

# Millennial Kingdom Worship, Part 3

We have seen that the system of worship in the Kingdom Age resembles the Mosaic system, but is *not* identical to it. It resembles the Mosaic system in that it is central to Israel, features a Temple, a priesthood, and animal sacrifices. It is different in that the old Mosaic system looked forward to the Cross, and the new system looks back on the reality of the Cross. The Millennial system celebrates all that Christ has done for those who are His own.

In this third part of our study, we will examine details of the sacrificial system and the New Covenant to Israel (Jeremiah 31).

**Jeremiah 31:31** “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, <sup>32</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. <sup>33</sup> For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. <sup>34</sup> And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”

## **Sacrificial System & the New Covenant.**

Many Christians feel tension when reading Ezekiel 40–48, which outlines worship in the Kingdom, because the presence of animal sacrifices *after* the Cross appears to conflict with the New Testament. However, in reality, the Millennial sacrificial system:

- Does not compete with the Cross
- Does not provide forgiveness, as under the old Mosaic system
- Does not restore the Mosaic Law
- Does not create a “second way” of salvation. Salvation always has been and always will be by grace through faith.

Instead, this new Kingdom age worship system operates in a **completely different category**, consistent with the New Covenant.

## 1. The New Covenant never forbids all future sacrifices

The New Covenant does abolish:

- The Mosaic administration
- The Levitical priesthood
- Atoning sacrifices (Hebrews 10)

But it does **not** abolish:

- Sacred space
- Ceremonial cleansing
- Worship rituals
- Appointed feasts
- Temple architecture
- Priestly ministry in the sense of worship leadership

The Kingdom worship system described by Ezekiel operates under New Covenant conditions, not the Mosaic Law.

## 2. Millennial sacrifices are not atoning in the Mosaic sense

This is the key point. Under the Mosaic system:

- Sacrifices pointed **forward** to Christ
- Blood was used to symbolically “cover” sin, obscuring it from the Lord’s view in the Holy of Holies until sin could be judged at the Cross.
- God’s Temple presence was veiled behind the curtain dividing the Holy Place from the Holy of Holies.
- Priests mediated because sin had not been judged and remained a barrier between man and God.

In Ezekiel's view of the Kingdom:

- Sees sin as having been judged
- Sees Christ as having died and risen
- His once-for-all atonement (Hebrews 10:10–14) is complete
- His glory is physically present in the Temple (Ezekiel 43:1–7)
- Priests and sacrifices do **not** provide judicial forgiveness
- Sacrifices do provide **ritual purification** and **memorial instruction**.

Ceremonial cleansing is not atonement for sin. These sacrifices belong to the category of **ritual purity**, like the ashes of the red heifer (Numbers 19), which Hebrews also describe as a *purification ritual*, not a sin-atoning act (Hebrews 9:13). Therefore, Ezekiel’s system is a memorial, purificatory, instructional, but not redemptive. This aligns completely with the New Covenant.

### **3. The New Covenant includes a restored Levitical priesthood for Israel.**

Jeremiah 33:18 prophesies: “The Levitical priests shall never lack a man to offer burnt offerings, grain offerings, and sacrifices continually.” This prophecy is clearly in the context of the **New Covenant** (Jeremiah 33:14–26). The Millennial sacrificial system is a promise of the **New Covenant**, not a contradiction of it. Ezekiel 40–48 demonstrates the fulfillment.

Because High Priest Zadok remained loyal to King David during the Absalom revolt and supported David’s claim that Solomon was his rightful heir to the throne, the “Sons of Zadok” will hold exclusive priestly roles in the Kingdom. Other Levites will serve in lesser capacities, supporting the Sons of Zadok.

### **4. The New Covenant is not the abolition of Israel’s national worship, but the renewal of it.**

Ezekiel 36:25–27 The core of the New Covenant promise directly leads into:

- A restored land (Ezekiel 36–37)
- A restored Davidic kingship
- A restored, purified Israel
- A restored Temple (Ezekiel 40–48)
- Restored national worship with priestly leaders (Ezekiel 44–48)

The New Covenant renews Israel’s national worship into a Spirit-filled, Christ-centered, purified, and eschatological form. It is not a return to Moses, but a *transformed* worship suitable for the presence of the glorified Messiah on Earth.

### **5. The presence of Christ in the Temple requires rituals of holiness.**

When Christ physically resides in the Millennial Temple (Ezekiel 43:7), the level of ceremonial purity needed for mortals increases significantly. This is a pattern seen throughout Scripture:

- When God dwelt in Eden, there were boundary laws.
- When God dwelt in Sinai, there were purity zones and offerings.
- When God dwelt in the Tabernacle/Temple, there were sacrifices and washings.
- When God dwells on Earth in the Millennium, there will be ceremonial cleansing again.

Christ’s physical presence requires purification offerings, dedication rituals, and maintenance of holiness for sacred space. These are **not** atoning

sacrifices; they are ceremonies of ritual nearness, suitable for mortals approaching the enthroned Messiah. This aligns perfectly with the New Covenant, which never abolished the idea of sacred space.

## **6. Memorial sacrifices in the Kingdom age serve the same purpose as the Lord's Table does in the Church age.**

Just as Communion:

- Is symbolic
- Commemorates Christ's one sacrifice
- Teaches spiritual truth
- It does not add to or repeat the Cross

So Millennial sacrifices:

- Are symbolic
- Commemorate Christ's one sacrifice
- Teach future generations
- Do not add to or repeat the Cross

Communion itself will not exist in the Kingdom for mortals. The sacrificial system, however, serves as the **Kingdom-age memorial of the Cross**, just as the Lord's Table is the memorial in the Church Age.

## **7. Salvation is the same in all ages: by grace through faith in Christ alone.**

During the Millennium:

- Salvation is by faith in Christ, just like all previous dispensations.
- No sacrifice contributes to forgiveness.
- Christ is present as the Lamb who was slain.

Ritual worship never saves anyone; it only teaches and cleanses outwardly. Thus, no conflict exists with the New Covenant's message of:

- One sacrifice
- One forgiveness
- One salvation
- One Mediator (1 Timothy 2:5)

The Millennial sacrifices are compatible with the New Covenant because:

1. The New Covenant does not prohibit all future sacrifices.
2. These sacrifices are not atonements—they are purifying and memorial.
3. Jeremiah 33 clearly promises the restoration of the Levitical sacrificial ministry under the New Covenant.

4. Ezekiel 36–48 presents New Covenant Israel with a renewed, not abolished, national worship.
5. The physical presence of Christ requires ceremonial holiness rituals.
6. They serve as memorials to the Cross, much as Communion does.
7. Salvation is solely through Christ's completed work.

Christ's Cross completes the Mosaic system but does not eliminate ritual worship in a future Christ-centered Kingdom.

## **Mortals Still Need Sacrifices**

Mortals still need sacrifices even with Christ present.

### **1. Mortals in the Millennium still have sin natures.**

Although Satan is bound (Revelation 20:1–3), **man's sin nature is not eradicated.**

The mortals who enter the Kingdom (redeemed survivors of the Tribulation) still marry and reproduce (Isaiah 65:20–23) and still sin (Isaiah 65:20). They need instruction (Isaiah 2:2–4) and discipline (Zechariah 14:16–19). In contrast, the resurrected and glorified saints (Church Age, OT, and Tribulation believers) do not sin (1 John 3:2; Revelation 21:27).

Since mortals continue to sin, they need outward cleansing and ceremonial purification to approach the Holy King ruling from Jerusalem.

### **2. Sacrifices in Ezekiel are not for atonement in the Mosaic sense.**

Ezekiel's Millennial sacrifices **point back** to Christ's completed work, not forward as in the Mosaic system. Neither do they eliminate moral guilt. Christ offered one sacrifice for sins forever (Hebrews 10:12). Mosaic sacrifices never took away sins (Hebrews 10:4). The Kingdom Age system does not try to restore the Mosaic temporary atonement mechanism. Instead, it provides:

- **Ritual purification** to approach a physically present, glorified Christ.
- **Covenant worship** suitable for mortal Israelites residing in a holy theocratic kingdom.
- **Memorials** that teach future generations about Christ's sacrifice.

In other words, they perform ceremonial, not judicial, cleansing. Christ alone performs judicial cleansing.

### **3. With Christ physically present, the holiness threshold is higher.**

During the Millennium, Christ will reign bodily from Jerusalem (Isaiah 24:23; Zechariah 14:9,16). Every approach to the King involves entering sacred space. Under the Mosaic Law, God's presence in the Tabernacle required purity. The closer someone got to the divine presence, the more purity was needed. In the Millennium, the divine presence is not hidden in a tent or behind a veil; it is a glorified Christ reigning in Zion. Therefore, the demand for ceremonial purity is **greater**, not less.

#### **4. Mortals born in the Millennium need visible reminders of sin and grace.**

Even with Christ ruling, humans can still drift spiritually. The evidence is **the final rebellion at the end of the Millennium (Revelation 20:7–9)**.

The sacrificial system functions as an ongoing, visible reminder of:

- Humanity's sinfulness
- God's holiness
- Christ's once-for-all sacrifice
- The cost of sin

Just as the Lord's Table today serves as a visible reminder for the Church Age, the sacrificial system becomes the visible instructional model for Israel and the nations during the Kingdom Age.

#### **5. The purpose is educational, not salvational.**

The Prophet Ezekiel repeatedly emphasizes the purpose of the Millennial worship system: "...that they may be ashamed of their iniquities." (Ezekiel 43:10) and "... that they may know that I am the LORD." (Ezekiel 39:7).

Children born during the Kingdom must learn:

- What sin is
- Why Christ died for their sins
- How God's holiness works
- Why they personally need salvation

The sacrifices are a *systematic teaching method* integrated into a renewed Israelite temple system.

### **Summary**

Mortals require sacrifices in the Millennium because:

1. They still have sin natures and can defile sacred space.
2. They require ceremonial purification to draw near the glorified, enthroned Christ.

3. The sacrifices serve as memorials, not as atonement.
4. They serve an educational role for future generations born into the Kingdom.
5. God's presence on Earth increases the need for ritual purity.

## **The Glorified Saints and Temple Services**

The glorified saints **do not take part** in Millennial temple sacrifices for several clear, biblical, and theological reasons. Sacrifices are part of mortal, earthly worship, while the glorified saints belong to the realm of perfected, heavenly rule.

### **1. Glorified saints do not sin and therefore have no need for purification.**

Temple sacrifices in Ezekiel serve two main purposes: ceremonial purification (Ezekiel 45:18–20) and providing instruction and remembrance for mortal nations. But glorified saints:

- Do not sin (1 John 3:2; Revelation 21:27)
- Cannot become ceremonially unclean
- Cannot be defiled
- Are not subject to death, disease, or corruption (Luke 20:35–36)

*Only* mortals need purification rituals, not immortals.

### **2. Glorified saints have already been perfected forever.**

Hebrews teaches: “By one offering He has perfected forever those who are sanctified.” (Hebrews 10:14). Glorified saints possess perfected bodies, perfected spirits, and perfected fellowship with Christ. They no longer need sacraments, rituals, symbols, or cleansing rites. Nothing in Ezekiel's temple applies to someone who is **already perfected**.

### **3. Glorified saints are priests and rulers *alongside* Christ, not worshippers within Israel's earthly system.**

Revelation 20:6 states that glorified believers reign with Christ and serve as priests of God and of Christ, but this priesthood is:

- **Heavenly**, not Levitical
- **Spiritual**, not physical
- **Universal**, not Israelite
- **Royal**, not tied to temple boundaries

They do not perform animal sacrifices. Their “priesthood” exists in an **era of glorification**, not mortality. They belong to a **different level of existence** than the mortal beings of the Millennium.

#### **4. Glorified saints are not under the Kingdom’s earthly law.**

During the Millennium, **mortals** follow Kingdom law (including Sabbath and temple worship), while **glorified believers** are not subject to any earthly legal system. The Law that comes from Zion (Isaiah 2:3) governs **nations with mortal bodies**, not immortal, resurrected beings. Glorified saints are above civil authority, ceremonial systems, impurity, and covenant obligations tied to the land of Israel.

#### **5. Sacrifices in Ezekiel are tied to the physical temple, which glorified saints do not inhabit.**

The Millennial Temple:

- Has specific geographical boundaries
- Requires purification for entry
- Have mortal priests from the **sons of Zadok**
- Have courts only mortals may enter
- Contains animal offerings and blood rituals

Glorified saints:

- Are not sons of Zadok
- Are not Levitical priests
- Do not serve in earthly temples
- Cannot become ceremonially unclean
- Have no need to offer or be represented by sacrifices

They rule **with Christ**, not worship *as Israel*.

#### **6. The Church belongs to a different program than Israel.**

Israel’s program is earthly, while the Church’s destiny is:

- Heavenly and experienced in glorified bodies.
- Ezekiel’s sacrifices relate to a restored Israel, a physical temple in Jerusalem, and a world populated by mortals.
- The glorified Church is part of a resurrected realm, serving as a priesthood under Christ with a ruling purpose, not a sacrificial one.
- The two programs do not overlap in sacrificial worship.

#### **7. The symbolism of sacrifice is obsolete for the glorified.**



In the Millennium, mortals still need **symbols, instruction, and ritual**. Glorified saints have **direct sight, perfect knowledge, and complete union with Christ**. The purpose of sacrifices (memorial and ceremonial) is irrelevant to a being who sees the King in His glory, has no sin, has no veil, is not limited by symbolic teaching, and has already experienced resurrection life.

### **Summary: Why Glorified Saints Do Not Participate in Kingdom Worship.**

- **They do not sin**, so there is no need for purification.
- **They are perfected forever**; therefore, no symbolic memorial is needed.
- They are heavenly priests and rulers, not involved in earthly worship.
- They are not under kingdom law because sacrifices apply to mortals.
- **They are neither Levitical nor Zadokite**, so they do not meet Ezekiel's qualifications.
- **They go beyond relying on symbols**; therefore, they have direct sight of Christ.
- Scripture never places resurrected beings within the sacrificial system.

### **Gentiles & Kingdom Temple Worship.**

The Gentiles not only participate in Millennial worship; they are actually required to participate.

### **1. The Millennium marks the first time in history when God's global plan for Gentiles is completely fulfilled.**

From Genesis onward, God **intended** that:

- Israel would serve as the **priestly nation** (Exodus 19:6)
- The nations will be blessed **through Israel** (Genesis 12:3)
- The Messiah will reign over **all nations** from Zion (Psalm 2:6–8)

But this plan was repeatedly interrupted by:

- Israel's unfaithfulness
- Gentile idolatry
- The absence of the Messiah's physical rule

The Millennium finally fulfills all these promises.

- Israel restored
- Messiah reigning from Jerusalem
- Nations streaming to Zion

Gentile involvement in Israel's worship system is **part of God's worldwide redemption plan**, not an afterthought.

## **2. The Gentiles come to Jerusalem because the King Himself is there.**

- “The nations shall come to your light” (Isaiah 60:3). “Many nations shall come and say, ‘Let us go up...to the house of the LORD’” (Micah 4:1–2).
- They are not coming solely because of Israel; they are coming because **the King is physically present**.
- The Gentile nations come to worship **the reigning Messiah**, not Israel as a people.

## **3. The nations come to Zion for instruction and law.**

Isaiah 2:2–4 is foundational, “All nations shall flow to it... He will teach us His ways... For out of Zion shall go forth the law.” In the Millennium, Zion becomes the global capital, Jerusalem is the center of Messiah's teachings, and the Torah of the King spreads from Jerusalem, impacting the world.

## **4. Zechariah 14 explicitly requires Gentile worship in Jerusalem.**

Zechariah 14:16–19 describes the Feast of Tabernacles in the Millennium: “Everyone who survives of all the nations... shall go up year after year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.”

- It includes **all nations**
- It requires an annual pilgrimage
- It ties worship to **a specific feast**
- It threatens **discipline** for refusal (no rain)

Why celebrate Tabernacles? Because it honors God's presence with people, the harvest of nations, and the Messianic Kingdom. It's the ideal feast for the Millennium.

## **5. Gentiles are included in temple sacrifices and offerings.**

Ezekiel 46:6–7 and 11 shows “princes” offering sacrifices on behalf of the people, including the nations. Isaiah 56:6–7 says, “The sons of the foreigner... will come to My holy mountain... their sacrifices will be accepted on My altar.” This is not Mosaic; it is **Messianic, Millennial** worship. God even states, “My house shall be called a house of prayer for

all nations.” (Isaiah 56:7). Jesus quoted this verse to show that Gentile worship in the Temple was always part of the plan.

## **6. Gentiles join Israel—but do not become Israel.**

Gentiles remain Gentiles; Israel remains Israel. There is **no merging of national identities**, but all peoples unite in worship of the Messiah, submission to the King, and participation in unified temple worship. This is what Zechariah means when he says, “In those days ten men from the nations shall take hold of the robe of a Jew, saying, **‘We will go with you, for we have heard that God is with you.’**” (Zechariah 8:23)

This is the opposite of replacement theology or supersessionism. It is a **restoration of Israel’s original calling** as the world’s priestly nation.

## **7. Gentiles participate because the Millennium is a worldwide theocracy.**

The Millennium is not just a long golden age; it is a **worldwide theocratic kingdom** with:

- Messiah as King
- Israel as the core nation
- Jerusalem as the capital
- A temple as a liturgical center
- Law and worship radiating outward to all peoples

Participation in worship is essential because *the Kingdom is not optional*. Christ rules with a **rod of iron** (Psalm 2:9; Revelation 19:15). Gentile nations must honor Him to receive blessing (Zechariah 14:17–19).

## **8. Gentile worship fulfills New Covenant promises.**

The New Covenant was not only for Israel—it was meant to extend to the nations.

- Isaiah 42:6 – the Servant is “a light to the nations.”
- Isaiah 49:6 – salvation reaches “to the ends of the earth.”
- Zechariah 2:11 – “many nations shall join themselves to the LORD in that day.”

The Millennium is the stage where these promises are realized. Gentile participation in temple worship represents **the fulfillment of Old Testament prophecy**, not a step back to Judaism.

Why do Gentiles participate in temple worship in the Millennium?

1. God's original plan was always global.
2. The King (Christ) is physically in Jerusalem.
3. Zion becomes the worldwide center of instruction.
4. Zechariah 14 requires a yearly Gentile pilgrimage.
5. Isaiah 56 says Gentile sacrifices are accepted.
6. Gentiles are blessed through Israel's restored priestly role.
7. The Millennium is a worldwide theocracy.
8. This fulfills the New Covenant's global scope.

Gentile worship in the Millennial Temple is **not a regression** but the **ultimate fulfillment** of God's plan for the world under the Messiah's reign.

## **Glorified Saints in Relation to Earthly Jerusalem?**

Where Glorified Saints Live and Reign During the Millennium.

### **1. Glorified saints do not live on the earth as ordinary residents.**

Resurrected or raptured saints are **immortal, glorified, heavenly citizens** (Philippians 3:20–21; 1 Corinthians 15:50–54). They do not require food, shelter, transportation, or land in a mortal sense. Scripture shows that glorified believers:

- **Can appear and disappear at will** (like Jesus after His resurrection (Luke 24:31; John 20:19))
- Travel freely between Heaven and Earth
- Are not limited by death, fatigue, or physical needs

Therefore, glorified saints **do not reside in neighborhoods** in Jerusalem, Israel, or anywhere else on Earth. Their dwelling is in **Heaven**, but they **serve** on Earth. Think of them as **administrators from the heavenly capital**, dispatched to the earthly kingdom as needed.

### **2. Their governmental authority is earthly, centered in Israel and Jerusalem.**

Revelation 20:4–6 says glorified saints “**reign with Christ**” for 1,000 years.

They rule the nations (not just Israel):

- Revelation 2:26–27 – the overcomers will “rule the nations.”
- Revelation 5:10 – “they shall reign **on the earth.**”
- Revelation 20:4 – resurrected saints sit on **thrones** to judge

They hold administrative roles over cities (Luke 19:17, 19). Faithful saints are given authority and “**have authority over ten cities,**” with some

**expected to "be over five cities."** They govern **over earthly beings**, yet they themselves are not mortal.

### **3. Their base of operation is the heavenly Jerusalem (the "Jerusalem above").**

Before the eternal state (Revelation 21), the heavenly Jerusalem already exists (Hebrews 12:22; Galatians 4:26). This city is the dwelling place of glorified saints and is described as the destination of believers who have died (Hebrews 12:22–23). Because the earthly Jerusalem is still occupied by mortal Israel, glorified saints have their home in the **heavenly Jerusalem**, not the earthly one. During the Millennium, the heavenly Jerusalem remains separate from the earthly Jerusalem. It does not descend to Earth until **after** the Millennium (Revelation 21:2,10). So, the glorified saints live in the heavenly Jerusalem, reign over the earth from positions given by Christ, and move between Heaven and Earth in their glorified bodies. This aligns with the pattern of Christ's own post-resurrection mobility and existence.

### **4. Christ Himself reigns bodily from earthly Jerusalem.**

Christ, uniquely, is physically present on Earth during the Millennium. He reigns from Zion/The Temple Mount (Isaiah 2:3), the rebuilt Millennial Temple (Ezekiel 43:7), and the throne of David (Luke 1:32–33). So the picture is:

- **Christ** is bodily present in earthly Jerusalem
- **Glorified saints** are operating from a heavenly city and reigning worldwide
- **Mortal nations** are living, working, and worshiping on Earth under His rule

### **5. Interaction: Glorified saints appear on Earth to carry out rulership.**

Because glorified bodies can instantly traverse distances, appear and disappear, and move between earthly and heavenly dimensions, they can periodically appear in Jerusalem, in their designated cities or nations, or within the temple precincts (for administrative purposes—not for sacrifice). They serve as judges, administrators, teachers, and representatives of the King, but they never take part in mortal worship rituals.

**Putting it all together**

The glorified saints reside in the heavenly Jerusalem, not the earthly one. They reign on Earth, across nations and cities, with delegated authority from Christ, and they regularly appear in Jerusalem and throughout the world to administer the Kingdom. However, they do not live as earthly residents.

**What do we have?**

The Kingdom/Millennium will be a very special time in human history as God completes His plan to restore all that was lost by Adam in the Garden. Israel has always been a central focus of God's dealings with humanity and will remain so. Israel is not replaced by the Church. In fact, the Church moves on to a heavenly existence, while God continues to work with redeemed Israel and the Gentile nations that survive the Tribulation.

Worship in the Kingdom more closely resembles worship during the Age of Israel, but with important changes, including the indwelling Holy Spirit and grace.