

Ages of the World

The Sabbath Cycle and Time

The Creation week followed a sabbath cycle of 7 days. Why did God take 6 days to create the world? Why did God not create the world in 1 day, 2, 3, 4, 5, 8, 9 days? He could have done so, but He created it in 6 days and rested the 7th day. This was to show us how God organises time and events.

The Hebrew calendar, and hence their division of time was based on the sabbath cycle. The sabbath marked a new beginning, a fresh start. A complete sabbatical cycle would therefore be a defining feature of each new age, marking the end of one age and the beginning of another.

Ancient extra-biblical sources indicate a sabbath cycle calendar was in use before Moses. After the Babylonian exile, perhaps shortly after the time of Ezra and Nehemiah, a Hebrew apocalyptic scroll was produced bearing the name “**Jubilees**”, sometimes called “**The Little Genesis**.” It purports to give a fuller account of some of the history in Genesis and Exodus. The book of Jubilees claims to be angelic revelation to Moses during his 40 days on Mt. Sinai. It reckons time from creation to the Messianic Kingdom in Jubilee and Sabbatical weeks.

“And He said to the Angel of the Presence:

‘Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity. And the Lord will appear to the eyes of all, and all will know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem will be holy.’

*And the Angel of the Presence who went before the camp of Israel took the **tables of the divisions of the years** – from the time of the creation – of the law and of the testimony of the weeks, of the Jubilees, according to the individual years, **according to all the number of the Jubilees [according to the individual years], from the day of the creation until the heavens and the earth shall be renewed** and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.”⁶*

The Jubilee calendar was intended to count down from Creation until the Messianic Kingdom is established, and until heavens and earth are renewed. All of history recorded in the Jewish Bible is to be reckoned on this divine calendar. .

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" 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 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 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 $365.256 \times 1656 =$

$$777.77 \times 777.7 \text{ days}$$

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 follows that the beginning and end of time itself may form a sabbatical cycle – from Creation until the new heavens and new earth, with the final age being a sabbath for the world.

Will OUR World Last 7 “days” ?

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	<i>Justice still strong</i>	
2	3300 – 2600 B.C.	<i>“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.”</i>	Increase in evil before the Flood
3	2600 – 1900 B.C.	<i>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)</i>	Abraham : chosen
4	1900 – 1200 B.C.	<i>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)</i>	Moses : Law and the Tabernacle
5	1200 – 500 B.C.	<i>And after that in the fifth week, at its close, The house of glory and dominion shall be built for ever. (Enoch 93:7)</i>	Second Temple built
6	500 B.C. – 200 A.D.	<i>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)</i>	Jesus : Ascension. Destruction of the Temple. The Diaspora

7	200 – 900 A.D.	<i>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)</i>	Apostasy. Sevenfold instruction concerning all creation.
8	900 – 1600 A.D.	<i>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)</i>	Righteousness spread through the sword and conquest. Properties and lands acquired.
9	1600 – 2300 A.D.	<i>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)</i>	Tribulation - destruction Mankind becomes upright - Millenium
10	2300 – 3000 A.D.	<i>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)</i>	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”.

120 Jubilees

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.”

In the Hebrew text, “man” is singular and has the definite article. The Hebrew literally reads, “My Spirit shall not remain among the mankind forever.” Adam was both the name of the first man and also the whole human race, the Hebrew word “adam” meaning “man.” This passage almost certainly indicates that the Spirit's struggle with the whole human race is limited to 120 years.

If may refer to 120 Jubilee years (each of 50 years) giving a total time of 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, totalling 7000 years.

Judaism

The concept of that there are 7 ages, each lasting one thousand years, with the seventh age being a Sabbath is found in several rabbinical manuscripts.

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]

Essenes

The Essenes preserved the school of the prophets. Elijah ran a school of the prophets, and Josephus stated there was a prophetic work called the Epistle of Elijah that still existed in his day. The Ethiopian Orthodox church has an epistle called the Epistle of Elijah in its cannon, but it is incomplete.

However, there is a commentary on the Epistle of Elijah called the **Tannah Eliyahu**. It is obvious that it has been edited by rabbis over the centuries, but it still contains 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.***

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.

The total duration of these ages is 7000 years.

New Testament

Sabbatical Nature of the Kingdom of the Messiah

Jesus began his mission by quoting Isaiah 61

Isaiah 61:1-7 LXX 1 The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; 2 to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn; 3 that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory. 4 And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, even those that had been desolate for many generations. 5 And strangers shall come and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers. 6 But ye shall be called priests of the Lord, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth. 7 Thus shall they inherit the land a second time, and everlasting joy shall be upon their head."

Compare this passage with the following instructions for the Jubilee year.

Lev. 25:8-11 NKJV 8 "And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. 9 Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. 10 And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

It is evident from the similarity that Jesus's mission was to bring rest, forgiveness and freedom from captivity – a sabbath of sabbaths (a Jubilee). He brings atonement. It is no coincidence that the Jubilee trumpet is only sounded on Yom Kippur.

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).

The other 6 days

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**.*

If this millennial reign is a Sabbath lasting 1000 years, then this suggests that the preceding time span would be 6 "days" each of 1000 years also. If God's 7th day of 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. 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 . (Commentary on Revelation, 20:1–3)

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. [also after 7 "days" : after the Sabbath of the Messianic reign]

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. Revelations tells us that this occurs after the 1000 year sabbath of the Messiah's reign, so is 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

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. 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."

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 the Age Of Torah ?

Christ appeared at the end of one age and the beginning of another. Jesus taught that the

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.

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. We are living in the end of the Age of Grace, and ushering in of the final Kingdom Age.

Beginning of the Age of Grace ?

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.

Summary

So the pre-Flood world lasted 7 “days”. Will our world also last 7 “days” ?

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 would therefore last 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** should begin in 2000 A.D. and last 1000 years until 3000 A.D.

So where is the Kingdom ?

Immediately prior to the Kingdom is the Tribulation. The evidence for a current **Tribulation** can be viewed here – <https://howbad.info/aboutgod.html>. This includes –

1. preparations for the formation of a one-world government - meaning the surrender of the national sovereignty of every country to an unelected international body
2. preparations for central bank digital currency to enable control all financial transactions
3. mass surveillance using a digital ID
4. lawlessness (total disregard for human rights, freedoms or laws)
5. mass killing – several pre-planned “plagues” – used as a reason for coercing people into taking a toxin and severely restricting their legal rights – which has resulted in millions of deaths and injuries.
6. massive degree of deception and censorship across all main stream news

Preparations for the Tribulation have been ongoing since 2000 A.D. These preparations will culminate in a 3.5 year period of global tyranny. Soon after, the Kingdom of the Messiah is expected. You just have to hold out...

Sabbaths and Covenants

It seems evident that God does organise events in accordance with the sabbath cycle.

Each covenant between God and Israel was separated from the previous one by 70 sabbath years. In a 430 year period every 7th year is a Sabbath year when the land rests, and every 50th year is also a Jubilee year. So in 430 years there are 61.4 Sabbath Years + 8.6 Jubilee Years = 70 sabbatical years.

The Jubilee year was to be a year when debts were cancelled, slaves were set free and people received back their inheritance. Bearing this in mind, consider the timing of the Biblical Covenants. All of these dates are taken directly from the Ussher chronology -

- Noahic Covenant (2348 B.C.)

then 427 years

- Abrahamic Covenant (1921 B.C.)

then 430 years

- Mosaic Covenant (1491 B.C.)

then 437 years

- Davidic Covenant (1055 B.C.)

then 430 years

- New Covenant (625 B.C.) first mentioned by Jeremiah

So, God entered into a new covenant every 70 sabbatical years

During the interval between the Old and New Testaments, the community of the Essenes was founded and a new covenant made with them – called the Damascus Covenant. The Damascus document states -

"During the period of wrath, 390 years after He had given them into the hands of Nebuchadnezzar, king of Babylon, He visited them and caused a Root of His planting to spring forth from Israel and Aaron to inherit His land."

Nebuchadnezzar destroyed the Jerusalem Temple and took the Israelites into captivity in 586 B.C. , so 390 years later is 196 B.C.

So we have

- Noahic Covenant (2348 B.C.)

then 427 years

- Abrahamic Covenant (1921 B.C.)

then 430 years

- Mosaic Covenant (1491 B.C.)

then 437 years

- Davidic Covenant (1055 B.C.)

then 430 years

- New Covenant (625 B.C.) first mentioned by Jeremiah

then 429 years

- New Covenant of Damascus (196 B.C.)

The pattern is there, though Ussher seems to have missed it.

Division of time used by the 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*.