who had lived the prophecy — who had seen the covenant curses unfold, who had navigated the corridors of Gentile power without losing his allegiance to the God of Israel, and who longed for the restoration of his people.

Sir Robert Anderson understood that without this historical and prophetic backdrop, the 70 Weeks prophecy loses much of its force. Daniel 9 is not merely a calendar calculation; it is God’s answer to a man who had walked through the furnace of history and remained faithful.

The stage was set — politically, prophetically, and spiritually — for God to reveal the exact timeline leading to the first coming of Messiah. And with the same precision, that timeline will one day count down to His second.

3 of 7: Sir Robert Anderson and the Bible's Most Precise Prophecy – The Starting Point: The Command to Restore and Build Jerusalem

Introduction – Pinpointing Prophecy's Trigger

When we study Sir Robert Anderson's *The Coming Prince*, we quickly realize that his brilliance wasn't just in deciphering obscure prophecy—it was in his ability to put a finger on the exact point in history where God's prophetic stopwatch began to tick. In Daniel 9:25, the angel Gabriel revealed to Daniel:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks..." (KJV)

Those words are not poetic abstractions—they are a divine timestamp. God's Spirit inspired Daniel to write them with precision so that, generations later, men like Anderson could measure the interval and show that Jesus of Nazareth entered Jerusalem exactly on schedule.

But where do we begin? What exactly is this “commandment to restore and to build Jerusalem”? As it turns out, several decrees were issued in antiquity concerning Jerusalem's fate. To get the date right, one must first get the starting point right. Anderson's case for Nehemiah 2 (March 14, 445 B.C.) as the precise beginning of Daniel's seventy weeks is one of the most important—and controversial—decisions in prophetic interpretation.

In this essay, we'll unpack:

- The background of the decrees from Cyrus, Darius, and Artaxerxes.
- Why Anderson zeroed in on Nehemiah's commission in Artaxerxes' twentieth year.
- The critical implications of choosing this date for the entire prophecy.
- How this precision silences skeptics and strengthens faith.

1. The Historical Context – Jerusalem in Ruins

The Book of Daniel is set against the backdrop of Jerusalem's destruction by the Babylonians in 586 B.C. Under Nebuchadnezzar, the temple was burned, the city's walls were torn down, and its gates were consumed by fire (2 Kings 25:9-10). Judah's monarchy was gone, and the city was nothing but rubble—a symbol of God's judgment on a disobedient people.

The Babylonian exile lasted 70 years, as foretold by Jeremiah (Jer. 25:11-12). By the time Daniel received the seventy-weeks prophecy, Babylon had fallen to the Medes and Persians (Daniel 5:30-31). The new Persian administration was far more tolerant toward conquered peoples, and under Cyrus the Great, Jews were permitted to return to their homeland.

This return began a series of royal decrees concerning the temple and the city—but not all of these decrees meet Gabriel's criteria for the prophecy's starting point.

2. The Decrees – Sorting the Candidates

A. The Decree of Cyrus (537 B.C.)

Recorded in Ezra 1:1-4 and 2 Chronicles 36:22-23, the decree of Cyrus explicitly authorized the rebuilding of the temple:

"...the LORD God of heaven... hath charged me to build him an house at Jerusalem..."

Notice the focus—Cyrus ordered the *temple* to be rebuilt, not the *city*. This is a crucial distinction in Anderson's logic. Daniel 9:25 speaks of restoring and rebuilding **Jerusalem**—its streets and walls—not merely the temple. While the city would naturally benefit from the temple's restoration, Cyrus' decree did not grant comprehensive civil authority to rebuild the entire infrastructure.

B. The Decree of Darius (circa 520 B.C.)

Darius' decree (Ezra 6:1-12) was not a fresh authorization but a reaffirmation of Cyrus' earlier temple decree. Again, the emphasis is on completing the house of God. The city itself remained largely defenseless and unrepaired.

C. The First Decree of Artaxerxes (457 B.C.)

In Ezra 7:11-26, Artaxerxes I issued a decree to Ezra, empowering him to appoint magistrates and judges and to regulate temple services. While broader in scope than the

previous decrees, this one still does not explicitly authorize rebuilding the city walls or fortifications. It is administrative and religious in nature.

D. The Second Decree of Artaxerxes (445 B.C.) – Nehemiah 2

This is the critical turning point. In the twentieth year of Artaxerxes (Nehemiah 2:1-8), Nehemiah—cupbearer to the king—was granted permission to go to Jerusalem and rebuild the walls and gates. The language here is entirely about civic restoration:

"...that I may build it... the wall of the city... the gates thereof..."

This is the first decree that explicitly addresses the city's defenses and physical restoration. The prophecy in Daniel 9:25 specifies "street" (plaza) and "wall" (moat or fortifications)—exactly what Nehemiah was commissioned to do.

3. Anderson's Date – March 14, 445 B.C.

Sir Robert Anderson, after meticulous historical and astronomical research, identified the twentieth year of Artaxerxes Longimanus as 445 B.C., and further pinpointed the month of Nisan (Nehemiah 2:1) to March 14 on the Julian calendar.

Here's how Anderson arrived at that:

- Artaxerxes began his reign in 465 B.C. (confirmed by ancient sources like Thucydides and Ptolemy's Canon).
- The "twentieth year" therefore fell in 445 B.C.
- Nisan 1 in that year, based on astronomical new moon calculations, corresponded to March 14.

This precision is not arbitrary—it's necessary. If you can nail down the exact day the "clock" started, you can count forward the 69 weeks (483 prophetic years) and see where they land.

4. Why Nehemiah 2 Fits the Prophecy

Daniel 9:25's wording is clear—the command must authorize the restoration of the **city**, not merely the temple. Only Nehemiah's commission does that. The other decrees are important historically but fall short prophetically.

Anderson also points out that Nehemiah’s mission fulfills the “in troublous times” clause—opposition from Sanballat, Tobiah, and the surrounding peoples was fierce (Nehemiah 4:7-8). The prophecy foresaw that the rebuilding would occur under constant harassment, which is precisely what happened.

5. Why the Starting Point Matters

If you choose the wrong decree, the prophecy’s conclusion will miss the mark. For example:

- Starting with Cyrus (537 B.C.) would end the 69 weeks centuries before Christ.
- Starting with Ezra’s commission (457 B.C.) lands you in the time of Christ’s ministry but does not align exactly with the triumphal entry.
- Only starting with Nehemiah (445 B.C.)—and using prophetic years of 360 days—lands precisely on the date Jesus rode into Jerusalem on Palm Sunday (April 6, 32 A.D., per Anderson’s calculations).

This exactitude is why Anderson’s work still stands as one of the most compelling evidences for the Bible’s divine authorship.

6. The Implications – A Timetable Only God Could Keep

Choosing Nehemiah 2 as the starting point leads directly to a conclusion that unnerves skeptics: the prophecy was fulfilled *to the very day*.

- Start: March 14, 445 B.C.
- 69 weeks of years = 483 years × 360 days = 173,880 days
- Add 173,880 days to March 14, 445 B.C.
- End: April 6, 32 A.D. – the day Jesus presented Himself as Messiah the Prince (Luke 19:38-42).

Jesus even rebuked Jerusalem for **not knowing the time of their visitation**—because Daniel had given them the calendar.

7. Skeptical Pushback – and Anderson’s Response

Critics have argued against Anderson's date by questioning:

- The use of a 360-day year.
- The exact regnal dating of Artaxerxes.
- The correlation between Nisan 1 and March 14.

Anderson answers each with evidence from Babylonian-Persian calendars, astronomical data, and the internal consistency of Scripture (e.g., Genesis 7:11, 8:3-4; Revelation 11:2-3) showing a prophetic year as 360 days.

Even modern recalculations—though sometimes adjusting the exact final date—have confirmed the astonishing nearness of Anderson's conclusion.

8. The Faith-Building Power of the Starting Point

Anderson's choice of March 14, 445 B.C., as the prophecy's trigger point turns Daniel's seventy weeks from a vague symbolic span into a measurable, testable countdown. This precision is not the stuff of myths—it's the language of the living God proving His Word.

For believers, it's a faith anchor. For seekers, it's a challenge: if God kept His Word so precisely for Christ's first coming, will He not do so for His second?

Conclusion – The Clock Starts Here

The choice of Nehemiah 2 as the starting point is not just a scholarly preference—it's the hinge on which the prophecy's credibility swings. Sir Robert Anderson's identification of March 14, 445 B.C., as the day God's prophetic clock began to tick remains one of the greatest achievements in biblical chronology.

From that day forward, 173,880 prophetic days later, the Messiah rode into Jerusalem, fulfilling Daniel's prophecy with pinpoint accuracy.

This is why Anderson's work endures. He did not set a date for the end of the world—he simply showed the world that God's Word is exact, His promises are sure, and His timing is flawless.

4 of 7: Sir Robert Anderson and the Bible's Most Precise Prophecy – God's Calendar: The Prophetic Year

Introduction: When God Tells Time

Every culture tells time differently. The Mayans built temples to mark the passage of seasons, the Romans structured their empire around a solar calendar, and the Jews lived according to God's appointed feasts and Sabbaths. But Sir Robert Anderson, in *The Coming Prince*, demonstrated that God has His own unique calendar—a prophetic clock that doesn't follow the modern Gregorian year or even the ancient Julian calendar. Instead, Scripture reveals that when God makes a prophetic appointment, He measures it with what Anderson called the **360-day prophetic year**.

This concept isn't just a quaint footnote for Bible trivia. It's a critical key to unlocking the precision of Daniel's 70 weeks prophecy, especially the 69 weeks leading up to the presentation of the Messiah. Without understanding God's prophetic year, the accuracy of the prophecy could appear to wobble under the scrutiny of skeptics. But with it, the prophecy not only stands firm—it becomes one of the greatest apologetic proofs for the divine inspiration of Scripture.

I. Anderson's 360-Day Prophetic Year vs. the Solar Year

Anderson's groundbreaking insight was not simply in identifying the dates of the prophecy, but in showing that the Bible consistently uses a **year of 360 days** for prophetic purposes. This is distinctly shorter than the modern solar year of 365.2422 days.

Why does this matter? Because if Daniel's "weeks" (in Daniel 9:24–27) are understood as **weeks of years**, then the exact number of days within those years determines whether the prophecy aligns with the historical arrival of Christ.

A. The Modern Calendar

Our current calendar—the Gregorian calendar—was adopted in 1582 to correct the drift that came from the Julian calendar. The Julian year was 365.25 days long, requiring leap years every four years. The Gregorian refined this by skipping leap years on most century marks except those divisible by 400. This adjustment keeps our seasons aligned with the Earth's position around the sun.

But this system is man-made. It is astronomically precise for seasonal cycles but does not match the way Scripture measures prophetic time.

B. Anderson’s Observation

When Anderson examined the prophetic passages of the Bible—particularly in Daniel and Revelation—he found that a prophetic year consistently calculates at **360 days**. This was not speculation but a repeated numerical pattern in Scripture.

For instance:

- Revelation 12:6 describes a period of **1,260 days**.
- Revelation 12:14 refers to the same period as “a time, and times, and half a time” (three and a half years).
- Revelation 13:5 refers to 42 months for the same period.

When you do the math:

- $42 \text{ months} \times 30 \text{ days} = 1,260 \text{ days}$.
- $3.5 \text{ years} \times 360 \text{ days} = 1,260 \text{ days}$.

This perfect correlation confirms that God’s prophetic reckoning uses **360-day years**.

C. Historical Parallels

Interestingly, many ancient cultures, including the Babylonians and Egyptians, used a 360-day year in antiquity, later adding intercalary days to reconcile with the solar year. This hints at an original, divinely established year length, altered after changes in Earth’s rotation and orbit (possibly linked to events like the flood of Noah or post-Babel geological shifts).

II. Biblical Evidence for the Prophetic Year

Anderson’s position was not a novelty—it was drawn from a plain reading of Scripture.

A. Genesis and the Flood

Genesis 7:11 and 8:3–4 show the flood lasting from the 17th day of the second month to the 17th day of the seventh month—exactly five months. This is equated with 150 days. Dividing 150 days by 5 months yields 30 days per month, or **360 days in a year**.

B. Prophecies in Daniel

In Daniel 7:25 and 12:7, “a time, times, and half a time” corresponds to 3.5 years. Revelation’s alignment of this period with 1,260 days and 42 months confirms the 360-day standard.

C. Revelation's Final Confirmation

In Revelation 11:2–3, the 42 months given to the Gentiles and the 1,260 days assigned to the two witnesses are parallel durations—proving that 42 months in prophetic language = 1,260 days.

These examples confirm that **God's prophetic calendar is not bound by the Earth's orbital mechanics**, but is a symbolic yet consistent framework for measuring appointed times.

III. How the 69 Weeks (483 Years) = 173,880 Days

The core of Anderson's calculation rests here. Daniel 9:25 says:

“From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.”

Seven weeks (49 years) + 62 weeks (434 years) = 69 weeks total.

Since these are “weeks of years,” we multiply:

- $69 \times 7 = 483$ years.

If we use the 360-day prophetic year:

- $483 \text{ years} \times 360 \text{ days/year} = \mathbf{173,880 \text{ days}}$.

A. Starting Point

As shown in the previous essay, Anderson identifies the command in Nehemiah 2 (March 14, 445 B.C., under Artaxerxes Longimanus) as the starting point.

B. Ending Point

Counting forward 173,880 days from March 14, 445 B.C., Anderson arrives at April 6, A.D. 32 (the date he identifies as the Triumphal Entry of Christ into Jerusalem). This was the day Jesus publicly presented Himself as Messiah, fulfilling the prophecy to the exact day.

C. Why It Matters

This level of precision isn't coincidence. It's not a vague “somewhere in this century” prophecy. It's a down-to-the-day fulfillment that could not be manipulated by human hands. Jesus either “happened” to arrive exactly on the day the prophecy foretold—or, far more reasonably, this was the sovereign orchestration of God's redemptive plan.

IV. Skepticism and Anderson's Defense

In Anderson's day (late 19th century), biblical skepticism was fashionable. Many dismissed the book of Daniel as a later forgery, arguing it "predicted" events that had already happened. Others scoffed at the possibility of such precise chronology.

Anderson's work confronted these skeptics head-on:

- **First**, by showing that Daniel's timeline matches historical events without textual manipulation.
- **Second**, by grounding his calculations in both Scripture and historical records (Persian decrees, lunar-solar adjustments, Jewish feast dates).
- **Third**, by proving that the prophetic year was not an invention but a repeated biblical standard.

His method turned Daniel's prophecy from an abstract theological puzzle into a measurable, verifiable timeline.

V. The Prophetic Year and the Reliability of Scripture

One of the most powerful apologetic uses of Anderson's prophetic year is this: if Daniel's prophecy is this precise in foretelling Christ's first coming, we have every reason to trust God's timetable for His second coming.

This does **not** mean we can date-set for Christ's return (Mark 13:32 forbids it). But it does mean:

- God works on precise timetables.
- His promises never "almost" happen—they happen exactly as foretold.
- The same God who fulfilled Daniel 9:25 to the day will fulfill all future prophecies in His Word.

VI. Devotional Application: Living by God's Clock

Understanding God's prophetic year is not just for scholars—it's for believers who want to align their lives with His purposes.

1. **God is precise in His promises** – If He said 483 years, He meant 483 years, not “about 500.”
2. **We are on His timetable** – No event in redemptive history has been “late.”
3. **Prophecy strengthens faith** – When believers see prophecy fulfilled precisely, it fuels trust in God for what’s ahead.
4. **Urgency for the Gospel** – If God’s first coming was right on schedule, the clock for the second coming is just as real.

Conclusion: The Clock That Cannot Be Stopped

Sir Robert Anderson’s 360-day prophetic year stands as one of the great contributions to biblical apologetics. It shows that God’s timing is not vague or symbolic—it’s specific, measurable, and perfect.

The 173,880 days from Artaxerxes’ decree to the Triumphal Entry are a monument to the accuracy of God’s Word. This is not merely history—it’s a divine countdown that unfolded exactly as promised.

The prophetic year reminds us that the God who controls time also holds our lives in His hand. His calendar never slips, His appointments are never missed, and His plan for history will be completed exactly as foretold.

5 of 7: Sir Robert Anderson and the Bible’s Most Precise Prophecy – The Arrival of “Messiah the Prince”

Introduction

Few prophecies in Scripture carry the precision, scope, and theological weight of Daniel 9:24–27 — the famous *Seventy Weeks* prophecy. And among all the interpreters of this monumental passage, **Sir Robert Anderson**, a 19th-century Scotland Yard investigator and devoted student of the Bible, produced one of the most exacting and compelling analyses ever penned in his classic *The Coming Prince*. His meticulous work connected biblical text, ancient decrees, astronomical calculations, and the historical record with such precision that it still leaves skeptics without a naturalistic rebuttal.

In the first installments of this series, we examined Daniel’s life and context, the starting point of the prophecy, and the concept of God’s “prophetic year” of 360 days. Now, we arrive at the climactic moment that Anderson identifies — the exact day Jesus of Nazareth presented Himself publicly as Israel’s Messiah: **April 6, A.D. 32**, the day of the Triumphal Entry. According to Anderson’s reckoning, this date falls exactly 173,880 days — the total span of sixty-nine prophetic weeks of years — from March 14, 445 B.C., when Artaxerxes Longimanus issued the decree recorded in Nehemiah 2.

This essay will trace Anderson’s logic, show how the timeline flows unbroken from decree to arrival, explain why the Triumphal Entry is the prophesied presentation of “*Messiah the Prince*”, and show how Daniel 9:26 foretold His rejection.

Section 1 – The Prophecy’s Terminus: “Unto Messiah the Prince”

Daniel 9:25 reads:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks...”

Anderson notes that the terminus ad quem — the ending point — is not the birth of the Messiah, nor the beginning of His ministry, but His public presentation as Prince. The word “Messiah” here speaks of His identity as the Anointed One, and “Prince” (Hebrew *nagid*) signifies ruler or leader. This is the moment when the Messiah would be revealed publicly to Israel in His royal capacity.

In the Gospels, there is only one recorded day in which Jesus allowed — even orchestrated — a public acclamation of Himself as King: the **Triumphal Entry** (Matthew 21, Mark 11, Luke 19, John 12). Every other time the crowds attempted to crown Him, He withdrew (John 6:15). But on this day, riding into Jerusalem on a donkey, fulfilling Zechariah 9:9, He deliberately accepted their shouts of “*Hosanna to the Son of David!*”

Anderson saw this as the exact fulfillment of Daniel’s prophecy: the countdown of sixty-nine weeks of years reached its terminus here, on the very day the Messiah publicly presented Himself as Prince.

Section 2 – The Calendar Precision: 173,880 Days

The foundation of Anderson’s calculation rests on two key premises already established in earlier parts of this series:

1. The **prophetic year** is **360 days long**, evidenced in Genesis (the Flood narrative's months and days), Daniel (time, times, and half a time), and Revelation (42 months = 1,260 days).
2. Sixty-nine weeks of years = $69 \times 7 \times 360$ days = **173,880 days**.

With the starting point fixed at **March 14, 445 B.C.** — Artaxerxes' decree to Nehemiah to rebuild Jerusalem's walls — Anderson's task was to count forward exactly 173,880 days.

Accounting for leap years, calendar transitions, and the absence of a "year zero" between B.C. and A.D., Anderson's calculation landed precisely on **April 6, A.D. 32**.

Section 3 – Why A.D. 32?

The year A.D. 32 might not seem familiar to those accustomed to a crucifixion date of A.D. 30 or 33, but Anderson's work builds a strong case:

- **Passover Timing:** Anderson placed the crucifixion on April 10, A.D. 32 (Nisan 14). That puts the Triumphal Entry four days earlier, on April 6 (Nisan 10), in keeping with Exodus 12's Passover lamb selection day.
- **Astronomical Confirmation:** Using lunar calculations available in his day, Anderson showed that Nisan 10 in A.D. 32 fell on a Sunday — aligning with the Gospels' account of the Entry.
- **Ministry Duration:** Allowing for the baptism of Jesus in A.D. 29 and a three-and-a-half-year ministry, A.D. 32 fits neatly without compressing the Gospel chronology.

In this view, the Triumphal Entry was not a random Sunday before Passover — it was **the** day marked out in Daniel's prophecy centuries earlier.

Section 4 – The Triumphal Entry in the Gospels

Each Gospel records the Triumphal Entry with rich detail, but Luke's account (Luke 19:28–44) is especially significant for Anderson's case. After receiving the praises of the crowd, Jesus wept over Jerusalem and said:

"...If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

This thy day. Anderson saw in these words the echo of Daniel's prophecy. This was the prophesied day, but Israel, as a whole, failed to recognize it. Their rejection would have

immediate consequences (the destruction of Jerusalem in A.D. 70) and future ones (a postponed kingdom).

The public acclamation, palm branches, and shouts of *Hosanna* were not mere enthusiasm — they were the nation’s opportunity to receive its King. Daniel had set the timetable; Jesus arrived right on schedule.

Section 5 – The Rejection Foretold

Daniel 9:26 follows the sixty-nine weeks with a sobering prediction:

“And after threescore and two weeks shall Messiah be cut off, but not for himself..”

The prophecy did not end with the presentation. It foretold rejection and death. The phrase “cut off” in Hebrew (*karath*) means to be killed, often with a sense of covenantal consequence. And “not for himself” points to substitutionary atonement — He would die for others, not for His own sins.

The rejection began almost immediately after the Triumphal Entry. The same leaders who feared His popularity on that Sunday (John 12:19) would engineer His crucifixion by Friday. The crowd that hailed Him as Son of David would be swayed to cry, “*Crucify Him!*”

Anderson highlighted how the prophecy’s sequence — presentation, rejection, and then the destruction of the city — matches the historical record perfectly.

Section 6 – Skeptics and Anderson’s Response

In Anderson’s time, higher criticism was at its peak, dismissing predictive prophecy as later fabrication. To skeptics, the Seventy Weeks were written after the fact. Anderson’s reply was devastatingly simple: the prophecy was preserved in manuscripts predating Christ by over a century (the Septuagint, Dead Sea Scrolls confirm Daniel’s antiquity), and the chronological precision of the fulfillment could not be the result of guesswork.

Even many who doubted supernatural prophecy were forced to admire Anderson’s investigative rigor. He approached the Bible with the same meticulous attention to evidence that he brought to criminal cases at Scotland Yard. His tables, date conversions, and historical synchronisms make it one of the best-documented treatments of any biblical prophecy.

Section 7 – Theological Implications

The arrival of “Messiah the Prince” to the exact day teaches several truths:

1. **God’s Sovereignty Over Time:** History is not random; it unfolds according to God’s decrees. The crucifixion was not an accident but an appointment (Acts 2:23).
2. **Accountability for Light Received:** Israel was responsible to recognize the time of her visitation (Luke 19:44). Prophetic ignorance carried national consequences.
3. **Precision in Prophecy:** This event demonstrates that biblical prophecy can be fulfilled with literal, day-by-day accuracy — a sobering thought for future prophecies yet to be fulfilled.

Section 8 – Application for Today

For the believer, Anderson’s work is a faith-builder. The alignment of prophecy and history reassures us that the God who orchestrated Christ’s first coming will do the same for His second. It also warns against complacency; those who missed the Messiah’s first arrival were not lacking in signs, but in readiness.

For the skeptic, the Seventy Weeks stand as a stubborn fact. Predictions made centuries in advance, fulfilled to the day, cannot be explained by chance. One must either embrace the divine origin of Scripture or invent an alternative that strains credibility.

Conclusion

Sir Robert Anderson’s identification of April 6, A.D. 32, as the day of “Messiah the Prince” remains one of the most striking achievements in prophetic study. By anchoring the starting point in Artaxerxes’ decree, using the prophetic year of 360 days, and counting exactly 173,880 days, he showed that Daniel’s prophecy finds perfect fulfillment in the Triumphal Entry.

That day was not simply a warm prelude to the Passion Week; it was the **culmination of centuries of divine planning**. The King arrived on His appointed day, in His appointed way, to His appointed city — and was rejected, just as Daniel foretold. But in that rejection, salvation’s door swung open to the world, fulfilling the prophecy “not for Himself” but for us.

The prophecy stands alone, not because it is the only prophecy with a precise timeline, but because no other prophecy so unites historical, astronomical, and theological precision into a single, undeniable witness to the truth of Scripture.

6 of 7: Sir Robert Anderson and the Bible's Most Precise Prophecy – The Gap Before the 70th Week

Introduction: The Pause That Changes Everything

If you remove the “gap” between the 69th and 70th week of Daniel’s prophecy, the entire prophetic framework of Scripture collapses into confusion. Sir Robert Anderson recognized this long before it became a popular theological battleground. In his work *The Coming Prince*, Anderson not only calculated the first 69 weeks with stunning precision, but also defended the clear biblical necessity for an interval — a parenthesis — between the end of the 69th week and the start of the 70th.

Why is this important? Because it is exactly in this gap that **the Church Age** exists. This interval is the reason why prophecy remains future for Israel while God gathers His bride from all nations. Without it, Daniel’s prophecy would seem to contradict the facts of history, the plain statements of Christ, and the progressive unfolding of God’s dispensational plan.

In this essay, we will explore the biblical, logical, and historical evidence for this “pause,” answer the most common objections, and show why the 70th week is yet to come — a period we know as **the Tribulation**.

1. The Structure of Daniel’s 70 Weeks

Daniel 9:24–27 provides the structure of the prophecy:

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” (v. 24)

From verse 25, we learn the first 69 weeks (7 weeks + 62 weeks = 483 years) begin with the command to restore and build Jerusalem and end with the arrival of “Messiah the Prince.”

Anderson identified this as spanning from **March 14, 445 B.C. to April 6, A.D. 32** — the Triumphal Entry of Christ.

Verse 26 is the key to the gap:

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary...”

Notice the careful sequence:

1. The 69th week **ends** with Messiah’s presentation.
2. **After** the 69th week — not during it — Messiah is cut off.
3. Then, “the people of the prince that shall come” destroy Jerusalem.

These events (the crucifixion in A.D. 32 and the destruction of Jerusalem in A.D. 70) clearly do not occur **inside** the 70th week, but rather **between** the 69th and 70th. This makes an interval not only possible but necessary.

2. Anderson’s Defense of the Gap

Sir Robert Anderson’s reasoning was meticulous:

- **Grammatical Observation** — The prophecy explicitly says “after” the 69 weeks Messiah will be cut off, not “in the midst” of them. This forces the crucifixion outside the framework of the 70th week.
- **Historical Reality** — If the 70th week followed immediately after the 69th, it would have ended in A.D. 39. But the six conditions in verse 24 (“finish the transgression,” “bring in everlasting righteousness,” etc.) were not fulfilled then — nor are they yet fulfilled. Thus, the final week must still be future.
- **Theological Necessity** — The Church, a mystery hidden in ages past (Eph. 3:4–6), fits perfectly in this gap. God’s prophetic clock for Israel paused, allowing for the calling out of a people for Christ’s name (Acts 15:14–16). Once this is complete, the clock resumes for Israel’s final seven years.

3. The Purpose of the Gap

The prophetic pause serves at least three purposes in God’s plan:

A. To Introduce the Church Age

Paul calls the Church a **mystery** — something not revealed in the Old Testament (Col. 1:26). Daniel’s prophecy is about Israel (“thy people” and “thy holy city”), not the Church. The gap provides a space for this new entity to emerge without altering the integrity of Israel’s timetable.

B. To Allow for Israel’s Dispersion

After the crucifixion, Israel was judged, and the temple was destroyed. The gap allows for the long period of dispersion predicted in Deuteronomy 28:64–68 and Hosea 3:4–5.

C. To Set the Stage for the Final Week

The last seven years, also called **the time of Jacob’s trouble** (Jer. 30:7), will bring Israel to repentance and prepare them for their Messiah’s return (Zech. 12:10).

4. Biblical Support for the Gap

The concept of a prophetic gap is not an invention of Anderson; it is woven throughout Scripture.

A. The Two Advents in One Prophecy

Isaiah 61:1–2 is famously split by Jesus in Luke 4:18–19. He read only the first part (“the acceptable year of the Lord”) and stopped before “the day of vengeance of our God.” That gap between the clauses has already lasted nearly 2,000 years.

B. Zechariah 9:9–10

Verse 9 describes the humble king entering Jerusalem on a donkey (fulfilled at the Triumphal Entry). Verse 10 jumps to His worldwide reign. The gap is the Church Age.

C. Hosea 3:4–5

Israel will abide “many days” without king or sacrifice before returning to the Lord “in the latter days.”

These patterns demonstrate that prophetic pauses are a normal feature in God’s plan.

5. Why the 70th Week is Yet Future

Sir Robert Anderson insisted the 70th week is still future for several reasons:

- **Unfulfilled Prophecies in Verse 24** — Everlasting righteousness has not been brought in. Vision and prophecy are not sealed up. The most Holy has not been anointed in the millennial temple.
- **The Antichrist's Covenant** — Daniel 9:27 describes a ruler making a covenant with Israel for one week, breaking it halfway through. No such event occurred in the years following Christ's death.
- **Parallel Passages in Revelation** — Revelation 6–19 mirrors Daniel's 70th week in its seven-year structure, its midpoint crisis, and its culmination in Christ's return.

6. Refuting Preterist and Historicist Views

A. Preterist View

Preterists claim the 70th week ended in the first century, often by A.D. 70. This would require squeezing the crucifixion, Stephen's martyrdom, Paul's conversion, Gentile inclusion, and the destruction of Jerusalem into a mere seven years — which is neither historically nor exegetically sustainable.

Additionally, the covenant-breaking "prince" in Daniel 9:27 cannot be Titus (as some preterists allege), since he made no seven-year covenant with Israel.

B. Historicist View

Historicists stretch the 70th week into symbolic "years" spanning centuries. This ignores the precise day-counting method already established by the 69 weeks and disregards the plain language of the prophecy.

7. The Tribulation: Resumption of the Clock

Once the Church is raptured (1 Thess. 4:16–17), God's prophetic clock resumes. The 70th week begins when the Antichrist confirms a covenant with Israel (Dan. 9:27). This final seven-year period is divided into:

1. **The First Half** — A time of false peace and religious compromise.
2. **The Midpoint** — The breaking of the covenant and the setting up of the **abomination of desolation** (Matt. 24:15).
3. **The Last Half** — The Great Tribulation, ending with Christ's return.

8. Anderson's Legacy and the Modern Debate

Sir Robert Anderson's gap theory remains a cornerstone for dispensational prophecy. While some modern scholars criticize the interval as an "invention" to fit theology, the biblical and historical evidence makes it a necessity.

His work gave believers confidence that:

- The Bible is exact in its prophetic detail.
- God's plan for Israel and the Church is distinct yet harmonious.
- The future is firmly in God's control.

Conclusion: Living in the Gap

We are living in the prophetic pause — the age of grace, the gathering of the Church. This is both a privilege and a responsibility. When the clock starts again, the world will enter its darkest hour. Until then, our mission is clear: preach the gospel, make disciples, and look for the blessed hope.

Daniel's 70 weeks prophecy is the "master key" to biblical eschatology. The gap before the 70th week is not a flaw in the plan — it is the plan. And when the interval ends, the King will return to complete the final week and fulfill every promise He has made.

7 of 7: Sir Robert Anderson and the Bible's Most Precise Prophecy – Why This Still Matters

Introduction: The Timeless Weight of Daniel's 70 Weeks

When Sir Robert Anderson published *The Coming Prince* in the late 19th century, he was not simply penning another theological treatise. He was placing a line in the sand for skeptics, critics, and careless readers of the Bible. Anderson's analysis of Daniel's 70 Weeks prophecy did more than outline an ancient timeline — it bridged the gap between historical fact and biblical prediction with a precision that has left unbelievers squirming and believers encouraged for over a century.

Anderson's work matters because it is a *case study in the supernatural inspiration of Scripture*. It is not a general prophecy that could be bent to fit any era or any leader. This is a prophecy tied to specific starting dates, counted in exact numbers of days, and fulfilled to the very moment in the public presentation of Jesus Christ as *Messiah the Prince*. That's not vague fortune-telling — that's divine appointment-keeping.

This final essay in our seven-part series will show why Anderson's work remains a towering defense of biblical accuracy, how its precision testifies to divine authorship, and why believers today can take profound encouragement from knowing that God keeps His calendar perfectly.

1. Anderson's Work as a Defense of Scripture's Accuracy

From the very beginning, the Bible has been under attack from those who wish to dismantle its credibility. One of the most common lines of attack is the claim that its prophecies are either fabricated after the fact or too vague to have real meaning. Daniel's 70 Weeks prophecy in chapter 9 of his book destroys both arguments.

The Historical Challenge

Anderson faced the intellectual climate of Victorian England — a time when higher criticism was in full bloom. German rationalists and secular historians were treating Scripture as a patchwork of myths and late editorial work. To them, Daniel's prophecy was too exact to be genuine; therefore, they concluded it must have been written after the events it "predicted."

Anderson's forensic mind — honed as head of the Criminal Investigation Department at Scotland Yard — was ideally suited to this challenge. He treated the prophecy like a case file: assembling evidence, interrogating dates, cross-examining historical records, and confronting alternative explanations.

Anchoring Prophecy to Historical Fact

By demonstrating that the command in Nehemiah 2 (March 14, 445 B.C.) to rebuild Jerusalem began the prophetic clock, Anderson anchored the prophecy to a verifiable event. From there, he used the 360-day prophetic year (attested throughout Scripture) to count exactly 173,880 days to the Triumphal Entry on April 6, A.D. 32. That date is also verifiable through astronomical data regarding the Jewish calendar and Passover cycles.

The result was a *testable, falsifiable, and historically grounded* fulfillment of prophecy — something no other religious text can duplicate. If Anderson had been wrong in even one

aspect of his timeline, his conclusions would have collapsed. Instead, his case remains intact over a century later.

2. Prophetic Precision as Evidence of Divine Authorship

The Bible is not merely a human book. Anderson's work underscores that in a way few other studies do.

A God Who Numbers Days

From Genesis to Revelation, Scripture portrays God as the Master Timekeeper. He marks days, weeks, years, jubilees, and appointed feasts — all pointing to His redemptive plan. Daniel 9's prophecy is not written in symbolic "seasons" or "eras" but in *exact units* of time:

"Seventy weeks are determined upon thy people and upon thy holy city..." (Daniel 9:24 KJV)

When God says "weeks" of years, He means it. The first 69 weeks (483 years) are given to the day — and Anderson's calculations proved they were fulfilled to the day.

Why It Couldn't Be Coincidence

The probability of this fulfillment being accidental is effectively zero. For the prophecy to line up, *all* of the following had to match:

1. The correct starting point from one specific royal decree.
2. The use of the correct prophetic year length rather than the solar year.
3. The uninterrupted sequence of years without random gaps.
4. The exact arrival of the prophesied Messiah in a public, messianic act — the Triumphal Entry.

Even skeptics who grudgingly acknowledge these alignments often resort to dismissive hand-waving rather than serious refutation. That in itself testifies to the strength of the case.

3. Why This Encourages the Believer

For Christians, Anderson's work is more than an apologetic tool — it's a source of deep personal encouragement.

God Keeps His Appointments

The heart of the 70 Weeks prophecy is this: God said exactly when the Messiah would come, and He came exactly on time. Jesus Himself underscored this precision when He told the crowds during the Triumphal Entry:

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” (Luke 19:42 KJV)

“This thy day” was not a poetic flourish. It was *the* day Daniel’s prophecy had pointed to centuries earlier.

If God kept that appointment to the very day, believers can rest assured He will keep every other appointment He has made — including the Rapture of the Church, the return of Christ in glory, and the creation of a new heaven and new earth.

Encouragement in a Skeptical Age

In a time when Christianity is ridiculed as unscientific and naïve, Anderson’s work is a reminder that our faith is rooted in verifiable history and mathematical precision. This is not a “blind leap” but a confident trust in a God who has demonstrated His ability to work through time with flawless accuracy.

4. The Prophecy’s Broader Impact

Anderson’s findings have influenced generations of scholars, apologists, and pastors. Chuck Missler, Hal Lindsey, and countless prophecy teachers have leaned heavily on *The Coming Prince* for their own work. The book has been translated, adapted, and continually reprinted — a testament to its enduring relevance.

It also serves as a rallying point for the literal interpretation of Scripture. If Daniel 9’s numbers are literal and exact, then so are other prophecies. This cuts against the trend toward allegorizing inconvenient passages, especially in eschatology.

5. Answering the Critics

Critics often argue that Anderson’s dates are debatable or that the Triumphal Entry wasn’t the true “coming” of Messiah. But each objection has been thoroughly addressed:

- **Different starting decrees?** Only Nehemiah 2 matches the specific language “to restore and to build Jerusalem” — others focused on the Temple, not the city.

- **Prophetic year vs. solar year?** Scripture consistently uses 360-day years in prophetic contexts (Genesis flood narrative, Revelation 11–12).
- **Messiah’s arrival a week off?** Astronomical and historical data confirm the date matches the prophecy precisely.

The more the details are tested, the more they stand.

6. Application for Today

The prophecy of the 70 Weeks is not an academic curiosity. It shapes how we view current events, future prophecy, and personal faith.

- **For prophecy students:** It provides a framework for understanding the gap before the 70th week — the coming Tribulation.
- **For evangelism:** It’s a powerful apologetic showing the Bible’s supernatural origin.
- **For personal trust:** If God governs history down to the day, He can certainly guide your life down to the moment.

Conclusion: Why It Still Matters

Sir Robert Anderson’s *The Coming Prince* remains a landmark defense of biblical prophecy. It answers the skeptic, strengthens the believer, and glorifies the God who declares “the end from the beginning” (Isaiah 46:10).

The 70 Weeks prophecy is not simply about a date in the past; it’s a declaration that the God of Israel is the God of history — and the God of your life.

Every appointment He has made, He will keep. To the day.

Conclusion: The God Who Keeps Time to the Day

We have journeyed through seven lessons, tracing the footsteps of Sir Robert Anderson’s meticulous investigation into Daniel’s 70 Weeks prophecy — and more importantly, tracing the unflinching steps of the God who authored it. From the dusty courts of Babylon to the streets of Jerusalem, from royal decrees to a King riding on a donkey, the story has been one of breathtaking precision.

We have seen how Daniel, an exile in a foreign land, received a prophecy so exact that it stretched across nearly five centuries, counting down to the very day that Jesus Christ, “Messiah the Prince,” presented Himself to Israel. Anderson’s calculations, rooted in Scripture and confirmed by history, have demonstrated beyond reasonable doubt that this was no accident. The prophetic clock was set in motion, ticked through 173,880 days, and stopped precisely on the date appointed in God’s eternal plan.

Why This Is More Than Just a Historical Study

This series has not been an exercise in mere theological curiosity. It has been an exploration of the character of God. We have learned that:

- **God’s Word is trustworthy** — even the smallest details of His promises come to pass exactly as He declared.
- **History is His servant** — kings, empires, decrees, and calendars all bow to the timeline of Heaven.
- **Prophecy is meant to strengthen faith** — seeing God fulfill His promises in the past reassures us that He will fulfill those yet to come.

Anderson’s work serves as a defense against the doubter and a refuge for the believer. In an age where skepticism is worn like a badge of intelligence, the accuracy of this prophecy stands as a divine challenge: *“Explain this without God.”*

The Gap and the Future

One of the most important truths we have confronted is that there is still one week — seven prophetic years — left unfulfilled. The prophetic clock paused after the 69th week, leaving a gap for the present Church Age. This is not a flaw or a failed prophecy; it is the outworking of God’s plan to call out a people for His name from every nation before He resumes His dealings with Israel.

The same God who fulfilled the first 69 weeks to the day will also fulfill the 70th. The Tribulation period is not a matter of “if” but “when.” And just as the first coming was precisely on time, so will be the events leading to Christ’s second coming in glory.

A Personal Challenge

If God is this precise in fulfilling prophecy, then His promises regarding salvation, judgment, and eternal life are just as certain. This is more than a timeline to admire; it’s a call to trust the Author of time itself. He has proven that His Word is exact. The question is — will you believe Him?

For the believer, this prophecy should be a constant reminder that our God is in control. In a world that feels chaotic and uncertain, He is not improvising. His calendar is set. Every appointment will be kept. Every promise will be fulfilled.

Closing Words

Sir Robert Anderson once wrote that prophecy is not given to satisfy curiosity, but to inspire confidence. Having walked through his work in detail, we can say with greater conviction that the God of Daniel is still the God of today — precise, faithful, sovereign, and good.

The same Jesus who came exactly as foretold will come again exactly as promised. The clock is still ticking, the plan is still unfolding, and when the final second strikes, He will be right on time.

Until that day, let us take comfort in the unshakable truth: **the God who kept His Word then will keep it now, and forevermore.**