

Full Sermon Transcript:
Biblical Holy Days After Jesus Returns
October 18, 2025

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

Let's go in prayer. Lord Heavenly Father, praise your holy name.

Thank you that you have already confirmed today's sermon. Your own word, your message, your truth, your will, your spirit, your presence in this ministry, your church.

Praise your holy name of Jesus, yesterday, today, tomorrow, and forever, and with all.

Thank you, Father, for your teaching, for showing us the light. Thank you for improvements, revelations, truth.

Thank you for choosing us. Thank you for this day of rest and worship and fellowship and gathering.

Thank you for this day of instruction and correction. Thank you for this day of learning and growing.

Thank you for this day of edification and blessing. We ask, Father, that you help the new people to learn and to grow, to let go of the mainstream synagogue of Satan, false doctrines, lies, and deceptions.

We ask you to help the people that have been listening for a long time, to grow in intelligence, common sense, discernment, understanding, comprehension, and better memory.

Please help each one of us to overcome our flaws, that we would be changed from the physical creation to the spiritual creation.

We ask for your help as we press forward to eternity. May your Holy Ghost grow in each one of us.

May your Spirit and will grow in your church, your kingdom, your people, your bride, your children.

Father, we accept your anointing and blessing on this service, on this sermon, on this message.

It will not be in vain. It will penetrate the hardest brains, the most stubborn minds, most stubborn hearts.

It will penetrate, take root, and spring forth to eternal life. So be it in Jesus' name.

And the Church said, Amen. You may be seated.

Zechariah 14. Let's turn there. If you have the one volume AOB, this is page 534.

Sermon topic is the holy days, the biblical, I should have said, biblical holy days after Jesus returns.

And we need to add that word biblical to the title. I didn't put it in the title on YouTube and Mixlr and EverWords, but we need to add the word biblical that's very important, very important.

Biblical holy days after Jesus returns. Now, we're here at Zechariah 14. I had that written down in my outline of my sermon notes to help me remember the verses.

Of course, this one I don't have to write down. I know this verse, right? We all know this verse. But I had it right at the top of the page to start the sermon with this today.

And I come into the sanctuary after Robert had set up the computer. And I come in and it was playing the song Sabbath Day, which I had planned to play as it's significant also to today's sermon about the Sabbaths and the holy days, being forever and forever and forever.

All the Sabbaths, all the holy days are forever until we enter paradise. Paradise means new heavens, new earth, completely remodeled.

That's a thousand and one hundred years after Jesus returns. And not until then shall any of the holy days disappear.

Not until then. So the Sabbath song, it was playing. And I walked into the sanctuary. And then after that, the computer picked at random the Zechariah 14 chapter.

And that is God. That is not coincidence at all. That's a miracle. And every one of you, I beg you, I ask, I request, and I beg you to put it in your Journal of Miracles.

You witnessed a miracle today. You did, absolutely. And it's confirmation of today's teaching, it's confirmation that this is not just my opinion, but that this is God's law, God's will, God's word, God's instruction, God's truth. Amen.

So Zechariah 14 verse 1, Behold the days of Jesus come, and your spoils should be divided in you.

And I will gather all the Gentiles to Jerusalem, to war. And the city shall be taken, and the houses plundered, and the women ravaged.

And half of the city shall go forth into captivity. But the rest of my people shall not utterly be cut off from the city.

So we see that in the end time in the Great Tribulation, starting on the first day of the Great Tribulation, Israel will be

invaded.

Verse 3, And Jesus will go forth and fight with those Gentiles as when he fought in the day of war.

And his feet shall stand on that day on the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave us under, half of it through the east and the west, and a great, very great division, and half of the mountain shall cleave to the north, and half of it to the south.

This is after the Great Tribulation and after the wrath. This is the 1335th day of Daniel 12, 1335th day of Daniel 12. This is the day that Jesus actually lands on earth, and we see that mountain splitting in four directions, north, south, west, and east.

So there's a major change in the landscape in Jerusalem. Verse 5, And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined upon to Jasod, and shall be blocked as it was blocked in the days of the earthquake, in the days of Ozias, King of Judah, and Jesus my Theos shall come and all the saints with him.

The church that had been called up 41 and a half days earlier comes down out of heaven with Jesus on that day, the battle of armageddon, Revelation 19.

Verse 6 here in Zechariah 14, verse 6, And it shall come to pass in that day that there shall be no light, for there shall be one day of cold and frost, and that day shall be known to Jesus, and it shall not be day or night, but towards evening it shall be light.

And in that day living water shall come forth out of Jerusalem. So this is talking about after the end of the 1,100 years, Paradise, no night, no day, no division of the months, no division of the 24 hours.

It's all light all the time. It's no darkness. So there will be no time. Once we enter into Paradise, if you don't have a sunset and a sunrise, then you no longer have any way to calculate the days.

So then there's no time. Verse 8, And in that day living water shall flow out of Jerusalem, half of it for the former sea and half of it for the later sea, and so shall it be in the summer and the spring.

And Jesus shall be king over all the earth. In that day there shall be one Lord and His name one, not two names, not three names, compassing all the earth and the desert from Gabe unto Rama south of Jerusalem, and Rama shall remain in its place from the gate of Benjamin to the place of the first gate, to the gate of the cornice, to the gate of Anameel, as far as the king's wine presses.

There shall dwell in the city, and there shall be no more any curse, and Jerusalem shall dwell securely.

Now going back in time, backwards, as the Bible does go, forward and backwards, forwards and backwards, forwards and backwards.

On purpose, so that only the people that really seek will understand. You have to study it.

You have to do more than read it. You have to study it, take notes, read it slowly, read it a second time, a third time, read it over and over throughout your entire lifetime, study it, listen to sermons, learn, grow, learn more, grow more, learn more, grow more, learn more. This is the process. Amen.

But it goes back in time in verse 12, going back to the day Jesus lands on earth, the battle of Armageddon.

Verse 12 says, And this shall be the overthrow with which Jesus will strike all the nations, or all the Gentiles.

You could also translate it as that. As many as have fallen against Jerusalem, their flesh shall consume away while they were standing upon their feet, and their eyes shall melt out of their sockets, and their tongue shall consume away in their mouth.

A lot of people say this could be nuclear war. And yeah, Jesus could choose to use nuclear weapons, but I don't think that's what it's talking about, but rather the power of God.

He is a consuming fire. He is stronger than any nuclear weapon. God is. God can make the entire universe disappear in one second if He wanted to.

Absolutely. He is stronger than any nuclear weapon. And He doesn't have to use nuclear weapons. At His presence this occurs.

Verse 13, And this shall be in that day a great panic from Jesus upon them, and they shall lay cold every man of the hand of his neighbor, and the hand shall be collapsed with the hand of his neighbor, and holding hands together out of fear.

Judas also shall fight in Jerusalem, and Theos shall gather the strength of all the nations round about gold and silver and apparel, garments in great abundance.

And this should be the overthrow of the horses and the mules, camels and donkeys and all the beasts, animals that are in those camps according to this overthrow.

According to the chapter heading here, or section heading, it says 1,000 year millennium rule of Jesus and her.

So now it goes into the future again, into the thousand years. Verse 16, And it shall come to pass that whosoever shall be left or remain of all the nations that came against Jerusalem, who come against Jerusalem?

Gentiles, right? The people that come against Jerusalem are the Gentile nations. So even come up every year and worship the King, Jesus the Almighty, to keep the Fiesta of Tabernacles.

Notice the footnote, Isaiah 27, verse 13, Isaiah 66, verse 23. All human survivors of the great tribulation and the wrath will be required to travel to Jerusalem to worship Jesus during the Fiesta of Tabernacles.

This shows that the fiestas, the holy days, are not done away with. Ezekiel 39 also shows that there will still be flesh and blood humans during the millennium.

Then to pick back up in verse 17 here, And it shall come to pass that whosoever of all the families or tribes of the earth that shall not come up to Jerusalem to worship the King, Jesus the Almighty, even these should be added to others, others that don't remain.

And the family of Egypt, if they do not come up, nor come, then upon them shall be the overthrow with which Jesus shall strike all the nations, whichever of them shall not come up to keep the Fiesta of Tabernacles.

Verse 19, this should be the sin of Egypt and the sin of all the nations, whosoever that shall not come up to keep the Fiesta of Tabernacles.

Notice that some people won't come up, that there will still be sin among the humans during the millennium.

Even after Jesus returns, there will still be sin, there will still be rebellion, especially among the Gentiles, the Moslems.

And they will be punished by Jesus, amen. There will still be sin and punishment both in the millennium.

So you're not going to have all the world's population there because some will refuse to come up to Jerusalem.

Verse 20, in that day there should be upon the bridle of every horse holiness to Jesus the Almighty.

That means a great magnitude of holiness in the earth. And the cooking pots in the house of Jesus should be as bowls before the altar.

And every pot in Jerusalem and in Judah should be holy to Jesus the Almighty and all that sacrifice shall come and take of them before the Canaanite in the house of Jesus the Almighty.

In other words, we're all spiritual Jews once we are truly saved rather than Canaanites and Gentiles. Amen.

So the question is, it talks about the requirement of the fiesta of timing apples in the millennium.

It says nothing here about the Day of Atonement, Pentecost, Passover, the Days of Unleavened Bread, Hanukkah, Purim, so forth.

It says nothing about these days in this chapter. So are those days done away with?

If we look at Isaiah 66. Verse 23. And it shall come to pass from new moon to new moon and from Sabbath to Sabbath the ark of the Lord and the ark of the Lord and from Sabbath to Sabbath the all flesh shall come to worship before me in Jerusalem, save Jesus.

Footnote says during the thousand years and the one hundred years. Think about this.

Zechariah 14 was specific about the fiesta of timing apples. This verse here, Isaiah 66 verse 23, mentions the new moons and also from Sabbath to Sabbath.

Is it talking about every weekly Sabbath? Or is it talking about every biblical holy day annual Sabbath such as Passover, Pentecost, and so forth?

Common sense. Let's use our brains that God gave some of us. If we're going to come to Jerusalem is He going to require it once every week? Or is it only going to be on the new moons and annual Sabbaths?

Most likely it would not be ever Saturday. Most likely. But rather more likely it would be just on the new moons as far as all the earth having a pilgrimage to Jerusalem.

I know that, of course, in Jerusalem all people ever Sabbath would be attending worship in Jerusalem.

And wherever you are living on the earth in the millennium and in the one hundred years, of course every Sabbath, every weekly Sabbath, every Saturday that you are worshiping, you are gathering together at the appointed place where Jesus has put His name for each region every Saturday, of course.

But as far as a pilgrimage to Jerusalem it would probably not be ever Saturday but rather every high holy day.

So using common sense it is probably talking about every high Sabbath from every Sabbath to every high Sabbath.

So Passover is a high Sabbath. That's a commanded pilgrimage. Pentecost is a high Sabbath. That's a commanded pilgrimage. Amen.

A piece of tabernacles includes a high Sabbath and a pilgrimage. Now the Day of Atonement and the Fiesta of Trumpets also being in the seventh month of the year same as Fiesta of Tabernacles.

They are high Sabbaths but not at this current time commanded pilgrimages but if a person was to leave early enough

they could arrive on time early enough to be at Jerusalem for all of the holy days of the seventh month if they so choose to do they could be at Jerusalem not only for the Fiesta of Tabernacles but they could come early enough especially in millennium and the 100 years where you've got God's government, God's courts God's kingdom, God's laws to where it's not going to be any problem getting time off from work.

You could leave two weeks early. That's all it is—two weeks. You could leave two weeks early and be there for the entire seventh-month Holy Days. It's not out of the question at all. It would be very easy to do that in that day and time—very simple, very easy to do it.

So that is just a possibility there, just throwing that out as a possibility because that would be extremely easy to do. We're not talking about people traveling on mules or walking two and three and five and six thousand miles. We're not talking about people walking or riding mules.

We don't know what type of transportation we're going to have in the Millennium. The Bible doesn't tell us that, so don't ask me silly questions. We don't know whether there's going to be buses, whether there'll be cars, whether there'll be airplanes, whether we're going to teleport—I don't know. But what we do know is that the Bible commands that the earth be there, and that they are going to be there—those that are obedient to God—not only in the Millennium but in the hundred years.

And it won't be just Tabernacles, but rather the New Moons and all of the annual biblical Holy Days. As it does say, "Sabbath to Sabbath," most likely talking about High Sabbath to High Sabbath. It's not specific to only Tabernacles.

Let's go to Matthew chapter 5 verse 17.

Verse 17: "Do not think that I came to abolish the Law or the Prophets. I did not come to abolish, but to bring to fullness. But I tell you the truth: until heaven and earth pass away, not one jot, not one J letter, not one stroke, not one letter shall pass—be done away with—from the Law until all is done and accomplished. Everything."

Now, we know that the context of this chapter is the Ten Commandments. Verse 19 actually uses the word "commandments." Verse 21 talks about "thou shalt not murder." Verse 27: "thou shalt not commit adultery." Verse 33 is breaking your vows, which means taking the name of the Lord in vain. When you take a vow in the name of the Lord and then break that vow, then you have taken the name of the Lord in vain—when you take a vow in the name of the Lord.

So, the context of the Law that He's talking about in verse 17—going back to verse 17 now—the Law that He's specifically talking about is the Ten Commandments, which includes the weekly Sabbath day.

A lot of people would say He's talking about the Torah because of the way He words it: "the Law and the Prophets." So that sounds like, at first glance, that not one letter will be removed from all of the Torah—the first five books of the Bible—and all the books of the Prophets.

But if we were to believe that not one law of the Torah shall cease—circumcision, animal sacrifices, clean and unclean meats—then we would have to throw away all the writings of Paul and call him a false prophet. And there's a lot of people that do that. I've met some, and there's actually a very popular—there's a lot of people that teach, and especially in the Letter Y, Assyrian-name cults—especially the Torah, Torah, Torah cults, the Hebrew Roots, Torah-focused people that have their focus on the Law, the Law, the Law, the Law, just like the Pharisees did—that do not have their mind set on the Spirit to understand the difference between the letter of the Law and the spirit of the Law.

Those people teach that Paul was a false apostle and that all of Paul's writings are junk and lawless and demonic. That's what a lot of them teach.

If we believe that not one bit of the Torah was replaced by the blood of Christ, we have no redemption from sin, and the blood of Christ has no effect upon us if we were to believe that. Do you understand why?

Because if not one bit of the Torah is done away with, then we have to still commit animal sacrifices for sin, rather than the blood of Christ for atonement for sin. The blood of Christ and the blood of goats are in total opposition to one another. You can't do both. It's one or the other.

Isn't that simple? Isn't that easy to understand?

We either believe in the blood of Christ replaced the physical Passover lamb, or we don't believe that. It's one or the other. Either the blood of Jesus is powerful enough to atone for our sins, or it is not. We either accept Jesus as the Messiah or not. One or the other. You can't have it both ways.

Does God really care about the skin on a man's penis, whether we enter the Kingdom when we're not even going to be flesh and blood in the Kingdom? It doesn't make sense.

So despite, at first glance, sounding like He's talking about all the Torah because of how He words it, we look at the context of the chapter and use common sense.

We believe in Jesus as the Messiah. We believe in the writings of the apostle Paul. We believe in the New Covenant. We believe in the blood of the Passover Lamb of God—Jesus.

Therefore, it's impossible that He be saying that not one bit of the Torah will be removed. Totally impossible. The Bible says here, and it confirms, that the Law that He was talking about is specific to the Ten Commandments. But here's the thing: one of the Ten Commandments is the Sabbath—the weekly Sabbath—and the weekly Sabbath is the foundation stone for all the other Sabbaths. And you cannot separate them. It's a package deal. Just like all Ten Commandments is a package deal.

You either believe in all ten—unchanged, unaltered, fully intact, fully required—or not. You can't say one of them is done away with, or half of one, or only two. It's a package deal. It's the Ten Commandments. The Big Ten.

But the Sabbath is a foundation stone for all the other Sabbaths as well. If the Sabbaths are not listed in the Ten Commandments, the weekly Sabbath is the foundation. Nevertheless, it is the foundation for all the others. The weekly Sabbath came first. It is the foundation of all the others.

You rest on the seventh day. You worship on the seventh day. You fellowship on the seventh day—if at all possible, if you have a local congregation, or if you can join in with us live. You rest, you worship, you fellowship, you gather. That's what you do on all the Holy Days. It's all the same. And it's a package deal.

The seventh-day weekly Sabbath points forward to paradise. Have you ever thought about that? The weekly Sabbath foreshadows, predicts paradise. It has the same meaning as the Great Last Day of the Feast, when no man will have to earn money and slave and labor. There will be no longer curse, pain and suffering, death, agony, poverty. Paradise.

The seventh day pictures eternal rest—rest for our souls.

Even though this chapter is specific to the Ten Commandments, the Sabbath commandment is divinely connected to all of the biblical Holy Days.

He also mentioned Prophets—nothing being removed from the Prophets until paradise. All of the Holy Days are prophetic. All of the Holy Days are foreshadowings that point to prophecy in some way, shape, or form. And because they are part of God's Law—God's Law that's not done away with—and because they are prophetic, they are not done away with.

But here is the challenge for some people. It did say—we read earlier—all flesh should come up. And why would we do Passover communion after we are already turned to spirit? And why would we take a pilgrimage if it says "all flesh"?

So that's what has confused some people.

Unfortunately, we need to think more spiritual—less carnal, less physical, more spiritual, more spiritually focused.

Don't be thinking about the skin, the flesh, the physical food, the physical travel, the physical number of people. Stop it with the physical thinking and become more spiritual thinking.

The Holy Days—every one of them—are the Holy Days of the Kingdom. The Kingdom of God. The government of God. His authority. His lordship. His kingship.

The holidays of the Kingdom—the biblical Holy Days.

The Kingdom is what the citizens of the Kingdom observe. The Americans—they observe, celebrate the 4th of July because it is an American historical, important chief stone Holy Day of the Kingdom of America.

Every kingdom, every nation has its own national Holy Days that are intensely tied to its history, its culture, its kingship, its government, its history, its foundation—what it is proud of.

Satan's kingdom is the same, with Halloween, Christmas, and Easter, Ash Wednesday, and so forth—St. Valentine's Day and so forth.

God's Kingdom is the same in that it has Holy Days that are tied into its kingship, its authority, its history, its importance to the Kingdom—whether you are in the flesh or whether you are in the spirit in the Millennium and in the 100 years—makes no difference to whether or not you're going to observe the Kingdom's Holy Days.

The angels will observe it. God Himself will observe it. Amen.

Do you really think that the Feast of Tabernacles will be only for the flesh but not for God Himself?

Do you really think that the Fiesta of Tabernacles will be the only holy day in God's kingdom in the millennium and 100 years?

What kind of thinking is that? Please pardon me for a second but what kind of thinking is that?

Let's go to Matthew 26, verse 26:

While they were eating, Jesus took bread, and after invoking a sacred blessing, He broke it—broke the bread—and gave it to the disciples and said...

And when He had taken a cup and gave Him thanks, He gave it to them, saying, “Drink from it, all of you. For this is My blood of covenant, which is poured out for many—not for a few, but for many—for forgiveness of sins.” Right there proves that we don't have to do animal sacrifices anymore, amen. The blood of Christ is for the forgiveness of sin. In all of human history, not even Moses was saved through the blood of goats and rams and bulls and ox. No. But this is for the forgiveness of sins.

If the animal sacrifices were not done away with, then Jesus would have eaten a lamb. Jesus did eat a lamb, but He hadn't died yet. He hadn't yet become the Lamb of God until He died.

Verse 29, it says: “But I say to you, I will not drink of this fruit of the vine”—talking about the wine for Passover communion—“I will not drink of this from now on until that day when I drink it new with you in My Father's kingdom.”

Think about this, because this is saying that Jesus Himself, in the Kingdom—the fullness of the Kingdom (talking about the Millennium and the 100 years)... Well, that's not complete fullness yet, so I shouldn't say “fullness of the Kingdom,” but rather that Jesus Himself, in the 1,100 years, will drink wine with His disciples.

Now, we know His disciples—some of them at least—are going to be spirits in the Kingdom. They were baptized. They followed Christ. They followed Jesus. Some of them would make it into the first resurrection. They're going to drink wine with Jesus.

We know for sure Jesus is going to be there. We know for sure that Jesus is not going to be in the flesh in the Millennium. Jesus is not going to be in the flesh in the 100 years, nor in Paradise.

So Jesus will be, is, a spiritual being drinking wine. So we have to escape this mentality that once we turn into spirit, that we can't eat and we can't drink—because we can. We absolutely will eat and drink in the spirit.

Not that we will need it for our bodies—no. But for enjoyment, for spiritual communion, for spiritual purposes and enjoyment—yes. Not physical nourishment—no. But for enjoyment—yes. For spiritual purposes—yes, we can.

Now, whether or not we're going to be required to do communion in the spirit, I can't tell you for sure. And we have to await the instructions of Jesus Himself in His Kingdom about whether we continue to take communion in the spirit in the 1,100 years.

I can't tell you for sure either way right now. We will await His instructions. That's not important until we get there and we get His instructions.

But what we do know is that we'll be capable of eating and drinking. We're capable of it.

Now, think a moment also now for the marriage supper. It's called “supper” by definition. For some people, you might call it “dinner”—a marriage dinner or a marriage supper. We're going to be spirits, changed into spirit, at the first resurrection. Is this not true?

So then, at the marriage supper, are we not going to eat and drink? Are you going to go to a dinner, a supper, and not eat anything? Not drink anything? It's called a supper, a dinner. Of course we're going to eat and drink.

There will be wine there. I can promise you that—there will be wine, and we will be drinking it.

So we have to escape the mentality that just because we're going to be spirit, that we can't do things. We might be instructed to observe a Passover at that day and time in a different mannerism. I don't know. But what we know is that we can eat and drink in the spirit.

Let's go to Exodus chapter 12, verse 14. This was before they left Egypt, before they crossed the Red Sea, before Moses received the commandments and the law and the ordinances at Mount Sinai—before they even left Egypt.

Verse 14: “Seven days for you to eat unleavened bread,” and so forth—so the Passover to Jesus. Verse 11, and the days of unleavened bread, verse 15:

“All your generations should keep it as a continual commandment.”

Notice the footnote: “until New Universe and New Earth” of Revelation 21 and 22. How many years have we had the AOB, and we've not read that footnote?

Until New Universe and New Earth—even the Passover, not just Tabernacles.

We might be instructed for the spirit people to keep it—observe it—in a different way. We don't know. But even if we don't do the actual communion, which we might and we might not, even if we don't do the communion, we still observe the day. We still observe the date, the Holy Day—the commanded day of worship.

We're still going to do that. We will still do the commanded gathering, the Holy Day of worship, the commanded fellowship, the commanded pilgrimage—even if we are spirits.

Do you really think at the Fiesta of Tabernacles, the spirit people won't be there? The saints won't be there? The people that go to the marriage supper—they're not going to come up to Jerusalem every year to keep the Fiesta of Tabernacles?

Won't be at the Fiesta?

Even the angels will be there.

Now, this Passover in Exodus 12 was before Mount Sinai. The Sabbath was before Mount Sinai. The Passover was before Mount Sinai.

I believe even Hanukkah was even before Mount Sinai. I believe it's possible that even some of the other Holy Days as well could have been even before Mount Sinai—could have been in maybe a different form, maybe under different names.

We know that the Bible says that Abraham kept God's laws and commandments and ordinances. It says all three. And yet that was a long time even before Moses was born—that Abraham knew about, kept, and obeyed three categories of God's law: His commandments, His law, and His ordinances. Three categories according to the Scripture.

I believe all the Holy Days existed before Moses was born—every one of them.

What commandments did he keep? What commandments did he observe?

He did tithing. Amen.

Let's go to 1 Corinthians 5 verse 8. Everything I'm saying today I've said before a million times. None of this is new. None of it.

Verse 8: "Therefore celebrate the Fiesta, the Feast, not with old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth."

This was after Jesus became the Passover Lamb.

The synagogue of Satan—they say because Jesus became the Passover Lamb, He fulfilled the Passover and the Days of Unleavened Bread and we no longer have to keep those. But the word "fulfilled" does not mean "do away with."

Jesus did replace the physical Passover lamb when He died on the death stake—we accept that very much so. And yet, decades later, they were still keeping the same Holy Day.

Even after the prophecy of His death was fulfilled—even after the prophecy was fulfilled—it didn't stop. The apostle taught the Church to continue. Amen.

So, a prophecy being fulfilled—of whatever it foreshadowed—doesn't erase it until New Heaven and New Earth.

If we apply that for any of the Holy Days—that once it's fulfilled in the Great Tribulation: the trumpets, the seventh trumpet blowing on the Day of Atonement, the first trumpet blowing on the Fiesta of Trumpets, Pentecost being fulfilled on the day of Pentecost for that final year—when those are fulfilled, that doesn't mean done away with.

Because Passover was fulfilled too, but it wasn't done away with.

Being fulfilled does not mean done away with. We continue to keep them as memorials. We continue to keep them as remembrance.

Between the time of the crossing of the Red Sea and the death of Jesus—for those thousands of years before Jesus died, but they already crossed the Red Sea—they continued to keep the Passover and the death of Jesus, as well as a foreshadowing of the death of Christ to come.

Now, we do Passover in remembrance of both events. But yet, there is still yet another Passover fulfillment—for the first day of the Gog-Magog war, the first day of the Great Tribulation. Another Passover. Another Exodus.

There is another Exodus coming for God's people. Who knows if there might be another fulfillment of Passover in the Millennium or the Hundred Years that we don't know about yet.

We don't know everything. We know that the Day of Atonement was sort of fulfilled with the death of Christ, and yet there is a Day of Atonement coming for the last trumpet—the seventh trumpet. And yet there is a Day of Atonement for the Great White Throne Judgment.

So there are multiple fulfillments. Multiple fulfillments, not just one—multiple. The Day of Atonement will still be important, even for the saints that are turned to spirit.

Are we going to forget the day that we were called up to heaven? Will we not celebrate that day for the entire thousand-year Millennium and the one hundred years after that? Will we not continue to celebrate the Day of Atonement?

We might not be fasting once returned to spirit. Maybe we will, maybe we won't—we don't know yet. We'll get those instructions once we get there. We'll worry about that once we get there.

But even if we won't be fasting on the Day of Atonement, if that turns out to be the case, we'll still be observing the date—the worship, the gathering, the fellowship. We'll still be gathering the Day of Atonement, even in the spirit. Even the angels will, in memorial remembrance of the day the saints were called up to heaven—the Marriage Supper. Amen.

Pentecost—we'll continue to keep it as memorial, when the Holy Ghost was poured out in the final year of the Great Tribulation, and we saw (we'll see) the greatest revival mankind has ever seen in all of human history in that final year

of Great Tribulation. We're going to remember that Day of Pentecost fulfillment all throughout the Millennium, all throughout the Hundred Years. They will read about it in the One Hundred Years.

It'll be new scripture. New scripture in the One Hundred Years about how we had our exodus in our time—how we went into the wilderness and journeyed, our tests, our Day of Atonement, our Pentecost.

Every generation has a Great Tribulation. All these are days to remember.

Paradise—when we are no longer in time, until there's no longer time—every Holy Day, every one of them, I can promise you that. We might observe them different, but we will continue to observe them. I can guarantee you that. As long as God's Kingdom exists, until we can no longer tell time.

This has always been my teaching. It's written throughout the AOB Bible, in the notes, over and over. It's written on the website, over and over. I've said it over and over. It's common sense—for God's sake, it is common sense.

1 Corinthians 11 Verse 26: “For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.”

So some people are confused. Does that mean that when Jesus comes, we no longer have to keep Passover communion?

The Greek word where it says “until”—until He comes—the Greek word where it says “until” can also be translated many different ways. It can be translated as “as far as,” “as far as how,” or “into,” or even “to.” So it can be translated as “proclaim the Lord's death while He comes,” or “as far as He comes,” or “into He comes,” or even “to He comes,” or “as far as.”

What I'm trying to say is, the word “until” does not always mean the max—the maximum point of time—but rather it can mean the minimum point of time. It does not always have to mean the maximum duration of time. It doesn't have to be a point of conclusion, but rather it can mean a continuation up to that point, as a minimum length of time and not a max length of time—unto that point, up until that point, but not necessarily ending at that point.

I believe what Paul was really saying is—we'll get the instructions once we get there. That once we get into the Millennium, then let the Lord give His instructions. I believe that's what he was really saying.

I don't at all believe that he was saying, “When the Lord comes, the Holy Days are done with.” Amen.

But rather, I believe he was saying, “Until we receive any further instruction from the Lord, we'll continue.”

I believe that everything I have said is sufficient.

But also, I will also say this for anybody that might have tuned in late. As well as—I will also say this for anybody that might have tuned in late. As well as—it is very worthy of repeating even if you already heard it.

The fact that the computer, out of 149 different sound/audio files picked at random, Zechariah 14 at the beginning of these words, at the beginning of these worship services, is absolutely not coincidence. That's God confirming His own truth.

It is a miracle that should be written down by everyone that ever listens to this—that you did witness a miracle. It's God talking.

It is equivalent to lightning and thunder—God Himself confirming this message.

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