

Ages of the World

The First World

After the 7 days of creation, Genesis 5 provides a record of Adam's descendants until the time of the Flood, which brought an end to Adam's world.

5 This is the written account of Adam's family line.

When God created mankind, he made them in the likeness of God. ² He created them male and female and blessed them. And he named them "Mankind" ³ when they were created.

³ When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. ⁴ After Seth was born, Adam lived 800 years and had other sons and daughters. ⁵ Altogether, Adam lived a total of 930 years, and then he died.

⁶ When Seth had lived 105 years, he became the father ⁷ of Enosh. ⁷ After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. ⁸ Altogether, Seth lived a total of 912 years, and then he died.

⁹ When Enosh had lived 90 years, he became the father of Kenan. ¹⁰ After he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. ¹¹ Altogether, Enosh lived a total of 905 years, and then he died.

¹² When Kenan had lived 70 years, he became the father of Mahalalel. ¹³ After he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. ¹⁴ Altogether, Kenan lived a total of 910 years, and then he died.

¹⁵ When Mahalalel had lived 65 years, he became the father of Jared. ¹⁶ After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. ¹⁷ Altogether, Mahalalel lived a total of 895 years, and then he died.

¹⁸ When Jared had lived 162 years, he became the father of Enoch. ¹⁹ After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. ²⁰ Altogether, Jared lived a total of 962 years, and then he died.

²¹ When Enoch had lived 65 years, he became the father of Methuselah. ²² After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. ²³ Altogether, Enoch lived a total of 365 years. ²⁴ Enoch walked faithfully with God; then he was no more, because God took him away.

²⁵ When Methuselah had lived 187 years, he became the father of Lamech. ²⁶ After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. ²⁷ Altogether, Methuselah lived a total of 969 years, and then he died.

²⁸ When Lamech had lived 182 years, he had a son. ²⁹ He named him Noah ³⁰ and said, "He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed." ³⁰ After Noah was born, Lamech lived 595 years and had other sons and daughters. ³¹ Altogether, Lamech lived a total of 777 years, and then he died.

³² After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

We are told that the Flood occurred in Noah's 600th year, so we can calculate the duration from the Creation Week till the Flood -

$$130 + 105 + 90 + 70 + 65 + 162 + 65 + 187 + 182 + 600 = 1656 \text{ years}$$

7 Days

There are 365.256 days in a year, so 1656 years is a period of $365.256 \times 1656 =$

777.77×777.7 days

This is interesting, since Adam's world was said to be created in 7 days, and now we see that it was destroyed after 777.77×777.7 days.

What is perhaps even more curious is that a day divides into intervals of seconds, minutes and hours thus –

60 seconds = 1 minute

60 minutes = 1 hour

24 hours = 1 day

and 777.77×777.7 days = $(60 \times 60 \times 24) \times 7$ days

So, the world was created in 7 days, and lasted 7 “days”. It's curious, isn't it.

Enoch

“Instead of being split up into seven one-thousand-year periods or four ages in three and a half two-thousand-year periods, human history is divided into ten seven-hundred-year periods called “weeks,” with each “day” equalling one hundred years. This prophecy is called “Enoch’s Ten Weeks” or “Enoch’s Apocalypse of Weeks.”

The prophecy comes from the Book of Enoch, chapters 91 and 93. We do have some fragments of the prophecy from the Dead Sea Scrolls to compare what we have from the Ethiopic version.

What’s amazing about this prophecy is its astounding accuracy. While we don’t have the complete prophecy in the Dead Sea Scrolls, we have enough to compare it to the Ethiopic version of Enoch. They match considerably well. If the parts we have match, it stands to reason that the rest would have as well. After all, for the translators of the Ethiopic version to invent the prophecy, they would have had to know exactly what parts would be discovered among the Dead Sea Scrolls and what parts would be lost to time and degradation.

Peck, Josh. The Lost Prophecies of Qumran (p. 140). Kindle Edition.

The Book of Enoch (chapters 91 and 93) give the duration of our earth from its creation until its final destruction as 7000 years.

Enoch gives details of the events during each period of this 7000 years, and curiously in the final period the works of godlessness disappear and there is a mass repentance. The world is “written down for destruction” meaning that its destruction becomes certain. This period ends with a final judgement, the passing away of the first heavens, and the creation of a new heavens and new earth.

Here are the prophecies of Enoch given for each week –

Week	Date	Prophecy	History
1	4000 – 3300 B.C	Justice still strong	
2	3300 – 2600 B.C.	“And after me there shall arise in the second week great wickedness, And deceit shall have sprung up; And in it there shall be the first end. And in it a man shall be saved; And after it is ended unrighteousness shall grow up, And a law shall be made for the sinners.”	Increase in evil before the Flood
3	2600 – 1900 B.C.	And after that in the third week at its close a man shall be elected as the plant of righteous judgement, And his posterity shall become the plant of righteousness for evermore. (Enoch 93:5)	Abraham : chosen
4	1900 – 1200 B.C.	And after that in the fourth week, at its close, Visions of the holy and righteous shall be seen, And a law for all generations and an enclosure shall be made for them. (Enoch 93:6)	Moses : Law and the Tabernacle
5	1200 – 500 B.C.	And after that in the fifth week, at its close, The house of glory and dominion shall be built for ever. (Enoch 93:7)	Second Temple built
6	500 B.C. – 200 A.D.	And after that in the sixth week all who live in it shall be blinded, And the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; And at its close the house of dominion shall be burnt with fire, And the whole race of the chosen root shall be dispersed. (Enoch 93:8)	Jesus : Ascension. Destruction of the Temple. The Diaspora

7	200 – 900 A.D.	9. And after that in the seventh week shall an apostate generation arise, And many shall be its deeds, And all its deeds shall be apostate. 10. And at its close shall be elected The elect righteous of the eternal plant of righteousness, To receive sevenfold instruction concerning all His creation. (Enoch 93:9–10)	Apostasy. Sevenfold instruction concerning all creation.
8	900 – 1600 A.D.	12. And after that there shall be another, the eighth week, that of righteousness, And a sword shall be given to it that a righteous judgement may be executed on the oppressors, And sinners shall be delivered into the hands of the righteous. 13. And at its close they shall acquire houses through their righteousness, And a house shall be built for the Great King in glory for evermore. (Enoch 91:12–13)	Righteousness spread through the sword and conquest. Properties and lands acquired.
9	1600 – 2300 A.D.	And after that, in the ninth week, The righteous judgement shall be revealed to the whole world, And all the works of the godless shall vanish from all the earth, And the world shall be written down for destruction. And all mankind shall look to the path of uprightness. (Enoch 91:14)	Tribulation - destruction Mankind becomes upright - Millenium
10	2300 – 3000 A.D.	15. And after this, in the tenth week in the seventh part, There shall be the great eternal judgement, In which He will execute vengeance amongst the angels. 16. And the first heaven shall depart and pass away, And a new heaven shall appear, And all the powers of the heavens shall give sevenfold light. (Enoch 91:15–16)	Final Judgement. New Heavens and Earth

Enoch's prophecy seems to identify the periods of both the first and second coming -

- Week 6 : The Ascension of Jesus, and destruction of the Jerusalem Temple, and the Diaspora in 70 A.D.
- Weeks 9, 10 : A judgement will be passed on the whole world during week 9, and turn all mankind to uprightness. Week 10 ends with the final judgement and the creation of a New Heavens and New Earth.

So here we find the prophecies of Enoch that the world will last 7000 years, with a description of the final period matching the Christian idea of a Millenium of righteousness – the Kingdom of God - that culminates in re-Creation.

The duration of 7000 years, and the sabbatical nature of the final period suggest that the 7000 years is a “week” of 7 “days”.

In the days of Noah the Lord said,

“My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.”

If this refers to 120 Jubilee cycles (each of 50 years) then the total time is 6000 years. So this puts the days of Humanity as 6000 years, plus the Sabbath rest of the 1000 year millennial reign of Christ as recorded in Revelation as 7000 years.

Essenes

The Qumran Community and Essenes seemed to have understood the total number of years of human history, from Creation to the New Heavens and New Earth, and how this period was to be divided. It seems that at one point, the Essenes had access to a document that may have laid all this out in detail, called "Ages of Creation." However, while we have fragments available to us, we don't have the full document today, so it's difficult to know for sure:

1 Interpretation concerning the ages which God has made: An age to achieve [all that there is] 2 and all that will be. Before creating them, he determined their operations [according to the precise sequence of the ages,] 3 one age after another age. And this is engraved on the [heavenly] tablets [for the sons of men,] 4 [for] /all/ the ages of their dominion. This is the sequence of the so[ns of Noah, from Shem to Abraham,] 5 [unt]il he sired Isaac; the ten ge[n]erations... (Ages of Creation, Frag. 1:1–5)

Elijah ran a school of the prophets. Josephus stated there was a prophetic work called the Epistle of Elijah that still existed in his day. As far as I know, it does not exist in its entirety today. The Ethiopian Orthodox church has an epistle called the Epistle of Elijah in its cannon. If it is the original text, it is missing a lot of information. It has nothing new to teach us.

However, there is a commentary on the Epistle of Elijah called the **Tannah Eliyahu**. For our purposes we want to know what it teaches about the calendar. It is obvious that it has been edited by rabbis over the centuries, but it still does contain commentary about the ages as taught by the School of Elijah. Tannah Eliyahu is thought to have been written between the third and tenth centuries AD. It reads:

It was taught in the school of Elijah: The world will endure six thousand years: two thousand desolation, two thousand Torah, two thousand the messianic age, but because of our many sins some of [those final two thousand years] have already passed.[114]

The seven thousand years of human history were split into three periods of two thousand years and one final period of one thousand years called "ages." This final thousand-year stretch was seen as the ultimate sabbath.

The epistle taught that human history would be divided into four "ages."

1. The first age was called the Age of Chaos and was a period of two thousand years. It started with Creation and ended with the call of Abraham. According to Jasher, God called Abraham in the year 2000 AM.
2. The second age was also to last two thousand years. It was called the Age of Torah and was supposed to exist from the call of Abraham to the first coming of the Messiah.
3. When Messiah came it would start the third age which was called the Age of Grace. This Age of Grace was also called the temporary messianic period. We are not told why in the commentary, but the Essenes believed it was because the Messiah would die for our sins at his First Coming and rule as king at his Second Coming. The third age was to last for two thousand years.
4. After the Age of Grace there would be a Messianic Kingdom which would last for one thousand years.

Judaism

The concept of the four ages lasting for seven thousand years is repeated afterwards in several other rabbinical manuscripts even though it goes against what is commonly taught by them, namely that the Messiah did not come when expected.

Talmud

The [Talmud](#) comments:

R. Katina said, "Six thousand years the world will exist and one [thousand, the seventh], it shall be desolate (haruv), as it is written, 'And the Lord alone shall be exalted in that day' (Isa. 2:11)" ... R. Katina also taught, "Just as the seventh year is the Shmita year, so too does the world have one thousand years out of seven that are fallow (mushmat), as it is written, 'And the Lord alone shall be exalted in that day' (Isa. 2:11); and further it is written, 'A psalm and song for the Shabbat day' (Ps. 92:1) – meaning the day that is altogether Shabbat – and also it is said, 'For a thousand years in Thy sight are but as yesterday when it is past' (Ps.90:4) (Sanhedrin 97a)."

The Talmud tells us that this world, as we know it, will last for six thousand years, with the seventh millennium ushering in the cosmic Shabbat, the Messianic Era. Six days a week we work, and on the Shabbat we rest and enjoy the fruits of our labour; the same is true with millennia.

[What is the significance of the year 6000 in the Jewish calendar? - Chabad.org](#)

Midrash

The [Midrash](#) comments:

Six eons for going in and coming out, for war and peace. The seventh eon is entirely [Shabbat](#) and rest for life everlasting.^[5]

Jewish Scholars

Elaborating on this theme are numerous early and late Jewish scholars, including the [Ramban](#),^[6] [Isaac Abrabanel](#),^[7] [Abraham Ibn Ezra](#),^[8] Rabbeinu [Bachya](#),^[9] the [Vilna Gaon](#),^[10] the [Lubavitcher Rebbe](#),^[11] the [Ramchal](#),^[12] [Aryeh Kaplan](#),^[13] and Rebbetzin [Esther Jungreis](#).^[14]

New Testament

The Sabbath rest of the millennial reign of Christ as recorded in Revelation is said to last 1000 years.

*Rev 20:3-6 The angel then threw him into the abyss and locked and sealed it so that he could not deceive the nations **until the one thousand years were finished**. (After these things he must be released for a brief period of time.) **6 Blessed and holy is the one who takes part[m] in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ, and they will reign with him for a thousand years.***

This suggests that the preceding time span would be 6 “days” each of 1000 years.

If God's 7th day Rest is an equal time unit to the preceding 6 days, then we could expect 6 equivalent time units to precede Jesus Christ's 1,000 year reign on Earth.

Thus 7,000 years total, with the end times of the Book of Revelation unfolding at the end of the first 6,000 years, (Because the last 1,000 years with Jesus is the "Rest" period.)

Victorinus of Pettau, who wrote the oldest known commentary on the book of Revelation around AD 260, wrote:

He says, the thousand years should be completed, that is, what is left of the sixth day...which subsists for a thousand years [thousand years](#). (Commentary on Revelation, 20:1–3)

Paul tells us that “the whole creation groaneth and travaileth in pain together until now” ([Rom. 8:22](#)), which means that the creation has not yet entered into the rest that the Scriptures mandate ([Isa. 11:10](#); [14:7](#); [44:21-23](#); [49:13](#); [55:12](#)). This rest will occur under the rule of Jesus when He returns and sets up the promised kingdom on earth for **one thousand years** ([Rev. 20:1-7](#))!

Interestingly, in [Hebrews 4:4, 11](#), the seventh day of the week is pictured as a type of the peaceful "rest" on earth which will follow Christ's return! Being a time of “rest” ([Heb. 4:4-11](#)), and lasting a thousand years ([Rev. 20:1-7](#)), it makes perfect sense that God would correspond it to the seventh day rest of [Genesis 2:2](#). Since the last "day" of God's plan for mankind is 1,000 years, it is logical to conclude that the other six days of creation typify 6,000 years of man's government on earth.

Apocalyptic Books of the New Testament

There are three books in the New Testament that are focused completely on the apocalyptic events of the last days; these are 2 Peter, Jude and Revelations.

Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. ⁴ They will say, “Where is this ‘coming’ he promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.” ⁵ But they deliberately forget that long ago by God’s word the heavens came into being and the earth was formed out of water and by water. [\[in 7 days\]](#) ⁶ By these waters also the world of that time was deluged and destroyed. [\[after 7 “days”\]](#) ⁷ By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly. [\[presumably, also after 7 “days”\]](#)

⁸ But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. ⁹ The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance. [\[1 “day” = 1000 years\]](#)

¹⁰ But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.^[a] (2 Peter 3)

This passage mentions two previous events – the Creation of the Heavens and earth (in 7 days), and the Deluge (which we have seen happened after 7 days). Then it immediately says – in the same way the heavens and earth are reserved for fire, being kept for the day of judgement (presumably, therefore, also after 7 “days”)

Then, in the very next sentence, Peter tells us not to forget this ONE THING – with the Lord a day is like a thousand years, and a thousand years are like a day.

This suggests that the day of judgement will occur after 7000 years, each day being equal to a 1000 years.

Early Church

Why did God take 6 days to create the world when He could have just snapped His fingers and poof, there it was? Why did God not create in 1 day, 2, 3, 4, 5, 8, 9 days, yet He could but He created for 6 days and rested the 7th day?

In Biblical times, it was commonly believed among the Jews, and early Christians that since God created the world in six days and rested on the seventh day ([Genesis 2:1-3](#)), that God has a 6,000-year plan for man followed by a 1,000-year reign by Jesus Christ ([Revelation 20:4](#)). At the end of 6,000 years of history, Christ would return and reign for 1,000 years.

Barnabus

Early Christian writers, such as Barnabas, who was with **Paul the Apostle** in Lycaonia, wrote:

Listen, to what this means: "He finished in six days." He means this, that in six-thousand years the Lord shall finish all things. For a day with him is like a thousand years, and he testifies to this, saying: "Behold, the day of the Lord shall be as a thousand years." Therefore, in six days, that is in six thousand years, everything shall come to an end. Epistle of Barnabus Chapter 15

The author reinterprets the first six days of Genesis 1 as an allegory for six-thousand years of history (with the author believing he was living near the end of that sixth millennium). He then anticipates these six 'days' to be followed by a seventh 'day' Sabbath rest, i.e. a thousand years of rest brought on by the second coming of Jesus:

"And he rested on the seventh day." By this he means, when his son comes, and abolishes the time of the lawless one, and judges the ungodly, and changes the sun and the moon and the stars, then shall he truly rest on the seventh day.

At first the author seems to describe this seventh 'day' Sabbath as lasting forever, using ideas that typically are reserved for the new creation (e.g. describing this seventh millennium as the time 'when iniquity is no more and all things have been made new by the Lord'). Sticking strictly to the creation week of Genesis 1-2, this would seem appropriate. But then the author alters the formula by adding in an eighth millennium, basing the idea on Jesus' resurrection on the 'eighth day' of the week (i.e. Sunday, the day after the seventh day Sabbath).

Finally he says to them: "Your new moons and your Sabbaths I cannot endure." You see his meaning: Your present Sabbaths are unacceptable to me, but in the Sabbath I have made, when I have set all things to rest, I will make the beginning of the eighth day, that is, the beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day when Jesus rose again from the dead too.

(Textually, there is no evidence Barnabas was relying on Revelation 20 in his anticipation of a future thousand-year rule of Jesus.)

Lactantius

Another Christian author, Lactantius, wrote:

'As there had been 2,000 years from Adam to Abraham, and 2,000 from Abraham to Christ; so there will be 2,000 years for the Christian era and then would come the Millennium.'

Irenaeus

Irenaeus, a Greek bishop who studied under Polycarp, the last living connection to the Apostles, [\[v\]](#) wrote:

For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: "Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works." Genesis 2:2 This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; 2 Peter 3:8 and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year. (Against Heresies, Book 5, 28:3)

The End of Age of Torah

Apostles

*Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of **the end of the age**?" (Matthew 24:3)*

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. (2 Peter 3:8)

*The enemy who sowed them is the devil, **the harvest is the end of the age**, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. (Matthew 13:39–40)*

*So it will be at **the end of the age**. The angels will come forth, separate the wicked from among the just. (Matthew 13:49)*

*Go, therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to **the end of the age**. Amen. (Matthew 28:19–20)*

He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. (Hebrews 9:26)

These passages show that Christ and the apostles believed in world ages, and that the end of their current age would occur in their generation. These passages suggest that the end of their age was in 70 A.D. when the previous system of temple sacrifice came to an end.

It is interesting to read through these with the question in mind: Are they talking about the end of their age, the end of our age, or the end of all ages? One passage that talks about the transition from the previous Age of Torah to our Age of Grace can be found in the letters of Paul:

*Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; nor complain, as some of them also complained, and were destroyed by the destroyer. Now all these things happened to them as examples, and they were written for our admonition, upon whom **the ends of the ages have come**. (1 Corinthians 10:6–11)*

In his letter, Paul states that what happened to those who didn't obey God was an example and a warning to those for who are alive when the end of ages has come. Paul was writing from his own perspective; he was a convert to Christianity who was originally from the end of the Age of Torah and who was about to enter into the Age of Grace. We, as Christians today, find ourselves in a position similar to that of Paul. If the Essene calendar is correct, we are Christians living in the end of the Age of Grace, and we are getting ready to see the return of our Lord Jesus Christ, who will usher in the final Kingdom Age.

Beginning of the Messianic Age

The beginning of the age of Grace is mentioned in a document called 11QMelchizedek found among the Dead Sea Scroll in the Qumran caves, which is believed to have been written around a century before the birth of Jesus Christ, at the latest.^[vii] :

And as for what he said: (Lev 25:13—In [this] year of jubilee, [you shall return, each one, to his respective property], concerning it he said: (Deut 15:2—Th]is is [the manner of the release:] every creditor shall release what he lent [to his neighbor. He shall not coerce his neighbor or his brother, for it has been proclaimed] a release for G[od])

Its interpretation] for the last days refers to the captives, who...and whose teachers have been hidden and kept secret, and from the inheritance of Melchizedek, fo[r...]...and they are the inherita[nce of Melchize]dek, who will make them return. And liberty will be proclaimed for them, to free them from [the debt of] all their iniquities.

And this [wil]l [happen] in the first week of the jubilee which follows the nine jubilees. And the d[ay of aton]ement is the e[nd of] the tenth [ju]bilee in which atonement shall be made for all the sons of [light and] for the men [of] the lord of Mel[chi]zedek.

over [the]m... accor[ding to] a[ll] their [wor]ks, for it is the time for the (year of grace) of Melchizedek, and of [his] arm[ies, the nat]ion of the holy ones of God, of the rule of judgment, as is written about him in the songs of David, who said: (Ps 82:1—Elohim will [st]and in the assem[bly of God,] in the midst of the gods he judges). And about him he sai[d: (Ps 82:2—How long will you] judge unjustly and show part[lity] to the wicked? [Se]lah).^[viii] (11QMelchizedek, Col. 2, 2–11)

So atonement was expected at the end of the 10th jubilee of the Onah in which the writer lived – this would be 4000 years after Creation – the birth of Christ.

[11QMelchizedek.pdf \(marquette.edu\)](#)

[TSR 247: Apocalypse of the ESSENES! Dead Sea Scrolls 2025, 2032, 2068 PREDICTIONS | Dr. Ken Johnson \(youtube.com\)](#)

John the Baptist

The Essenes saw their role as to prepare the Way for the Messiah.

Essenes

Each age was split into periods of five hundred years called *Onahs*, each of which was split into ten periods of fifty years called “jubilees.” Each jubilee was split into seven periods of seven years, called *shemitahs*, and one additional “jubilee” year. Therefore, according to the Essenes, all time is understood as subsets:

- A year is 364 days.
- A *shemitah* is seven years.
- A jubilee is seven *shemitahs* plus one year, or fifty years.
- An *onah* is ten jubilees, or five hundred years.
- A millennium is two *onahs*, or twenty jubilees, or one thousand years
- An age is two millennia, or four *onahs*, or forty jubilees, or two thousand years.
- The last age is a half-length Sabbath, or one millennium, or two *onahs*, or twenty jubilees, or one thousand years.
- All of human history is four ages (technically three and one-half ages, or three ages and one millennium), or seven millennia, or fourteen *onahs*, or 140 jubilees, or one thousand *shemitahs*, or seven thousand years.
- Each age was split into periods of five hundred years called *onahs*. Each *onah* was split into ten periods of fifty years called jubilees. Each jubilee was split into seven periods of seven years, called *shemitahs*.

Fulfilment

1. **The Age of Creation** began 4000 B.C. and lasted 2000 years until 2000 B.C.
2. **The Age of Torah** began in 2000 B.C. and lasted 2000 years until 0 B.C.
Abraham was 75 years old when he received the covenant so he was born 1996 B.C., so his birth marked the beginning of the Age of Torah.
3. **The Age of Grace** began in 0 B.C. and lasted 2000 years until 2000 A.D.
Jesus was born in 4 B.C., so His birth marked the beginning of the Age of Grace.
4. **The Age of Kingdom** began in 2000 A.D. and will last 1000 years until 3000 A.D.
The early years of this millennium began with preparations of all governments for the Tribulation. The evidence can be viewed here – <https://howbad.info/aboutgod.html> . This included the formation of a one-world government, the use of CBDC to control all financial transactions, mass surveillance using a digital ID, lawlessness (total disregard for human rights, freedoms or laws), coercion and deception to entice the global population into taking a toxin.