

Millennial Kingdom Worship, Part 2

Last session, we began exploring worship during the Kingdom/Millennium, focusing on how it differs from worship in the two previous dispensations, the Age of Israel and the Law versus the Church Age, which emphasizes grace. We began by establishing some facts about the conditions during the Kingdom Age.

We compared the Law, a system in which one must earn blessings, to Grace, a system in which blessings are given freely and produce a product. Under grace, humanity does not earn these blessings; they are undeserved but freely offered to those who welcome them.

The Age of Grace (Church Age) and its system of grace interrupted the Age of Israel and its works-based system after the Cross 2,000 years ago, when Israel rejected their King. Although there will be a brief seven-year return to the Age of Israel after the Church is raptured, what should we understand about the worship system in the Kingdom Age that follows? We ended our last session with this statement: “Millennial religious worship will not be a restored Judaism but a newly instituted worldwide religious order embracing both Jews and Gentiles.”

We have been emphasizing that the Church does not replace Israel, and we are about to gain a clearer understanding of why. Although the Church does not replace Israel in God’s Plan, in a sense—but *just* a sense—Israel replaces the Church. That might be an overstatement, but after we finish this study, you should understand what I mean by “in a sense.”

We need to understand some basic facts. God established the nation called Israel when He gave the Mosaic Covenant at Mount Sinai after their deliverance from slavery in Egypt. This was the formal founding of Israel, but it had long been hinted at in the four unconditional promises made to Israel’s forefathers—Abraham, Isaac, and Jacob, whom God renamed “Israel.” God had decided He would relate to humanity through this new nation He would create. Understand that the Law was given to the entire nation of Israel, both believers and unbelievers, and both groups were required to meet the demands of the Law, or the entire nation would face discipline, including the possibility of being removed from the land.

Despite the Babylonian captivity and the destruction and dispersion of the nation in AD 70, when God disciplined Israel for their spiritual apostasy, He never completely abandoned them. After they rejected their promised King 2,000 years ago, He did not give up on His plan or reject Israel in frustration, thinking that “experiment” was a failure. Instead, He sought out a new people for Himself through whom He would work—the Church. Throughout history, God has aimed to redeem mankind, whether Jews or Gentiles, and through His actions, He sought to provoke Israel to jealousy and ultimately redemption while drawing the Gentiles.

With the Church Age, God divorced His first wife, Israel, and took for Himself a new bride, the Church, but He will remarry His first wife after her final seven-year period of discipline. That marriage will occur in the Kingdom Age following the Second Coming. The Kingdom/Millennium effectively represents a return to God focused on Israel. **Israel was promised the Kingdom** by both John the Baptist and Jesus. However, they rejected the offered King and murdered Him. As a result, the Kingdom offer was temporarily withdrawn from Israel and extended to the Gentiles instead.

Then comes the promised Kingdom, and something very important will happen—something that shows the Church does not replace Israel. During the Kingdom/Millennium, the Church is glorified and in Heaven, while Israel remains on Earth in mortal bodies with sin natures. God’s focus during the Kingdom is *not* the Church; it is Israel, and the worship system during the Kingdom closely *resembles* that of the Age of Israel. It isn’t the same as the Mosaic Covenant, but it is definitely similar. As you can see, the Church has not replaced Israel; in fact, God shifts His focus back to Israel as His chosen nation during the Kingdom Age. The glorified, heavenly Church, however, plays a supportive role by helping to govern under King Jesus. That’s why I said earlier, “In a sense—but *just* a sense—Israel replaces the Church.”

Who Are the Main Players?

Of course, Jesus Christ physically reigning as King must be considered the main focus and the central figure of everything. Then, we have Jewish believers along with Gentile believers, survivors from the Tribulation, all in mortal bodies with sin natures still intact. We also have the glorified Church Age believers, the resurrected and glorified Old Testament saints,

and the Tribulation martyrs. Those in mortal bodies live on Earth, while those in glorified bodies will dwell in the Heavenly Jerusalem. (More on that later.)

Law and the Church Under Grace

One might wonder how the Law observance and the Church under grace can coexist during the Kingdom/Millennium. The question comes up because Scripture shows that during the Millennium, Israel undergoes national restoration (Isaiah 2, Ezekiel 36–37, Zechariah 14). Some form of temple worship and sacrifice is restored (Ezekiel 40–48), and the Church is resurrected, glorified, and reigns with Christ (Revelation 20:4–6). This means that, under grace, glorified saints share the Kingdom with mortal nations, including Israel, under a renewed Law. How can these operate together?

These resurrected believers in **glorified bodies** (Philippians 3:21; 1 Corinthians 15) cannot sin and therefore **do not need** rules, sacrifices, or a priesthood. They do *not* practice the Law, but they reign with Christ as kings and priests (Revelation 20:6).

Israel as a nation is restored under a *Millennial form of the Law*. This Law in the Millennium is **not identical** to the Mosaic Law and is not a return to the Old Covenant. It will be a modified, theocratic legal system administered by Christ.

Ezekiel's temple regulations intentionally differ from Moses' regarding altar dimensions, priestly duties, and changes to the feasts. This "law" governs **mortal people**, not glorified saints (Ezekiel 40–46).

The nations are also subject to the Messiah's rule. They are not governed by Mosaic Law, but by the rule of the King. Psalm 2 explains this in detail. **Kingdom law** is outlined in Isaiah 2. Isaiah 2:3 states, "out of Zion shall go forth the law." The nations are under compulsory submission to King Jesus and are required to attend the Feast of Tabernacles (Zechariah 14:16–19). Everything aligns because different groups have different roles.

Why Are There Sacrifices If Christ Already Died?

In the Kingdom, sacrifices have *no atoning power* but will serve as a *memorial*. Just as the Lord's Supper today in this Church Age remembers

Christ's death, Ezekiel's sacrifices will be visual, national, and educational reminders of Christ. They function as *ceremonial cleansing for mortal worshipers*, not to forgive sins, since Christ has already completed that. They are meant to ritually purify people who still live in normal mortal bodies. They emphasize the centrality of Christ the King. The law goes out from Zion (Isaiah 2:3), but this is not the Old Covenant.

A straightforward way to visualize the coexistence of two peoples and two destinies—yet united under one King:

1. Glorified saints (Church Age and OT believers)

- Under grace
- Glorified
- Reign with Christ
- Not practicing Mosaic or Kingdom rituals
- No marriage, no death, no sin

2. Mortal humanity (Israel & nations, survivors of the Tribulation)

- Still reproducing, sinning
- Need civil and ceremonial structures
- Participate in temple worship
- Nations must visit Jerusalem
- Israel fulfills its covenantal promises

These coexist because they are two distinct levels of human existence functioning under the single leadership of King Jesus.

Some Key Scriptures

- Isaiah 2:2–4 — Law goes out from Zion
- Zechariah 14:16–21 — Nations must keep Tabernacles
- Ezekiel 40–48 — Millennial temple regulations
- Revelation 20:4–6 — Saints reign with Christ
- Matthew 19:28 — Apostles ruling the tribes of Israel
- Isaiah 65:20–25 — Long life, sinners still present
- Jeremiah 31–33 — Israel's restoration and New Covenant

During the Millennium, the Church continues forever under grace, glorified and ruling with Christ, while Israel observes a renewed Kingdom Law as the center of earthly worship. The nations obey King Jesus and participate in prescribed feasts. The sacrifices and temple rituals serve as memorials and ceremonial purification, not forgiveness. They coexist because they apply to different groups in different states of existence under the same King.

The Saturday Sabbath will be observed in the Millennium, but what about Christian Sunday worship?

The Saturday Sabbath *will* be observed in the Millennium by Israel and the nations. Scripture explicitly describes Sabbath observance during the Kingdom.

- **Isaiah 66:22–23** — “All flesh... shall come to worship before Me... from Sabbath to Sabbath.”
- **Ezekiel 46** — The prince and the people worship at the temple on Sabbaths and New Moons.
- **Isaiah 56:1–7** — Foreigners who observe the Sabbath will be blessed in the Kingdom.

This is part of Israel's national restoration, where the Sabbath is reestablished as a visible symbol of Israel's identity and God's rule on earth.

Exodus 31:16 Therefore the people of Israel shall keep the Sabbath, observing the Sabbath **throughout their generations, as a covenant forever.** ¹⁷ It is **a sign forever** between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.’ ”

We conclude that the Sabbath is a Kingdom-wide institution during the Millennium applicable to those in mortal bodies.

Christian Sunday worship is *not* presented in Scripture as a Millennial obligation because the New Testament Sunday gathering is intended for the *Church Age*. Sunday, the first day of the week, became the customary day for the Church to meet because Christ rose on Sunday, the Spirit descended on Sunday (Pentecost), and the early Church assembled on Sunday (Acts 20:7; 1 Corinthians 16:2; Revelation 1:10).

But none of those reasons apply to glorified saints in the Kingdom because they do not have designated worship days. They are always in perfect fellowship, worship, and union with Christ, and they reign with Him (Revelation 20:6). There is no indication that glorified Church Age believers observe a weekly Sunday worship rhythm. The Millennium is not an extension of the Church Age. Once the Church is glorified after the

Rapture, its worship becomes continuous, heavenly, and not tied to calendar observances. Therefore, the NT “Lord’s Day” tradition does not carry forward as an earthly ordinance during the Kingdom.

Who keeps the Sabbath in the Millennium?

- **YES**—Israel in mortal bodies as a restored nation under the Messiah’s rule.
- **YES**—Gentile nations in mortal bodies, as they will participate in Sabbath-centered temple worship (Isaiah 66:23).
- **NO**—the Church (glorified believers)
- **NO**—glorified OT saints do not

Those in glorified bodies do not observe the Sabbath, attend Temple sacrifices, or participate in mortal ceremonial worship because Kingdom law applies only to mortal inhabitants. Likewise, Church Age traditions are not continued after glorification. Resurrected saints will reign with Christ as immortal rulers (Revelation 20:4–6).

In summary: The **Saturday Sabbath will definitely be observed** in the Millennium as the main weekly day of worship for all mortal nations under the rule of King Jesus. Sunday worship is not a ceremonial obligation because it is unique to the Church Age. The **glorified Church** does not follow weekly worship cycles at all *because it worships and serves Christ continuously*.

Lord's Table in the Millennium?

The Lord’s Table (the Lord’s Supper/Communion) is *not* observed during the Millennium. Scripture gives no indication that it continues, and strong theological reasons show that it *cannot* apply during the Kingdom.

1. The Purpose of the Lord’s Table

Paul provides the key reason for Communion: “For as often as you eat this bread and drink this cup, you *proclaim the Lord’s death* **until He comes.**” (1 Corinthians 11:26)

Two key points:

- It is a memorial of Christ’s death.
- It is practiced “**until He comes.**”

After He comes in glory and establishes the Kingdom:

- Faith becomes sight.
- The Church is glorified.
- Christ is physically present.

The memorial meal comes to an end.

2. The Lord's Supper is Church-Age-specific

Communion is an ordinance of the **Church Age**:

- It is given to the Body of Christ.
- It belongs to the era when Christ is **absent physically**.
- It functions as a memorial and proclamation.

Once the Church is resurrected, glorified, and reigning with Christ, there is no longer any need for a symbolic proclamation of His death.

3. What about mortal believers in the Millennium?

Even among *mortal* believers (Israel and the nations), Scripture describes Sabbath observance (Isaiah 66:23), Temple worship, animal sacrifices (Ezekiel 40–48), and Feasts such as Tabernacles (Zechariah 14:16–19), but *never* the Lord's Supper. Why?

Because the Lord's Table is part of the New Covenant experience of the Church, not the Kingdom law for Israel and the nations. The Kingdom has its own worship system—the Millennial temple—which is never mixed with the ordinances of the present Church Age.

4. Theological reason: the Supper looks back; the Kingdom sees forward.

The Kingdom is the fulfillment of what the Supper symbolized:

- The Supper remembers His death.
- The Supper anticipates His return.
- The Kingdom *is* the arrival of the King.
- The King's presence replaces the symbol.

In the Kingdom, worship centers on:

- The King Himself
- The Temple in Jerusalem
- Kingdom law
- Israel's restored worship

...but **not** sacramental memorials belonging to a previous dispensation.

5. Summary

The Lord's Table is not observed in the Millennium because:

1. Paul says it is practiced only “**until He comes.**”
2. It is a **Church Age ordinance**, not a Kingdom ordinance.
3. The **glorified Church** (the only group Biblically authorized to keep it) no longer needs memorial symbols after the resurrection.
4. **Millennial worship** follows the pattern of Ezekiel’s temple, not the ordinances of the Church.
5. **No Biblical text** ever describes Communion in the Kingdom.

Temple Sacrifices & Communion?

Millennial temple sacrifices do *not* replace Communion. They serve a completely different purpose, apply to a different group of people, and belong to a different dispensation.

1. Communion is a Church-Age ordinance only

- Was given specifically to the **Body of Christ**
- Symbolizes Christ’s **finished atonement**
- Proclaims His death **until He comes** (1 Corinthians 11:26)
- Depends on Christ’s **physical absence** (“Do this in remembrance of Me”)

In the Millennium, Christ is physically present on earth, Church Age believers are glorified, and the purpose of the ordinance no longer applies. Therefore, Communion simply ends, and nothing replaces it.

2. Millennial sacrifices belong to Israel’s restored kingdom, not the Church

The sacrifices described in Ezekiel 40–48:

- Are performed in a physical temple in Jerusalem.
- Are offered by a restored Levitical priesthood.
- Are tied to Israel’s national restoration (Jeremiah 31–33, Ezekiel 36–37).
- Involve **mortal people**, not glorified saints.
- Occurs under the New Covenant as administered to Israel, not the Church.

These sacrifices do **not** belong to the Body of Christ, and the glorified Church does not participate in them. They cannot “replace” something the Church no longer does.

3. The purposes are completely different

Communion

- Remembers Christ's death.
- Proclaims the gospel.
- Unites believers in Christ's Body.
- Symbolic, sacramental, church-age worship.

Millennial Sacrifices function as:

- **Memorial of Christ's atonement** (like OT sacrifices looked forward, these look back).
- **Ceremonial purification** for mortal worshippers entering the holy precincts (Ezekiel 45:18–20).
- **Instructional object lessons** for nations that still sin and need teaching.
- **Theocratic worship** under the Messiah's global government.

They are not for forgiveness. Only Christ's blood atones (Hebrews 10; Hebrews 9:12). Therefore, communion serves as a symbolic memorial for the Church Age. The sacrifices function as a memorial with ceremonial roles for Israel and the nations. They do not replace Communion. Instead, they operate in completely different eras for entirely different groups.

4. Why is no “replacement” theologically necessary?

The logic is simple:

- Communion ends when the Church is glorified.
- Glorified saints do not need sacraments, rituals, or memorials.
- Mortals in the Millennium *do* need instruction and purification.
- Israel has covenanted worship tied to a physical temple and priesthood.

Therefore, the Millennial sacrifices are part of Kingdom worship for mortal nations, *not* a continuation or replacement of anything belonging to the Church Age.

Bottom Line

Millennial sacrifices do not replace Communion because:

- Communion *ends* when Christ returns.
- The Church is glorified and needs no rituals.
- Kingdom worship is centered on Israel's restored temple system.
- Mortals in the Millennium require a worship structure suited to their state, not the Church's.

Ezekiel's Sacrifices Differ from Mosaic?

Ezekiel's Millennial sacrifices (Ezekiel 40–48) differ from the Mosaic sacrifices in many important ways—regarding purpose, structure, priesthood, timing, rituals, and even the calendar. These differences are so significant and intentional that they indicate Ezekiel is *not* describing a restoration of the Mosaic Law but an entirely new **Kingdom-era worship system** for Israel under Messiah.

1. The Purpose Is Different

Mosaic sacrifices

- Provided a **temporary covering** (*kaphar*) for sin (Lev 4–5).
- Were necessary because Messiah had not yet died.
- Maintained Israel's covenant fellowship with God.

Ezekiel's Kingdom sacrifices

- Occur *after* Christ's once-for-all atonement (Hebrews 10).
- Therefore **cannot** be for forgiveness.
- Serve as:
 - **Memorials** of Christ's completed atonement
 - **Ceremonial purification** for access to a holy temple (Ezekiel 45:18–20)
 - **Instruction** for mortal nations (Isaiah 2:2–3)

Purpose is the most significant difference.

2. The Sacrificial Calendar is Different

Ezekiel's system omits or modifies several important Mosaic feasts.

- Feasts Present or Modified in Ezekiel
 - Passover & Unleavened Bread (Ezekiel 45:21–24)
 - Feast of Tabernacles/Booths (Ezekiel 45:25)
- Feasts Missing in Ezekiel
 - Pentecost/Weeks/Shavuot
 - Feast of Trumpets
 - No Yom Kippur (Day of Atonement)
 - No detail on Firstfruits or regular harvest offerings

The absence of the **Day of Atonement** is especially striking. It cannot exist in a system where Jesus already fulfilled the atonement once for all.

3. The Daily and Monthly Sacrifices Are Reconfigured

Under the Mosaic Law, there were morning and evening sacrifices every day (Numbers 28:3–8). But under Ezekiel’s description of the Millennial sacrifices, we see:

- A new daily burnt offering:
 - One lamb every morning only (Ezekiel 46:13–15)
 - No evening sacrifice
- New emphasis on **monthly offerings** with different quantities (Ezekiel 46:6–7)

Frequency, number, and structure differ significantly.

4. The New Temple Architecture Makes Mosaic Rituals Impossible

Ezekiel’s Temple:

- Is vastly larger than Solomon’s or the Second Temple.
- Has no veil or curtain between the Holy Place and the Holy of Holies.
- Has a river flowing from beneath the threshold (Ezekiel 47).
- Has varying altar dimensions and design (Ezekiel 43:13–17).
- Has operational chambers and courts not found in Mosaic law.

This is a **new temple** with a worship system made for it. Mosaic sacrifices literally could not be conducted there.

5. The Priesthood Is Different

Mosaic priesthood

- Entire tribe of Levi served.
- Aaron’s sons served as the high priestly line.

Ezekiel’s Millennial priesthood

- **Only the sons of Zadok** may approach and serve the Lord directly (Ezekiel 40:46; 44:15–16).
- Other Levites may only perform lesser duties because they were unfaithful in earlier centuries (Ezekiel 44:10–14).
- No High Priest is mentioned because the Messiah is the King-Priest (cf. Zechariah 6:12–13).

This is radically different from Mosaic regulation.

6. The Ruler (“the Prince”) Performs Roles Moses Never Provided

The “Prince” in Ezekiel, not the Messiah Himself, but a Davidic ruler under Him, and possibly the resurrected David himself (Ezekiel 34:24):

- Offers sacrifices on behalf of the people (Ezekiel 45:17, 22; 46:2, 12).
- Has land allotments and political duties unknown to the Mosaic system.
- Has sons who inherit land (Ezekiel 46:16–18).

This mediatorial political-priestly hybrid role is unique to the Millennium.

7. The Offerings Themselves Are Different

Sin offering animals differ

- In Mosaic Law, bulls, goats, and lambs, depending on the offender (Leviticus 4).
- In Ezekiel:
 - For the altar's cleansing, specific animals (Ezekiel 43:21–25).
 - For Passover: **a bull** each day for all Israel (Ezekiel 45:22–23), not a lamb.

Grain offerings differ in amount. Ezekiel provides very precise but *different* measurements (Ezekiel 45:10–15).

Burnt offerings quantities differ. Ezekiel's Passover includes different offerings than Moses' (compare Ezekiel 45:21–24 with Numbers 28–29).

8. The Purpose of Blood Ritual Changes

In Mosaic Law:

- Blood made atonement for sins (Leviticus 17:11).
- Applied to the mercy seat of the Ark on Yom Kippur.

In Ezekiel:

- Blood is applied for **purifying the sanctuary**, not for national atonement (Ezekiel 45:18–20).
- No mercy seat; no ark; no Yom Kippur.

The emphasis moves from spiritual atonement to **ceremonial cleansing**.

9. Presence of the Glory of God

In Mosaic worship, sin offerings were necessary because God did not dwell physically among sinful humans. In Ezekiel's Temple, the glory of the LORD returns and fills the Temple (Ezek 43:1–5). This requires ceremonial cleansing for mortals entering sacred space. The sacrifices uphold the purity of worship in the presence of a physically manifested, reigning Christ.

Conclusion

Ezekiel's sacrificial system is not a revival of the Mosaic Law, but a unique Millennial worship system designed for:

- A restored Israel,
- A world with Christ physically reigning,

- Mortals who still sin,
- And a temple filled with the visible glory of God.

It is **future**, **non-Mosaic**, and **Christ-centered**, functioning as memorial and purification, never for atonement.