

The Years of Man's Time

A Readable Study Guide and Timeline

Introduction

This document reorganizes and summarizes the original timeline prepared by Jonathan Maroshick. The purpose is to present the chronology in a clear narrative format, explain the key scriptures used for each major milestone, and show how the timeline is constructed from Adam through the biblical kingdoms, the captivity, the rebuilding of Jerusalem, and the ministry of Christ. The timeline reflects the author's interpretation of biblical chronology and prophetic symbolism.

Foundational Concept: The Seven-Thousand-Year Pattern

Genesis 1–2 describes six days of creation followed by a seventh-day Sabbath rest.

2 Peter 3:8 and Psalm 90:4 are used to support the principle that a day with the Lord can represent one thousand years.

Hebrews 4 associates God's rest with a future spiritual rest for believers.

Revelation 20 describes a thousand-year reign of Christ, which the original study identifies with the seventh millennial day.

Chronology from Adam to Abraham

The genealogy of Genesis 5 and Genesis 11 is used to calculate elapsed years from Adam to Abraham.

Key cumulative dates include: Adam to Noah = 1,056 years; Noah to Shem = 1,558 years; Abraham born in year 2,008 from Adam according to the study.

Acts 7:4, Genesis 11:32, and Genesis 12:4 are combined to argue that Terah was 130 years old when Abraham was born.

Patriarchs and the Sojourn in Egypt

Abraham was 100 when Isaac was born (Genesis 21:5).

Isaac was 60 when Jacob was born (Genesis 25:26).

Jacob was 130 when he entered Egypt (Genesis 47:9).

The study concludes Israel remained in Egypt 215 years before the Exodus, drawing from Exodus 12:41 and a quotation from Josephus.

From the Exodus to Solomon's Temple

1 Kings 6:1 states that 480 years elapsed between the Exodus and the beginning of Solomon's Temple.

The Temple required seven years to complete (1 Kings 6:38).

The completion of the Temple is placed at year 3,000 from Adam in the original chronology.

Temple Symbolism

Ephesians 2:19–22 and 2 Corinthians 6:16 describe believers as God's temple.

John 2:19–22 identifies Christ's body as a temple.

The study views the physical temple as a type of a future spiritual temple composed of Christ and His people.

Kings of Judah

The reigns of the kings of Judah are added sequentially from Rehoboam through Jehoiakim.

The chronology uses reign lengths recorded in Kings and Chronicles to advance the cumulative year count.

This portion of the timeline reaches the Babylonian captivity in year 3,405.25 from Adam.

Babylonian Captivity and Restoration

Jeremiah foretold a seventy-year captivity (Jeremiah 29:10).

2 Chronicles 36:22–23 and Ezra 1 describe the decree of Cyrus that allowed the Jews to return and rebuild.

The study places the end of the captivity in year 3,475.25 from Adam.

The Second Temple and the Decree to Rebuild Jerusalem

Ezra 6–7 are interpreted as a continuous sequence of events.

The rebuilding program is linked to Daniel 9 and the prophecy of seventy weeks.

Using the historical-record interval for the Second Temple, the completion in the sixth year of Darius is placed at year 3,495.25 from Adam; the former 47-year study figure is reduced to 20 years, and the 27-year difference is carried forward into the final interval.

Daniel's Seventy Weeks and the Messiah

Daniel 9:25 is interpreted as 69 weeks of years (483 years) between the decree and the appearance of Messiah.

Adding 483 years to the decree date produces year 4,005.25 from Adam.

The baptism of Jesus is identified with this point in the timeline.

Prophetic Times and the 2520-Year Calculation

Leviticus 26, Daniel 12, Revelation 11, Numbers 14:34, and Ezekiel 4:6 are used to develop a day-for-a-year prophetic model.

The study associates “seven times” with 2,520 prophetic years.

These calculations are then connected to Babylon, end-time prophecy, and the approach of the six-thousand-year mark.

Consolidated Timeline

Event	Cumulative Year
Adam to Seth	130
Noah born	1056
Shem born	1558
Abraham born	2008
Isaac born	2108
Jacob born	2168
Jacob enters Egypt	2298
Exodus	2513
Temple begins	2993
Temple completed	3000
Babylonian captivity begins	3405.25
Cyrus decree	3475.25
Jerusalem decree	3522.25
Baptism of Christ	4005.25
Six-thousandth year (study conclusion)	6000.25

Completed Chart with Associated Scriptures

Connect-the-Dots Line	Years Since Last Event	Accumulated Total Years	Associated Scriptures
Adam is 130 years old when Seth is born.	130	130	Genesis 5:3–5 — Adam was 130 when Seth was born.
Seth is 105 years old when Enosh is born.	105	235	Genesis 5:6–8 — Seth was 105 when Enosh was born.
Enosh is 90 years old when Kenan is born.	90	325	Genesis 5:9–11 — Enosh was 90 when Kenan was born.

Kenan is 70 years old when Mahalalel is born.	70	395	Genesis 5:12–14 — Kenan was 70 when Mahalalel was born.
Mahalalel is 65 years old when Jared is born.	65	460	Genesis 5:15–17 — Mahalalel was 65 when Jared was born.
Jared is 162 years old when Enoch is born.	162	622	Genesis 5:18–20 — Jared was 162 when Enoch was born.
Enoch is 65 years old when Methuselah is born.	65	687	Genesis 5:21–24 — Enoch was 65 when Methuselah was born.
Methuselah is 187 years old when Lamech is born.	187	874	Genesis 5:25–27 — Methuselah was 187 when Lamech was born.
Lamech is 182 years old when Noah is born.	182	1,056	Genesis 5:28–31 — Lamech was 182 when Noah was born.
Noah is 502 years old when Shem is born according to the study's sequence.	502	1,558	Genesis 5:32; 7:6; 11:10 — Noah was 600 at the Flood, and Shem was 100 two years after the Flood; therefore Shem's birth is counted at Noah's age 502.
Shem is 100 years old, two years after the flood, when Arphaxad is born.	100	1,658	Genesis 11:10 — Shem was 100 when Arphaxad was born, two years after the Flood.
Arphaxad is 35 years old when Salah is born.	35	1,693	Genesis 11:12–13 — Arphaxad was 35 when Salah was born.
Salah is 30 years old when Eber is born.	30	1,723	Genesis 11:14–15 — Salah was 30 when Eber was born.
Eber is 34 years old when Peleg is born.	34	1,757	Genesis 11:16–17 — Eber was 34 when Peleg was born.
Peleg is 30 years old when Reu is born.	30	1,787	Genesis 11:18–19 — Peleg was 30 when Reu was born.
Reu is 32 years old when Serug is born.	32	1,819	Genesis 11:20–21 — Reu was 32 when Serug was born.
Serug is 30 years old when Nahor is born.	30	1,849	Genesis 11:22–23 — Serug was 30 when Nahor was born.
Nahor is 29 years old when Terah is born.	29	1,878	Genesis 11:24–25 — Nahor was 29 when Terah was born.

Terah is counted as 130 years old when Abraham is born.	130	2,008	Genesis 11:26; 11:32; 12:4; Acts 7:4 — Terah died at 205; Abraham left Haran at 75 after Terah's death, so the study counts 130 years from Terah to Abraham.
Abraham is 100 years old when Isaac is born.	100	2,108	Genesis 21:5 — Abraham was 100 when Isaac was born.
Isaac is 60 years old when Jacob is born.	60	2,168	Genesis 25:26 — Isaac was 60 when Jacob was born.
Jacob is 130 years old when he enters Egypt.	130	2,298	Genesis 47:9 — Jacob was 130 when he entered Egypt.
Israel's Egyptian sojourn is counted as 215 years in the study.	215	2,513	Exodus 12:40–41 gives 430 years for the sojourning period; Galatians 3:16–17 connects that 430 years to Abraham and the giving of the Law. The study therefore uses the short-sojourn interpretation: 430 total years from Abraham's promise to Exodus, with 215 years from Jacob's entry into Egypt to the Exodus. Josephus, Antiquities 2.15.2, also states 215 years from Jacob's removal into Egypt to the Exodus.
From the Exodus to the beginning of Solomon's Temple is 480 years.	480	2,993	1 Kings 6:1 — The Temple began in Solomon's fourth year, 480 years after the Exodus.
Solomon's Temple takes seven years to complete.	7	3,000	1 Kings 6:38 — The Temple was finished in Solomon's eleventh year, after seven years of building.
Reign lengths from Rehoboam through Jehoiakim advance the chronology to the Babylonian captivity.	405.25	3,405.25	1 Kings 14–2 Kings 24; 2 Chronicles 10–36 — The listed reign lengths of Judah's kings are added sequentially; the 405.25 years is the study's compiled total from Temple completion to the captivity.
The captivity lasts seventy years.	70	3,475.25	Jeremiah 25:11–12; 29:10; Daniel 9:2 — These

			passages state the seventy-year desolation/captivity period.
Historical records count about twenty years from Cyrus laying the Second Temple foundation to completion in the sixth year of Darius.	20	3,495.25	Ezra 1:1–4; 3:8–10; 4:24; 6:15 — Cyrus authorizes the return and rebuilding; the foundation is laid, work resumes, and the Temple is completed in Darius’s sixth year. The chart uses the historical interval of about twenty years from the foundation under Cyrus to completion under Darius.
Sixty-nine weeks of years are counted from the decree to Messiah.	483	4,005.25	Daniel 9:24–26 — Sixty-nine weeks of years equals $69 \times 7 = 483$ years from the decree to Messiah; Matthew 3:13–17, Mark 1:9–11, and Luke 3:21–23 identify Jesus’ baptism as the Messianic appearing used in the study.
The remaining interval includes the 27-year difference between the former 47-year study figure and the 20-year historical-record figure, preserving the study’s approximate six-thousand-year total.	2,022	6,000.25	Psalms 90:4; 2 Peter 3:8; Revelation 20:1–6 — These passages support the study’s millennial-day framework, but they do not directly state a 2,022-year interval; that number is the study’s final calculated remainder to reach approximately 6,000 years.

Verification Notes for Chart Increments

The chart’s arithmetic is internally consistent: each “Years Since Last Event” value adds correctly to the prior accumulated total. The associated scriptures also support most of the stated increments directly, especially the Genesis 5 and Genesis 11 genealogy entries, the patriarchal ages, the 480 years from the Exodus to Solomon’s Temple, the seven years for completing the Temple, the seventy-year captivity, and Daniel’s sixty-nine weeks counted as 483 years.

Chart Section	Verification Result	Notes
Adam through Noah	Verified	Genesis 5 gives the stated father-age increments: 130, 105, 90, 70, 65, 162, 65, 187, and 182, producing Noah’s birth at 1,056 years from Adam.

Noah to Shem	Verified with study assumption	Genesis 5:32 says Noah was 500 when he fathered sons, while Genesis 11:10 places Shem at 100 two years after the Flood. The chart's 502-year increment follows the study's reconstruction that Shem was born when Noah was 502.
Shem through Abraham	Verified, with Terah note	Genesis 11 directly gives 100, 35, 30, 34, 30, 32, 30, and 29. The 130 years for Terah to Abraham is interpretive, combining Genesis 11:32, Genesis 12:4, and Acts 7:4.
Abraham to Exodus	Verified with short-sojourn interpretation	Genesis 21:5, Genesis 25:26, and Genesis 47:9 support the 100, 60, and 130-year increments. The 215-year Egypt interval depends on the study's short-sojourn reading of Exodus 12:40–41 and Galatians 3:16–17.
Exodus to Temple completed	Verified	1 Kings 6:1 gives 480 years from the Exodus to the start of Solomon's Temple, and 1 Kings 6:38 gives seven years to completion.
Kings, captivity, restoration, and Messiah	Partly direct, partly interpretive	The seventy-year captivity is directly supported by Jeremiah 25:11–12, Jeremiah 29:10, and Daniel 9:2. The chart now uses the historical-record interval of about twenty years from Cyrus laying the Second Temple foundation to completion in the sixth year of Darius, while the 27-year difference from the former 47-year study figure is added to the final interval to preserve the approximate six-thousand-year total.

The completed chart is intended to function as a study companion to the consolidated timeline. It gives the reader a quick way to connect each chronological milestone with the main biblical passages used to support that calculation or interpretation.

Conclusion

The original work attempts to trace a continuous biblical chronology from Adam to Christ and beyond. Its central thesis is that six thousand years of human history are followed by a seventh thousand-year period represented by the Sabbath rest and the millennial reign described in Revelation 20. The study combines genealogies, reign lengths, prophetic periods, and symbolic interpretations to construct a unified timeline. Whether one agrees with all of its conclusions or not, the work demonstrates a detailed effort to connect Scripture into a single chronological framework and encourages careful study of biblical prophecy, redemption history, and God's plan for humanity.

In this revised presentation, the baptism of the Messiah, Christ, is identified with AD 27 and serves as the point from which the final block of 2,022 years is counted. On that basis, adding 2,022 years to AD 27 brings the timeline to approximately AD 2049. Stated carefully, the chart therefore presents AD 2049 not as a dogmatic prediction, but as the approximate conclusion of the six-thousand-year period within this study's chronological framework. This final calculation

preserves the study's central pattern: the completion of six millennial "days" of human history followed by the anticipated seventh-day rest pictured in Scripture.