

THE YEARS OF MAN'S TIME

A Detailed Chronological Study Guide and Biblical Narrative

Introduction and Foundational Concepts

The study of biblical chronology provides a deep framework for understanding the unfolding of human history, redemption, and the prophetic timeline. The primary purpose of this narrative is to trace a continuous, unbroken line of time from the creation of Adam down to the ministry of Jesus Christ and forward to the culmination of six thousand years of human history. By connecting sequential genealogies, literal historical intervals, and direct scriptural milestones, we can observe a unified chronological framework.

This study operates on a foundational concept known as the **Seven-Thousand-Year Pattern**. This pattern mirrors the creation week recorded in Genesis, where God labored for six days and rested on the seventh-day Sabbath. To understand how this applies to human history, we look to the words of the Apostle Peter: *"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). This truth is anchored in the Psalms, which declare: *"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).

Under this framework, six millennial "days" (6,000 years) are allocated to human labor and history under man's self-governance. This is to be followed by a holy seventh millennial day—a literal thousand-year period of spiritual rest and divine governance. The author of Hebrews associates God's original rest with a future spiritual inheritance for believers: *"There remaineth therefore a rest to the people of God"* (Hebrews 4:9). This future rest is ultimately revealed by the Apostle John as the millennium, the thousand-year reign of Jesus Christ on earth: *"And I saw thrones, and they sat upon them, and judgment was given unto them... and they lived and reigned with Christ a thousand years"* (Revelation 20:4).

Chronology from Adam to Abraham

The earliest block of human history is calculated directly from the meticulous genealogical records preserved in the books of Genesis and Acts. By adding the specific ages of the patriarchs at the time their respective sons were born, we construct an exact count of elapsed years from the creation of Adam.

The chronology begins with the statement that *"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). This establishes the first milestone at **Year 130** from Adam. Following this line, *"Seth lived an hundred and five years, and*

begat Enos" (Genesis 5:6), advancing the cumulative total to **Year 235**. Next, *"Enos lived ninety years, and begat Cainan"* (Genesis 5:9), bringing history to **Year 325**.

The line continues as *"Cainan lived seventy years, and begat Mahalaleel"* (Genesis 5:12), marking **Year 395**. Then, *"Mahalaleel lived sixty and five years, and begat Jared"* (Genesis 5:15), reaching **Year 460**. *"And Jared lived an hundred sixty and two years, and he begat Enoch"* (Genesis 5:18), which places the birth of Enoch at **Year 622**. Afterward, *"Enoch lived sixty and five years, and begat Methuselah"* (Genesis 5:21), moving the timeline to **Year 687**. The line of the longest-living patriarch opens as *"Methuselah lived an hundred eighty and seven years, and begat Lamech"* (Genesis 5:25), culminating at **Year 874**. Finally, *"Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah"* (Genesis 5:28-29). This marks a major cumulative milestone: the birth of Noah occurs precisely at **Year 1056** from Adam.

The transition from Noah to his son Shem introduces a detailed sequential calculation. Genesis 5:32 states generally that Noah was five hundred years old when he fathered his sons. However, a precise cross-reference is found later in the text: *"Shem was an hundred years old, and begat Arphaxad two years after the flood"* (Genesis 11:10), combined with the fact that *"Noah was six hundred years old when the flood of waters was upon the earth"* (Genesis 7:6). If the flood occurred in Noah's 600th year, and Shem turned 100 years old two years later (which would be Noah's 602nd year), Shem must have been born when Noah was exactly 502 years old. Adding 502 years to Noah's birth year of 1,056 brings the birth of Shem to **Year 1558** from Adam.

From Shem, the post-flood lineage unfolds year by year. Two years after the flood, at Shem's age of 100, Arphaxad is born in **Year 1658**. Then, *"Arphaxad lived five and thirty years, and begat Salah"* (Genesis 11:12), bringing the count to **Year 1693**. *"And Salah lived thirty years, and begat Eber"* (Genesis 11:14) at **Year 1723**. *"And Eber lived four and thirty years, and begat Peleg"* (Genesis 11:16), advancing the total to **Year 1757**. *"And Peleg lived thirty years, and begat Reu"* (Genesis 11:18) at **Year 1787**. *"And Reu lived two and thirty years, and begat Serug"* (Genesis 11:20) at **Year 1819**. *"And Serug lived thirty years, and begat Nahor"* (Genesis 11:22) at **Year 1849**. Next, *"Nahor lived nine and twenty years, and begat Terah"* (Genesis 11:24), establishing the birth of Terah at **Year 1878** from Adam.

To determine the exact year of Abraham's birth, the study reconciles three key passages. Genesis 11:32 notes that *"the days of Terah were two hundred and five years: and Terah died in Haran."* Stephen's testimony in the New Testament adds that *"when his father was dead, he [God] removed him into this land, wherein ye now dwell"* (Acts 7:4). Finally, Genesis 12:4 records that *"Abram was seventy and five years old when he departed out of Haran."* By subtracting Abraham's age of 75 from his father Terah's total life span of 205 years, the study establishes that Terah was exactly 130 years old when Abraham was born. Adding 130 years to Terah's birth year of 1,878 places the birth of Abraham firmly at **Year 2008** from Adam.

The Patriarchs and the Sojourn in Egypt

The timeline shifts from a simple chain of birth ages to specific historical intervals given to the core patriarchs of the promise: Abraham, Isaac, and Jacob.

Abraham's journey brings the birth of the next generation after a prolonged wait: *"And Abraham was an hundred years old, when his son Isaac was born unto him"* (Genesis 21:5). Adding 100 years to Year 2,008 places the birth of Isaac at **Year 2108** from Adam. Generations continue as *"Isaac was threescore years old when she bare them"* (Genesis 25:26). Adding 60 years to Year 2,108 marks the birth of Jacob at **Year 2168** from Adam.

When a severe famine grips the land, Jacob leads his entire family into Egypt. Upon meeting the ruler of the land, *"Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years"* (Genesis 47:9). Adding Jacob's 130 years to his birth year of 2,168 establishes that Israel entered Egypt in **Year 2298** from Adam.

The exact length of time Israel remained in Egypt is calculated using a "short-sojourn" interpretation. Exodus 12:40-41 states: *"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."* To understand this period, the study turns to the Apostle Paul's explanation in Galatians 3:16-17, which asserts that the law was given 430 years *after* the initial covenant promises were spoken to Abraham.

Because the 430-year span encompasses the entire journey from the time Abraham received the promise in Canaan to the Exodus, the actual time spent physically inside Egypt was shorter. The timeline splits this period exactly in half: 215 years of sojourning in Canaan, followed by 215 years of physical residence in Egypt. This interpretation aligns with the ancient historical records of Flavius Josephus in *Antiquities of the Jews* (Book 2, Chapter 15, Paragraph 2), which confirms that the Exodus took place 430 years after Abraham came into Canaan, but exactly 215 years after Jacob moved his family into Egypt. Adding 215 years to the entry date of 2,298 brings the timeline to the Exodus at **Year 2513** from Adam.

From the Exodus to Solomon's Temple

Once the nation of Israel is delivered from the bondage of Egypt, a clear historical bridge connects the wilderness wanderings and the era of the Judges directly to the kingdom era under the kings.

The primary chronological anchor for this period is found in the explicit statement of 1 Kings 6:1: *"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... that he began to build the house of the Lord."* By applying this clear 480-year span to the Exodus date of 2,513, we find that the construction of Solomon's Temple began in **Year 2993** from Adam.

The physical construction of this grand structure took nearly a decade to complete. The scripture records that *"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). Adding these 7 years of active labor to the starting year of 2,993 marks the final completion of Solomon's Temple at exactly **Year 3000** from Adam.

This milestone carries immense theological and prophetic meaning within the structure of the timeline. Year 3,000 represents the conclusion of exactly three millennial days from creation, occurring precisely at the center mark of the 6,000 years of man's history. While the physical temple stood as a literal monument in Jerusalem, New Testament scripture reveals that it serves as a prophetic type of a future spiritual temple.

The Apostle Paul explains to the church that believers *“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”* (Ephesians 2:20-21). He reinforces this truth by declaring, *“for ye are the temple of the living God”* (2 Corinthians 6:16). Furthermore, Christ Himself pointed to His own physical body as the true reality of the sanctuary: *“Jesus answered and said unto them, 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 the physical temple at Year 3,000 foreshadows the ultimate spiritual building made of Christ and His transformed people.

Kings of Judah, Captivity, and Restoration

Following the completion of the temple, the chronology tracks the sequential reigns of the kings of Judah as recorded throughout the books of Kings and Chronicles. By adding the successive reigns from Rehoboam down through Jehoiakim, the chronology advances through a period totaling 405 years. Adding this duration to the temple completion year of 3,000 brings history to the start of the Babylonian captivity in **Year 3405** from Adam.

God had warned His people that persistent violation of His covenant would result in national exile. The prophet Jeremiah clearly foretold the exact duration of this punishment: *“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; see also Jeremiah 25:11-12 and Daniel 9:2).

This seventy-year period of desolation drew to a close when the Persian Empire overthrew Babylon. In fulfillment of prophecy, the Persian ruler issued a historic royal decree: *“Now in the first year of Cyrus king of Persia... the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom... Saying, Thus saith Cyrus king of Persia... he hath charged me to build him an house at Jerusalem”* (2 Chronicles 36:22-23; see also Ezra 1:1-4). Adding the 70 years of captivity to the start date of 3,405 places the famous decree of Cyrus and the return of the Jewish exiles at **Year 3475** from Adam.

The Second Temple and the Decree to Rebuild Jerusalem

With the return of the exiles under the Persian rule, the timeline encounters a key structural alignment concerning the rebuilding of the temple and the city of Jerusalem. The text of Ezra chapters 6 and 7 is read as a continuous sequence of historical events.

Historically, the construction of the Second Temple faced intense local opposition, causing work to stall for years. The Bible records that the work eventually resumed under the prophets and was successfully finished: *“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).

This chronology adopts a 20-year interval from the return under Cyrus to the completion of the Second Temple in the sixth year of Darius. This is taken from historical records as the bible does not reveal the definite time. Adding 20 years to Year 3,475 establishes the completion of the Second Temple at **Year 3495** from Adam. The decree to restore Jerusalem follows in the immediately succeeding year.

The basis for this one-year interval is this study's identification of Darius and Artaxerxes as the same ruler in Ezra 6–7. Ezra 6:15 dates the completion of the temple to the sixth year of Darius, while Ezra 7:7-8 dates Ezra's journey and arrival to the seventh year of Artaxerxes. In this interpretation, Darius is the ruler's name and Artaxerxes functions as a royal title applied to him. The sixth and seventh years are therefore understood as consecutive years of the same reign, rather than dates belonging to two different kings.

Ezra 6:14 provides a further reason for this reading by associating the building and completion of the temple with the commands of Cyrus, Darius, and Artaxerxes. This study reasons that a third, later king would not need to command the completion of a temple already finished in the sixth year of Darius. It therefore understands the conjunction *waw* between Darius and Artaxerxes as explanatory rather than as introducing another king: Darius, or Artaxerxes, in the sense of Darius, also known as Artaxerxes. The passage is written in Aramaic, which, like Hebrew, uses *waw*. Here the study favors the explanatory sense “even” or “that is” over the usual additive “and.” This is an interpretive reading, not a conclusion established by the conjunction alone; another reading treats the verse as a retrospective acknowledgment of several kings' contributions to the broader restoration.

On this same-ruler reading, the decree to restore the civil government and structure of Jerusalem is associated with Ezra's commission in the seventh regnal year, immediately following the temple's completion in the sixth. Adding 1 year to Year 3,495 places this authorization at **Year 3496** from Adam. This command, associated in this study with Ezra 7, serves as the starting point for Daniel's seventy-weeks prophecy (Daniel 9:25). The one-year interval thus follows from this study's interpretation of Ezra 6–7 rather than from an unexplained chronological adjustment.

Daniel’s Seventy Weeks and the Appearance of the Messiah

The bridge linking the Old Testament restoration to the arrival of Jesus Christ is found in the profound mathematical prophecy revealed to the prophet Daniel.

The angel Gabriel gave an exact timeline to mark the arrival of the Savior: *“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).

Using the day-for-a-year prophetic principle—deeply rooted in scriptures such as Numbers 14:34 (“*each day for a year*”) and Ezekiel 4:6 (“*I have appointed thee each day for a year*”)—the study interprets these weeks as weeks of years. Combining the “seven weeks” and “threescore and two weeks” yields a total of 69 weeks of years. Mathematically, 69 multiplied by 7 equals exactly **483 prophetic years** that must elapse between the decree to rebuild Jerusalem and the public appearing of the Messiah.

When we add these 483 years to the Jerusalem decree date of 3,496, the timeline arrives at **Year 3979** from Adam. Within this study, this chronological point marks the moment Jesus Christ began His public ministry. The Gospels identify this Messianic appearing at the baptism of Jesus by John the Baptist, where the Holy Spirit descended and a voice from heaven confirmed His identity: “*And Jesus, when he was baptized, went up straightway out of the water... And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased*” (Matthew 3:16-17; see also Mark 1:9-11 and Luke 3:21-23). This study retains **AD 27** as its calendar anchor for the baptism; the revised cumulative year from Adam is therefore aligned with that same calendar date.

Prophetic Times and the Six-Thousand-Year Culmination

The remaining section of the timeline bridges the gap between the first century ministry of Christ and the final destination of human history. This calculation incorporates a broader prophetic framework found across both testaments, analyzing the “seven times” of chastisement outlined in Leviticus 26, the unique time intervals in Daniel 12, and the prophetic months described in Revelation 11. By combining these periods through a day-for-a-year model, the study calculates a major overarching period of **2,520 prophetic years** connected to the historical rise and fall of global powers and the approach of the end times.

To bring the timeline to its conclusion at the 6,000-year mark, the final calculation evaluates the years remaining from the appearance of Christ. Under the revised sequence, the baptism of Jesus is placed at Year 3,979 from Adam, retaining AD 27 as this study's calendar anchor.

To reach the full six-millennial-day total of 6,000 years, the revised timeline requires a remaining block of **2,021 years**. Subtracting 3,979 from 6,000 gives 2,021; adding this interval to Year 3,979 reaches **Year 6000** from Adam. This remaining interval is calculated directly from the revised chronology, rather than by carrying forward an adjustment from an earlier temple calculation.

Using the study's retained calendar anchor of AD 27, adding the remaining 2,021 years places the 6,000-year milestone at approximately **AD 2048**. Within the interpretive framework of this study, this calculation is not presented as a dogmatic or absolute prediction of the end of the world.

Rather, it shows the approximate conclusion of six thousand years of human history according to this specific chronological model and its adopted intervals. It points toward the close of man's six symbolic days of labor and the seventh millennial day—the long-awaited Sabbath rest and the millennial reign of Jesus Christ.

Summary Reference Guide

Chronological Section	Total Span	Cumulative Year (From Adam)	Key Scriptural Foundations
Creation of Adam to Seth	130 Years	Year 130	Genesis 5:3
Lineage from Seth to Noah	926 Years	Year 1056	Genesis 5:6-29
Birth of Shem (Noah's 502nd Year)	502 Years	Year 1558	Genesis 5:32, 7:6, 11:10
Post-Flood Lineage to Terah	320 Years	Year 1878	Genesis 11:10-24
Birth of Abraham (Terah's 130th)	130 Years	Year 2008	Genesis 11:32, 12:4; Acts 7:4
Birth of Isaac (Abraham's 100th)	100 Years	Year 2108	Genesis 21:5
Birth of Jacob (Isaac's 60th Year)	60 Years	Year 2168	Genesis 25:26
Entry into Egypt (Jacob's 130th)	130 Years	Year 2298	Genesis 47:9
The Egyptian Sojourn	215 Years	Year 2513	Exodus 12:40-41; Galatians 3:16-17
Exodus to Solomon's Temple Start	480 Years	Year 2993	1 Kings 6:1
Completion of Solomon's Temple	7 Years	Year 3000	1 Kings 6:38; Ephesians 2:20-22
Reigns of the Kings of Judah	405 Years	Year 3405	1 & 2 Kings; 2 Chronicles
The Babylonian Captivity	70 Years	Year 3475	Jeremiah 29:10; 2 Chronicles 36:22-23
Completion of the Second Temple	20 Years	Year 3495	Ezra 6:15 (Historical record)
Decree to Restore Jerusalem	1 Year	Year 3496	Ezra 6:14-15; 7:7-8; Daniel 9:25 (Same-ruler interpretation)
Daniel's 69 Weeks to Baptism	483 Years	Year 3979	Daniel 9:25; Matthew 3:16-17 (AD 27)
Remaining Historical Block	2021 Years	Year 6000	Psalms 90:4; 2 Peter 3:8; Revelation 20 (AD 2048)

Conclusion

This narrative study illustrates a unified, serious effort to link the pages of Scripture into a single, cohesive timeline. By treating biblical lineages, literal historic durations, and prophetic periods as parts of a single continuous record, it provides a unique way to view redemption history. Whether used as an ongoing study companion or a structural timeline guide, the framework encourages believers to engage in a deeper, careful study of biblical prophecy, historical fulfillment, and the overarching plan of God for humanity.