THE YEARS OF MAN'S TIME

An Exhaustive Chronological Study Guide and Biblical Narrative
From the Creation of Adam to the Six-Thousand-Year Culmination of Man's Time to the Return of Christ

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CHAPTER 1

The Divine Blueprint – The Seven-Thousand-Year Pattern

The pursuit of Biblical chronology is far more than a dry technical exercise involving ancient numbers, dusty scrolls, or endless lineages. When approached with an open heart and a keen eye, it becomes a profound, life-changing journey into the very mind, purpose, and timing of the Almighty Creator. From the opening line of the Book of Genesis to the closing prophetic visions of the Book of Revelation, the Scripture demonstrates that God is a Master Architect who never leaves His grand design to chance. Everything He does unfolds according to a meticulous, unshakeable schedule. The primary purpose of this study is to lay out a clear, unbroken line of years from the very moment Adam drew his first breath in the Garden of Eden down through the reigns of the kings, the Babylonian exile, the ministry of Jesus Christ, and forward to the grand completion of six thousand years of human history.

To understand how God measures human history, we must look at the foundational pattern established at the very beginning of time. God reveals His overarching plan through the majestic framework known as the Seven-Thousand-Year Pattern. This divine blueprint directly mirrors the original creation week recorded in the opening chapters of Genesis. During that first week, God labored for six literal days to shape the heavens, form the dry land, fill the seas, and create mankind in His own image. Then, having completed His work, He rested on the sacred seventh day and sanctified it:

> *"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."* **— Genesis 2:2-3 (KJV)**

How does a seven-day creation week translate into the vast sweep of human history? The New Testament gives us a vital prophetic key through the inspired words of the Apostle Peter, who warned believers never to lose sight of how God views time:

> *"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."* **— 2 Peter 3:8 (KJV)**

This profound truth was not a brand-new invention of the New Testament apostles; rather, it was anchored deep within the ancient melodies of the Book of Psalms, where Moses, the man of God, sang of the eternal perspective of the Almighty:

> *"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."* **— Psalm 90:4 (KJV)**

When we apply this divine formula—one day equaling one thousand years—to the canvas of human history, a breathtaking panoramic picture emerges. Six millennial 'days,' totaling exactly 6,000 years, have been appointed for humanity to labor, struggle, build empires, and attempt to govern itself apart from the direct, visible rule of God. Throughout these six thousand years, mankind has been permitted to write the lesson of human self-rule in sweat, tears, and blood. Yet God never intended for this struggle to continue endlessly. Once these six millennial days draw to a close, they must give way to a holy seventh millennial day: a literal, thousand-year period of spiritual rest, global restoration, and perfect divine government. The author of the Epistle to the Hebrews directly links God's ancient rest at creation to a glorious future inheritance awaiting all true believers:

> *"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works... There remaineth therefore a rest to the people of God."* — **Hebrews 4:4, 9 (KJV)**

This promised future rest is neither a vague metaphor nor an abstract philosophical dream. The Apostle John, exiled on the rocky, isolated isle of Patmos, pulls back the prophetic curtain to reveal this seventh millennial day in vivid detail. It is the glorious Millennium—the literal thousand-year reign of Jesus Christ and His resurrected saints right here on this earth:

> *"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."* — **Revelation 20:4 (KJV)**

Because God has structured His plan around six thousand-year 'days' of human history followed by a seventh thousand-year 'day' of rest, tracking the exact accumulation of years from Adam forward becomes an extraordinary window into where we stand on God's prophetic clock. Let us walk step by step through the sacred text, connecting every chronological link from the dawn of creation.

CHAPTER 2

The Antediluvian World – From Adam to the Great Flood

To build a solid, unshakeable timeline, we must start precisely where the Bible starts: with the creation of the first man, Adam. The earliest block of human history—known as the Antediluvian or pre-Flood world—is not a matter of archaeological guesswork or scientific speculation. Instead, it is calculated directly from the meticulous, sequential genealogical records preserved in the fifth chapter of the Book of Genesis. By adding together the exact ages of each patriarch at the precise moment his named son was born, we can count the elapsed years from the creation of Adam with mathematical precision.

The long march of recorded human generations begins with the birth of Adam's third son, Seth, who was appointed to carry forward the godly lineage after the tragic murder of Abel by his brother Cain. The Scripture records:

> *"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:"* — **Genesis 5:3 (KJV)**

This straightforward statement establishes our very first chronological milestone: the birth of Seth occurs precisely at Year 130 from Adam. From this anchor point, the relay race of human life continues uninterrupted as the torch is passed from father to son across the centuries:

> *"And Seth lived an hundred and five years, and begat Enos:"* **— Genesis 5:6 (KJV)**

Adding 105 years to our previous milestone of 130 advances our cumulative total to Year 235 from Adam. As families multiplied and spread across the pristine, pre-Flood earth, the sacred record keeps strict account of the passing years:

> *"And Enos lived ninety years, and begat Cainan:"* **— Genesis 5:9 (KJV)**

Adding 90 years brings our running timeline to Year 325 from Adam. Next in the unbroken chain, we read:

> *"And Cainan lived seventy years, and begat Mahalaleel:"* **— Genesis 5:12 (KJV)**

This places the birth of Mahalaleel squarely at Year 395 from Adam. The years continue to unfold systematically:

> *"And Mahalaleel lived sixty and five years, and begat Jared:"* **— Genesis 5:15 (KJV)**

Adding 65 years brings the world to Year 460 from Adam. Then came a generation that produced one of the most remarkable, mysterious, and faithful figures in all of human history—a man whose walk with God was so close that God translated him so he would not see death:

> *"And Jared lived an hundred sixty and two years, and he begat Enoch:"* **— Genesis 5:18 (KJV)**

Adding 162 years to our previous total of 460 places the birth of the righteous prophet Enoch firmly at Year 622 from Adam. Before Enoch was taken by God, he fathered a son whose very name carried a prophetic warning of the coming judgment:

> *"And Enoch lived sixty and five years, and begat Methuselah:"* **— Genesis 5:21 (KJV)**

This advances our cumulative timeline to Year 687 from Adam. Methuselah would grow to become the longest-living human being in recorded history, reaching 969 years of age—a living, breathing monument to God's immense patience with a rebellious world. In time, Methuselah too became a father:

> *"And Methuselah lived an hundred eighty and seven years, and begat Lamech:"* **— Genesis 5:25 (KJV)**

This substantial addition of 187 years brings the cumulative count to Year 874 from Adam. Finally, the pre-Flood lineage reaches the righteous man chosen by God to preserve human and animal life through the catastrophic global judgment that was rapidly approaching:

> *"And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."* **— Genesis 5:28-29 (KJV)**

Adding 182 years to Lamech's birth year of 874 brings us to a major cumulative milestone: the birth of Noah occurs precisely at Year 1056 from Adam. Look at how smoothly those nine generations

connect—every single year accounted for without a single gap. The world into which Noah was born, however, was rapidly descending into total moral collapse, violence, and corruption:

> *"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."* — **Genesis 6:5, 13 (KJV)**

Through Noah's obedience in building the Ark, God prepared a vessel of salvation that would carry the human race across the watery judgment into a cleansed, post-Flood world.

CHAPTER 3

The Post-Flood Pioneers – From Noah to the Father of Faith

As we step across the threshold of the Great Flood into the post-Flood world, the transition from Noah to his son Shem presents a fascinating chronological puzzle. Solving it requires careful cross-referencing of three distinct verses. If a reader glances quickly at Genesis 5:32, it states in general summary fashion:

> *"And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."* — **Genesis 5:32 (KJV)**

If we carelessly assume that Shem was born in Noah's exact 500th year, we immediately run into a mathematical contradiction when reading the later chapters of Genesis. Why? Because Genesis 5:32 is simply giving the age at which Noah began fathering his three sons, not stating that all three were triplets born in the exact same year! Scripture supplies us with the exact mathematical key to determine Shem's true birth year later in the narrative:

> *"These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:"* — **Genesis 11:10 (KJV)**

Alongside this verse, Moses records the exact age of Noah when the floodwaters burst upon the earth:

> *"And Noah was six hundred years old when the flood of waters was upon the earth."* — **Genesis 7:6 (KJV)**

Let us follow this simple, rock-solid arithmetic step by step. If the Flood occurred when Noah was 600 years old, then 'two years after the flood' corresponds directly to Noah's 602nd year. If Shem celebrated his 100th birthday in that exact year when he fathered Arphaxad, then Shem must have been born 100 years earlier—when his father Noah was exactly 502 years old, not 500! By adding 502 years to Noah's birth year of 1056, we establish with certainty that the birth of Shem took place in Year 1558 from Adam. This remarkable internal precision demonstrates the extraordinary harmony of the biblical text when every verse is examined carefully.

From the birth of Shem, the post-Flood family tree branches outward year by year, charting the repopulation of a cleansed, transformed earth. Two years after the waters recede, when Shem is 100 years old, Arphaxad is born in Year 1658 from Adam. From there, the generations unfold with rhythmic certainty:

> *“And Arphaxad lived five and thirty years, and begat Salah:”* **— Genesis 11:12 (KJV)**

Adding 35 years brings our cumulative count to Year 1693 from Adam. Next, the lineage continues:

> *“And Salah lived thirty years, and begat Eber:”* **— Genesis 11:14 (KJV)**

This places the birth of Eber—from whom the name 'Hebrew' is derived—at Year 1723 from Adam. The line moves forward:

> *“And Eber lived four and thirty years, and begat Peleg:”* **— Genesis 11:16 (KJV)**

Adding 34 years advances the timeline to Year 1757 from Adam. Scripture notes that in the days of Peleg, 'was the earth divided' (Genesis 10:25), pointing to the dramatic scattering of humanity across the globe following the rebellion at the Tower of Babel. The sacred genealogy continues:

> *“And Peleg lived thirty years, and begat Reu:”* **— Genesis 11:18 (KJV)**

This marks Year 1787 from Adam. Next, we read:

> *“And Reu lived two and thirty years, and begat Serug:”* **— Genesis 11:20 (KJV)**

Adding 32 years brings the running total to Year 1819 from Adam. The years accumulate smoothly:

> *“And Serug lived thirty years, and begat Nahor:”* **— Genesis 11:22 (KJV)**

This establishes Year 1849 from Adam. Then, we arrive at the father of a pivotal patriarch in the lineage of faith:

> *“And Nahor lived nine and twenty years, and begat Terah:”* **— Genesis 11:24 (KJV)**

Adding 29 years marks the birth of Terah at Year 1878 from Adam.

Now we encounter a second fascinating biblical riddle—one that works in the exact same way as Noah and Shem! Just as Genesis 5:32 listed the age when Noah began having sons, Genesis 11:26 states generally that 'Terah lived seventy years, and begat Abram, Nahor, and Haran.' Again, Abraham was not born when Terah was 70; rather, Terah was 70 when his oldest son was born. To determine the exact year of Abraham’s birth, we compare three crystal-clear passages of Scripture. First, Genesis 11:32 records Terah's exact lifespan and where he died:

> *“And the days of Terah were two hundred and five years: and Terah died in Haran.”* **— Genesis 11:32 (KJV)**

Second, in the New Testament, the martyr Stephen provides a crucial chronological link in his inspired address before the council, confirming that Abraham did not leave Haran until after his father Terah had passed away:

> *“Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.”* **— Acts 7:4 (KJV)**

Third, Genesis 12:4 gives us Abraham's exact age at that very moment of departure:

> *“So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.”* **— Genesis 12:4 (KJV)**

Look at how cleanly the math locks together: Terah died at age 205, and immediately upon his death, Abraham departed Haran at age 75. Subtracting Abraham's age of 75 from his father Terah's total lifespan of 205 years proves that Terah was exactly 130 years old when Abraham was born! Adding those 130 years to Terah's birth year of 1878 places the birth of Abraham—the Father of the Faithful—firmly and undeniably at Year 2008 from Adam.

CHAPTER 4

The Patriarchs and the Sojourn in Egypt

As the biblical narrative transitions to Abraham, the method of tracking time shifts seamlessly. We move away from a long chain of post-Flood birth ages and begin following sweeping, historic intervals tied directly to the fathers of the covenant promise: Abraham, Isaac, and Jacob. God had promised Abraham that his seed would become a great nation and that through him all families of the earth would be blessed. After decades of patient waiting, faith, and testing, the long-awaited son of the promise finally arrived:

> *"And Abraham was an hundred years old, when his son Isaac was born unto him."* — **Genesis 21:5 (KJV)**

Adding 100 years to Abraham's birth year of 2008 places the birth of Isaac at Year 2108 from Adam. The covenant promise then passed into the next generation through Isaac and Rebekah, who gave birth to twin sons, Esau and Jacob:

> *"And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them."* — **Genesis 25:26 (KJV)**

In the clear language of the King James Version, a 'threescore' is sixty years. Adding 60 years to Isaac's birth year of 2108 brings us directly to the birth of Jacob—later renamed Israel by God—at Year 2168 from Adam.

Many decades later, a severe, devastating famine gripped the ancient Near East. Jacob, now a weathered old patriarch, was summoned by his long-lost son Joseph, whom God had miraculously elevated from an Egyptian prison cell to become the prime minister of Egypt. When Jacob arrived in Egypt with his entire household of seventy souls and was presented before the king of Egypt, a vital chronological conversation took place:

> *"And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."* — **Genesis 47:8-9 (KJV)**

Adding Jacob's 130 years to his birth year of 2168 establishes with absolute clarity that the children of Israel officially entered the land of Egypt in Year 2298 from Adam.

CHAPTER 5

Unlocking the Mystery of the Egyptian Sojourn

Determining the exact length of time the children of Israel spent in Egypt is one of the most frequently discussed questions in biblical chronology. If a reader looks at a single verse in the Book of Exodus without comparing Scripture with Scripture, it is easy to draw an incorrect conclusion. That key passage reads:

> *"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* **— Exodus 12:40-41 (KJV)**

If someone reads this verse in isolation and assumes Israel was physically inside Egypt for all 430 years, massive chronological problems immediately arise with the genealogies of Levi, Kohath, Amram, and Moses. For instance, Kohath was already born before Jacob entered Egypt (Genesis 46:11), his son Amram lived 137 years (Exodus 6:20), and Moses was 80 years old at the Exodus (Exodus 7:7)—making a 430-year stay inside Egypt mathematically impossible.

How do we unlock this riddle? The New Testament provides the inspired, unmistakable explanation through the Apostle Paul in his letter to the Galatians:

> *"Now to Abraham and his seed were the promises made... And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."* **— Galatians 3:16-17 (KJV)**

Look closely at what Paul declares: the 430-year countdown began when God first confirmed the covenant promise to Abraham—not when Jacob moved down into Egypt! Therefore, the phrase 'the sojourning of the children of Israel, who dwelt in Egypt' encompasses the entire pilgrimage of Abraham, Isaac, and Jacob as strangers in the land of Canaan, combined with their subsequent residence in Egypt. This study follows the well-established 'short-sojourn' chronology, which divides this 430-year period cleanly in half: 215 years of wandering in Canaan (from Abraham's entry at age 75 until Jacob's descent into Egypt), followed by 215 years of physical residence inside Egypt.

This exact 215-year division is powerfully corroborated by the first-century Jewish historian Flavius Josephus in his monumental work, Antiquities of the Jews (Book 2, Chapter 15, Paragraph 2), where he explicitly states that the Israelites left Egypt 430 years after their forefather Abraham came into Canaan, but exactly 215 years after Jacob removed into Egypt. By adding these 215 years of Egyptian sojourn to Israel's entry date of 2298, we arrive at the dramatic night of the Passover and the Exodus from Egypt at Year 2513 from Adam.

CHAPTER 6

From the Exodus to the Splendor of Solomon's Temple

Once the heavy iron chains of Egyptian bondage were shattered through the mighty plagues and the parting of the Red Sea, God led His people through the wilderness for forty years and

established them in the Promised Land under Joshua, the judges, and the early monarchy of Saul and David. On the surface, the era of the Judges might appear difficult to piece together due to overlapping regional oppressions. Yet God did not leave His timeline to human guesswork; He provided a magnificent, overarching chronological bridge that connects the night of the Exodus directly to the golden era of King Solomon. This structural anchor is found in the First Book of Kings:

> *"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."* **— 1 Kings 6:1 (KJV)**

This verse is an absolute masterpiece of chronological precision. It leaves zero room for speculation. By taking this explicit 480-year span and adding it directly to our established Exodus date of 2513, we find that the groundbreaking for Solomon's glorious Temple took place in Year 2993 from Adam.

The construction of this breathtaking sanctuary in Jerusalem was an immense undertaking, utilizing the finest cedars of Lebanon, hewn stone, and pure gold. Scripture records the exact duration required to bring this sacred project to completion:

> *"And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."* **— 1 Kings 6:38 (KJV)**

By adding these 7 years of meticulous construction to the start date of 2993, we reach a moment of breathtaking mathematical symmetry: Solomon's Temple was fully completed at exactly Year 3000 from Adam! This milestone carries deep theological and prophetic significance. Year 3000 marks the exact conclusion of three millennial 'days' from the creation of Adam, positioning the dedication of God's earthly dwelling place at the precise halfway mark of the 6,000 years appointed to mankind.

While the sanctuary built by Solomon was a physical structure of stone, cedar, and gold, the New Testament reveals that it served as a prophetic shadow of a far greater spiritual reality. The Apostle Paul explains to the church that true believers are living stones in God's spiritual house:

> *"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."* **— Ephesians 2:20-22 (KJV)**

Paul reinforces this profound truth elsewhere by declaring, 'for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them' (2 Corinthians 6:16). Even Jesus Christ Himself pointed directly to His own physical body as the ultimate sanctuary, saying, 'Destroy this temple, and in three days I will raise it up... But he spake of the temple of his body' (John 2:19-21). Thus, the completion of Solomon's physical temple at Year 3000 stood as a majestic midpoint monument pointing forward to Christ and His redeemed church.

CHAPTER 7

The Divided Kingdom, the Kings of Judah, and the Babylonian Exile

Following the spiritual and architectural high point of Solomon's Temple at Year 3000, the chronological record moves forward by tracking the sequential reigns of the kings of Judah as preserved across 1 and 2 Kings and 2 Chronicles. After Solomon completed the Temple in the 11th year of his 40-year reign (1 Kings 11:42), he reigned for 29 additional years before his death, bringing the timeline to Year 3029 from Adam when his son Rehoboam ascended the throne and the kingdom divided into the northern house of Israel and the southern house of Judah.

By carefully stepping through every single ruler of the southern kingdom of Judah—the unbroken royal line of David—we can trace the exact passage of years down to the fall of Jerusalem:

- **Solomon's Remaining Reign to Rehoboam (29 Years):** Following the Temple's completion in his 11th year, Solomon reigned 29 more years out of his 40-year rule (1 Kings 11:42), bringing us to Year 3029.
- **Rehoboam to Abijah (17 Years):** Rehoboam reigned 17 years in Jerusalem (1 Kings 14:21, 31), advancing the timeline to Year 3046.
- **Abijah to Asa (3 Years):** Abijah reigned 3 years in Jerusalem (1 Kings 15:1-2), reaching Year 3049.
- **Asa to Jehoshaphat (41 Years):** King Asa, who did right in the eyes of the Lord, reigned 41 years (1 Kings 15:9-10), bringing the count to Year 3090.
- **Jehoshaphat to Jehoram (25 Years):** Jehoshaphat reigned 25 years in Jerusalem (1 Kings 22:42), advancing the timeline to Year 3115.
- **Jehoram to Ahaziah (8 Years):** Jehoram reigned 8 years (2 Chronicles 21:5), bringing the cumulative count to Year 3123.
- **Ahaziah to Athaliah (1 Year):** Ahaziah reigned just 1 year in Jerusalem (2 Kings 8:26), marking Year 3124.
- **Athaliah to Jehoash (7 Years):** Following Ahaziah's death, the wicked queen mother Athaliah usurped the throne for 6 years, with young Jehoash crowned in the seventh year (2 Chronicles 22; 2 Kings 11), advancing the count by 7 years to Year 3131.
- **Jehoash to Amaziah (40 Years):** Jehoash reigned 40 years in Jerusalem (2 Kings 12:1), bringing the timeline to Year 3171.
- **Amaziah to Azariah / Uzziah (29 Years):** Amaziah reigned 29 years (2 Kings 14:1-2), reaching Year 3200.
- **Azariah / Uzziah to Jotham (52 Years):** Azariah (Uzziah) reigned 52 years in Jerusalem (2 Kings 15:1-2), bringing the cumulative count to Year 3252.
- **Jotham to Ahaz (16 Years):** Jotham reigned 16 years (2 Chronicles 27:1), advancing the timeline to Year 3268.
- **Ahaz to Hezekiah (16 Years):** Ahaz reigned 16 years (2 Kings 16:1-3), reaching Year 3284.
- **Hezekiah to Manasseh (29 Years):** Righteous King Hezekiah reigned 29 years (2 Chronicles 29:1), bringing the timeline to Year 3313.
- **Manasseh to Amon (55 Years):** Manasseh, who reigned longer than any king in Judah's history, ruled for 55 years (2 Kings 21:1), reaching Year 3368.

- **Amon to Josiah (2 Years):** Amon reigned 2 years (2 Kings 21:19), bringing the count to Year 3370.
- **Josiah to Jehoahaz (31 Years):** Good King Josiah, who led a great spiritual reformation, reigned 31 years (2 Kings 22:1), advancing the timeline to Year 3401.

Following the tragic death of King Josiah at Megiddo, his son Jehoahaz was placed on the throne, but his rule lasted only three brief months before Pharaoh Necho deposed him and installed his brother Jehoiakim (2 Kings 23:31-34). Because those three months occurred within the transitional year of Jehoiakim's accession without adding a full calendar year, our cumulative year stands cleanly at Year 3401 when Jehoiakim begins his reign. Four years into Jehoiakim's reign—which Scripture explicitly equates with the first year of King Nebuchadnezzar of Babylon—the Babylonian armies besieged Jerusalem and carried away the first wave of captives, including Daniel and his companions:

> *"The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;"* **— Jeremiah 25:1 (KJV)**

Adding these 4 years of Jehoiakim's reign to Year 3401 brings human history directly to the start of the Babylonian Captivity in Year 3405 from Adam.

For generations, God had pleaded with His people through His prophets, warning that persistent idolatry and covenant breaking would result in national exile. Through the prophet Jeremiah, God foretold the exact duration of this Babylonian captivity—seventy full years:

> *"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."* **— Jeremiah 25:11 (KJV)**
>
> *"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."* **— Jeremiah 29:10 (KJV)**

True to every word God had spoken, at the exact end of those seventy years, the Medo-Persian Empire conquered Babylon. In remarkable fulfillment of prophecy, God stirred the heart of Cyrus, King of Persia, to issue a historic royal decree permitting the Jewish exiles to return to Jerusalem and rebuild the house of the Lord:

> *"Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."* **— 2 Chronicles 36:22-23 (KJV)**

Adding the 70 years of Babylonian captivity to the captivity start date of 3405 places the Decree of Cyrus and the return of the Jewish remnant at Year 3475 from Adam.

CHAPTER 8

The Second Temple and the Command to Restore Jerusalem

Upon returning to the weed-grown ruins of Jerusalem under Zerubbabel and Jeshua, the Jewish exiles promptly laid the foundation of the Second Temple (Ezra 3:8-10). However, fierce opposition from surrounding adversaries soon arose, causing construction on the sanctuary to grind to a halt for many years (Ezra 4:4-24). Later, stirred by the preaching of the prophets Haggai and Zechariah, the people resumed the work and brought the Second Temple to triumphant completion:

> *"And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."* **— Ezra 6:15 (KJV)**

Consistent with the historical span across the early Persian rulers from the initial return under Cyrus to the sixth year of Darius, this chronology adopts a 20-year interval between the initial return under Cyrus and the completion of the Second Temple in the sixth year of King Darius, an interval supported by historical records (Ezra 1, 3, 4, 6). Adding these 20 years to Year 3475 establishes the completion of the Second Temple at Year 3495 from Adam. The decree to fully restore the civil structure of Jerusalem follows in the very next year.

The basis for this one-year interval lies in a remarkable same-ruler interpretation of the books of Ezra and Nehemiah. This study identifies 'Darius' and 'Artaxerxes' as the exact same person. Ezra 6:15 dates the completion of the temple to the sixth year of Darius, while Ezra 7:7-8 dates Ezra's journey to Jerusalem to the seventh year of Artaxerxes:

> *"Now after these things, in the reign of Artaxerxes king of Persia, Ezra... went up from Babylon... And he came to Jerusalem in the fifth month, which was in the seventh year of the king."* **— Ezra 7:1, 6, 8 (KJV)**

Under this same-ruler view, 'Darius' is the king's personal name, while 'Artaxerxes' acts as his royal title. This means the sixth and seventh years are consecutive years of the very same reign, rather than being split by decades across different kings. Ezra 6:14 provides a powerful textual clue for this reading by connecting the building and finishing of the temple to a singular cooperative command of Cyrus, Darius, and Artaxerxes, using the conjunction in an explanatory sense ('Darius, even Artaxerxes'):

> *"And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."* **— Ezra 6:14 (KJV)**

The conjunction word translated to "and" is the Hebrew word "waw" which can also be translated as "even". For this study we are stating that it should have been translated as "even" because Darius was the kings name and Artaxerxes (the great king) was his title and by logic why would a third king have to give a decree to complete a temple that was completed in the sixth year of the second king. In that seventh regnal year, immediately following the Temple's completion in the sixth, King Artaxerxes issued a comprehensive decree granting Ezra full authority to appoint magistrates and judges, enforce God's laws alongside royal law, and restore the civil governance and walls of Jerusalem:

> *"And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not."* — **Ezra 7:25 (KJV)**

Adding this 1-year interval between the completion of the Second Temple in the sixth regnal year (Year 3495) and the royal authorization issued in the seventh regnal year places this decisive command at Year 3496 from Adam. This command serves as the exact starting gun for one of the most famous and mathematically precise prophecies in all of Scripture: Daniel's Seventy Weeks.

CHAPTER 9

Daniel's Seventy Weeks and the Baptism of Jesus Christ

The inspired prophetic bridge linking the post-exilic restoration of Jerusalem directly to the earthly ministry of Jesus Christ was delivered by the angel Gabriel to the prophet Daniel while Daniel was fasting and praying for his people. Gabriel revealed an exact mathematical countdown measuring the time from the decree to rebuild Jerusalem until the public appearing of the Messiah:

> *"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: the street shall be built again, and the wall, even in troublous times."* — **Daniel 9:25 (KJV)**

To unlock this extraordinary prophecy, we apply the foundational biblical rule for prophetic time: the day-for-a-year principle. Throughout Scripture, God establishes that a prophetic day represents one literal calendar year:

> *"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."* — **Numbers 14:34 (KJV)**
>
> *"And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."* — **Ezekiel 4:6 (KJV)**

Under this divine key, each 'week' in Daniel's prophecy is a week of seven years. Gabriel divides the period leading up to 'Messiah the Prince' into two consecutive segments: 'seven weeks' (49 years, during which the streets and walls of Jerusalem were rebuilt in troublous times) plus 'threescore and two weeks' (62 weeks, or 434 years). Combining 7 weeks and 62 weeks yields exactly 69 weeks of years. Multiplying 69 weeks by 7 years per week gives us precisely 483 prophetic years from the going forth of the decree to restore Jerusalem until the public manifestation of the Messiah!

When we add these 483 prophetic years to our decree date of Year 3496 from Adam, the timeline lands squarely at Year 3979 from Adam. Within this chronological study, Year 3979 marks the exact historical moment when Jesus Christ stepped onto the public stage at the beginning of His earthly ministry—His baptism in the Jordan River by John the Baptist, where He was anointed with the Holy Spirit and proclaimed by the Father from heaven (remembering that the very word 'Messiah' or 'Christ' means 'The Anointed One'):

> *"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."* **— Matthew 3:16-17 (KJV)**

In the Gospel of Luke, the Holy Spirit provides an astonishingly detailed historical grid of overlapping Roman imperial and regional rulers to anchor the exact calendar year of John's preaching and Jesus' baptism:

> *"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness... And Jesus himself began to be about thirty years of age..."* **— Luke 3:1-2, 23 (KJV)**

This study anchors the baptism of Jesus Christ firmly to the historical calendar year of AD 27. Because Tiberius Caesar was elevated by Augustus as co-regent over the Roman provinces in AD 12, his fifteenth regnal year aligns cleanly with AD 27. Furthermore, Luke's observation that Jesus was 'about thirty years of age' at His baptism harmonizes seamlessly with a birth around 4 BC prior to the death of Herod the Great (since there is no 'Year Zero' between 1 BC and AD 1, moving from 4 BC to AD 27 equals 30 full years). It also matches the temple construction timeline recorded in John 2:20, where the Jewish leaders stated at the first Passover of Jesus' ministry that Herod's temple had been 'forty and six years in building' from its start in 20/19 BC, pointing once again to AD 27–28.

CHAPTER 10

The Six-Thousand-Year Culmination and the Coming Millennium

Having traced an unbroken chronological chain from the creation of Adam (Year 0) through the Flood, the Patriarchs, the Exodus, Solomon's Temple, the Kings of Judah, the Babylonian Exile, and the seventh-year decree of Darius/Artaxerxes right up to the baptism of Jesus Christ in AD 27 (Year 3979 from Adam), we now stand ready to calculate the final stretch of man's six thousand years.

Across both the Old and New Testaments, God reinforces His mastery over prophetic time through sweeping multi-century intervals. Whether examining the 'seven times' of chastisement outlined in Leviticus 26 (7 × 360 = 2,520 prophetic years), the sealed time periods of Daniel 12, or the prophetic months and days of Revelation 11 and 12, Scripture consistently reveals that history moves toward a divinely appointed climax rather than drifting aimlessly.

Let us examine the exact arithmetic that brings the Seven-Thousand-Year Pattern to its grand culmination. Under this study's chronological framework, the six millennial 'days' allotted for human labor and self-government total exactly 6,000 years. Because the baptism of Jesus Christ occurred at Year 3979 from Adam (anchored to AD 27), subtracting 3,979 from 6,000 reveals that exactly 2,021 years remain from that milestone to reach the full 6,000-year mark. Adding those

2,021 years to the calendar anchor of AD 27 bridges the remaining centuries from the first century directly into our modern era:

- **Creation of Adam to Baptism of Christ (AD 27):** 3,979 Cumulative Years
- **Remaining Interval to Complete 6,000 Years:** + 2,021 Years (3,979 + 2,021 = 6,000 Years)
- **Calendar Anchor for the Baptism of Christ:** AD 27
- **Recalculated Final Historical Interval:** + 2,021 Years
- **Approximate 6,000-Year Culmination:** AD 2048 (completing the exact 6,000-year span)

It is vital to approach this figure with humility, wisdom, and scriptural balance. Within the interpretive framework of this study, this calculation is not presented as a dogmatic prediction of the exact day or hour of Christ's return. Jesus Christ explicitly reminded His disciples that the exact day and hour belong to the Father alone:

> *"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."* **— Matthew 24:36 (KJV)**

Rather, this recalculated timeline demonstrates the exact mathematical completion of six thousand years of human history according to this specific chronological model and its same-ruler Persian chronology. It highlights how remarkably close humanity stands to the closing twilight of man's six symbolic days of toil and the dawning of the glorious seventh millennial day—the long-awaited Sabbath rest of God.

Consider what awaits the world when those six thousand years conclude and the seventh millennial 'day' begins. The curse of sin, war, poverty, disease, and spiritual blindness that has plagued humanity since Eden will be lifted. Satan will be bound for a thousand years so that he can deceive the nations no more (Revelation 20:1-3). Jesus Christ will return in power and great glory to establish the Kingdom of God over all the earth, fulfilling the ancient promises spoken by all the holy prophets:

> *"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."* **— Isaiah 2:2-4 (KJV)**

Even the creation itself will be restored to peace and harmony during that blessed seventh millennial day:

> *"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them... They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."* **— Isaiah 11:6, 9 (KJV)**

CHAPTER 11

Complete Connect-the-Dots Chronology Reference Table

The comprehensive table below consolidates every single chronological link from the creation of Adam through the Kings of Judah, the Babylonian Exile, the seventh-year decree of Darius/Artaxerxes, the Baptism of Christ, and the 6,000-year culmination, preserving all spans, recalculated cumulative totals (excluding the fractional quarter-year of Jehoahaz), and scriptural references.

From	To	Years	Cumulative Years	Scriptural / Historical Reference
Adam	Seth	130	130	Genesis 5:3
Seth	Enos	105	235	Genesis 5:6
Enos	Cainan	90	325	Genesis 5:9
Cainan	Mahalaleel	70	395	Genesis 5:12
Mahalaleel	Jared	65	460	Genesis 5:15
Jared	Enoch	162	622	Genesis 5:18
Enoch	Methuselah	65	687	Genesis 5:21
Methuselah	Lamech	187	874	Genesis 5:25
Lamech	Noah	182	1,056	Genesis 5:28-29
Noah	Shem	502	1,558	Genesis 5:32; 7:6; 11:10
Shem	Arphaxad	100	1,658	Genesis 11:10
Arphaxad	Salah	35	1,693	Genesis 11:12
Salah	Eber	30	1,723	Genesis 11:14
Eber	Peleg	34	1,757	Genesis 11:16
Peleg	Reu	30	1,787	Genesis 11:18
Reu	Serug	32	1,819	Genesis 11:20
Serug	Nahor	30	1,849	Genesis 11:22
Nahor	Terah	29	1,878	Genesis 11:24
Terah	Abraham	130	2,008	Genesis 11:26, 32; Acts 7:4; Gen 12:4
Abraham	Isaac	100	2,108	Genesis 21:5
Isaac	Jacob	60	2,168	Genesis 25:26
Jacob	Israel enters Egypt	130	2,298	Genesis 47:9
Israel enters Egypt	Israel leaves Egypt	215	2,513	Exodus 12:40-41; Gal 3:16-17; Josephus
Israel leaves Egypt	Start Solomon's Temple	480	2,993	1 Kings 6:1
Start Solomon's Temple	End Solomon's Temple	7	3,000	1 Kings 6:38
End Solomon's Temple	Rehoboam	29	3,029	1 Kings 11:42
Rehoboam	Abijah	17	3,046	1 Kings 14:21, 31

From	To	Years	Cumulative Years	Scriptural / Historical Reference
Abijah	Asa	3	3,049	1 Kings 15:1-2
Asa	Jehoshaphat	41	3,090	1 Kings 15:9-10
Jehoshaphat	Jehoram	25	3,115	1 Kings 22:42
Jehoram	Ahaziah	8	3,123	2 Chronicles 21:5
Ahaziah	Athaliah	1	3,124	2 Kings 8:26
Athaliah	Jehoash	7	3,131	2 Chronicles 22; 2 Kings 11
Jehoash	Amaziah	40	3,171	2 Kings 12:1
Amaziah	Azariah (Uzziah)	29	3,200	2 Kings 14:1-2
Azariah (Uzziah)	Jotham	52	3,252	2 Kings 15:1-2
Jotham	Ahaz	16	3,268	2 Chronicles 27:1
Ahaz	Hezekiah	16	3,284	2 Kings 16:1-3
Hezekiah	Manasseh	29	3,313	2 Chronicles 29:1
Manasseh	Amon	55	3,368	2 Kings 21:1
Amon	Josiah	2	3,370	2 Kings 21:19
Josiah	Jehoahaz / Jehoiakim	31	3,401	2 Kings 22:1; 23:31
Jehoiakim	Babylonian Captivity	4	3,405	Jeremiah 25:1
Babylonian Captivity	Cyrus Decree	70	3,475	Jeremiah 29:10; 2 Chron 36:22-23
Cyrus Decree	Second Temple Completed	20	3,495	Ezra 1, 3, 4, 6 (Ezra 6:15)
Second Temple Completed	**Decree Rebuild Jerusalem**	**1**	**3,496**	**Ezra 6:14–15; Ezra 7:7–8, 25**
Decree Rebuild Jerusalem	**Baptism of Christ (AD 27)**	**483**	**3,979**	**Daniel 9:25; Matthew 3:16-17; Luke 3:1-2**
Baptism of Christ (AD 27)	**6,000-Year Conclusion**	**2,021**	**6,000**	**Psalm 90:4; 2 Peter 3:8; Rev 20:4 (AD 2048)**

**Note: In accordance with the chronological framework of this study, the fractional 0.25-year (three-month) reign of Jehoahaz is omitted so that all cumulative totals remain in whole years. Incorporating the same-ruler identification of Darius and Artaxerxes (1 year between the completion of the Second Temple in the 6th year and the decree in the 7th year) places the Baptism of Christ (AD 27) at Year 3,979 from Adam, leaving an exact 2,021-year interval to reach the 6,000-year culmination in AD 2048.*

CONCLUSION

Walking in the Light of God's Eternal Schedule

This exhaustive narrative study demonstrates what happens when we take God at His Word and treat the pages of Scripture as a unified, trustworthy, and mathematically coherent historical record. Far from being a collection of disconnected myths or vague allegories, the Bible presents a continuous, unbroken thread of time stretching from the breath of life given to Adam in Eden, through the waters of the Flood, the promises to Abraham, the deliverance from Egypt, the golden sanctuary of Solomon, the chastening of Babylon, and the consecutive sixth- and seventh-year

milestones of Darius/Artaxerxes, straight to the Jordan River where Jesus Christ began His saving ministry.

By honoring God's Seven-Thousand-Year Pattern—six millennial 'days' of human toil followed by a glorious seventh millennial 'day' of Sabbath rest under the reign of Christ—believers gain both clarity of mind and urgency of spirit. Understanding the years of man's time is never meant to fuel idle speculation; rather, it calls every believer to watch, pray, study the Scriptures diligently, and live in faithful obedience as we await the promised restoration of all things:

> *"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."* — **Matthew 24:44 (KJV)**