

# Will Animal Sacrifices Be Reinstated During the Millennium?

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The millennium pictures the establishment of the Kingdom of God on the earth. There are those who believe that after Jesus Christ returns to the earth that He will reinstate the sacrificial system which was abolished after "...He had offered **one sacrifice for sins forever...**" (Hebrews 10:12). This doctrine is based primarily on the description of Ezekiel's temple, which is found in chapters 40-48 of the Book of Ezekiel. It has been assumed that Ezekiel's temple will be built during the millennium, and that the sacrificial system described therein will be reinstated.

Since the beginning of the New Covenant era in 30 A.D. there have been **zero** animal sacrifices required as a part of the worship of God. In fact, the Word says, "Sacrifice and offering You did not desire..." (Psalm 40:6). Why then would animal sacrifices be required as a part of the worship of God in the future if He did not desire them in the past? Did God make a mistake when He made an end to the sacrificial system, or have people misinterpreted the Word?

## The Purpose and Weakness of the Sacrificial System

Jesus said to the woman from Samaria, "...the hour comes when you shall neither in this mountain nor yet at Jerusalem, worship the Father....But the hour comes, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeks such to worship Him. God is spirit: and they that worship Him must worship in spirit and in truth" (John 4:21, 23, 24). The sacrificial system required worship at an earthly tabernacle/temple, but Jesus was announcing the end of the temple system, with its various rituals, washings, sacrifices, etc.

The "...first tabernacle...was a figure [3850, *a type, a pattern, a likeness*] for the time then present in which were offered both gifts and sacrifices, that **could not** make him that did the service perfect [5048, *to be brought to the goal*], **as pertaining to the conscience**; which stood only in meats and drinks, and diverse washings, and carnal ordinances, imposed until the **time of reformation** [1357, *to straighten that which is crooked or broken*]" (Hebrews 9:8-10).

The sacrificial system was a temporary system that could not bring anyone to the goal of perfection, but it was a pattern of the spiritual worship that was coming. "For the law having a shadow [4639, *a sketch, an outline*] of good things to come, and **not the very image of the things** can **never** with those sacrifices which they offered year by year continually make the comers thereto perfect [5048, *to finish, to bring to completion*]" (Hebrews 10:1).

**It is impossible for a system of physical works to bring anyone to a finished state.** "For then would they not have ceased to be offered? Because that the worshipers once purged should have had no more conscience of sins, but in these sacrifices there is a remembrance again made of sins every year, **for it is not possible that the blood of bulls and goats should take away sins**" (vv. 2-4). The animal sacrifices could not, and were never intended to, take away sin. The purpose of the sacrifices was as a type that pointed to the reality of the sacrifice of Jesus Christ, "In whom we have redemption [629, *deliverance procured by payment of a ransom*] through His blood, the forgiveness of sins" (Colossians 1:14).

Therefore, "... when He comes into the world, He says, Sacrifice and offering you did

not desire, but a body you have prepared Me: in burnt offerings and sacrifices for sin **You had no pleasure**" (Hebrews 10:5, 6). Since God had no pleasure in the sacrifices that **could not take away sins**, then why would He want to reinstate them in the future?

"Above when He said, Sacrifice and offering and burnt offerings and offerings for sin **You did not desire, neither had pleasure in them**; which are offered by the law; then said He, Lo, I come to do your will, O God. **He takes away the first** that He **may establish the second**. By that will we are sanctified [37, *set apart as holy*] through the offering of the body of Jesus Christ **once for all**" (vv. 8-10). Jesus' one sacrifice far surpassed all of the sacrifices that had ever been offered because **His is the only sacrifice that ever took away sins**.

The sacrifice of Jesus Christ brought to an end the sacrificial system under the Old (First) Covenant and established the New (Second) Covenant. "In that He says, A new covenant, He has made the first old [3822, *to declare a thing old, and about to be abrogated*]. Now that which decays [3822] and waxes old [1095, *obsolete, to fail from age*] is ready to vanish away [854, *be destroyed, disappear*]" (Hebrews 8:13).

No one could be justified by the sacrificial system, "...for by the works of the law shall no flesh be justified" (Galatians 2:16). Justification can come only through Jesus Christ. "...[W]hile we were yet sinners, Christ died for us. Much more then, **being now justified by His blood**, we shall be saved from wrath through Him. For if when we were enemies, **we were reconciled to God by the death of His Son**, much more being reconciled, we shall be saved by His life" (Romans 5:8-10).

The ceremonial system was a temporary system that lasted until the New Covenant was established by the death of Jesus Christ in 30 A.D. After a transitional period of forty years, the temple at Jerusalem was destroyed in 70 A.D., which ended the ceremonial/sacrificial system forever.

### **The Great Significance of 70 A.D.**

The timing of 70 A.D. for the destruction of the temple did not just happen, but it was according to God's precise timing. The number seventy represents the seventy descendants of the sons of Noah: "...and by these were the nations divided in the earth after the flood" (Genesis 10:32). The number seventy represents all of the people of the earth.

Jesus said that complete forgiveness is "...**seventy times seven**" (Matthew 18:22). The number seven represents sanctification and completeness. Seventy times seven is the sanctification (7) of the nations (70). Jesus' statement hearkens back to the seventy weeks (70 x 7) prophesy of Daniel. "Seventy weeks are determined...to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting [5769, *eternal*] **righteousness**..." (Daniel 9:24).

When the people (70) are sanctified (7), then the kingdom of "everlasting righteousness" will be established. Thus, "...we, according to His promise look for new heavens and a new earth, **wherein dwells righteousness**" (2 Peter 3:13).

The establishment of God's kingdom of righteousness will be the conclusion of Daniel's seventieth week, and God's plan. "And God shall wipe away all tears from their eyes; and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more pain: **for the former things are passed away**. And He that sat on the throne said, Behold, I make all things new...It is done. I am Alpha and Omega, the **beginning** and the **end**..." (Revelation 21:4).

The **beginning** of the sanctification process requires a sacrifice for sin. Jesus, "...after He

had offered **one sacrifice for sins forever**, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool, **for by one offering He has perfected** [5048, *to bring to perfection, to finish*] **forever them that are sanctified**" (Hebrews 10:12-14).

Jesus was cut off after sixty-nine weeks. To "the Messiah the Prince shall be **seven weeks** and **three score and two weeks**...And **after three score and two weeks** shall Messiah be cut off [3772, *to make a covenant*]..." (Daniel 9:25, 26). After Jesus' death, at the end of the sixty-ninth week, only the seventieth week remained. "And He shall confirm [1396, *to bind up anything broken, to make strong*] the covenant with many [7227 from 7231, *an ever increasing number*] **for one week**: and in the **midst** of the week He shall cause the sacrifice and the oblation **to cease**..." (v. 27). Jesus' sacrifice is what caused "the sacrifice and oblation to cease."

Jesus died at the end of the sixty-ninth week, on the fourth day of the week, which is in the "midst of the week," as prophesied by Daniel. Jesus was the fulfillment of the Passover sacrifices, which were sacrificed on the fourteenth of Abib (Exodus 12:6).<sup>1</sup> Therefore, the fourth day of the week was the **end of the sixty-ninth week**. The seventieth week began on the fifth day of the week, which is the fifteenth of Abib.

The fifteenth of Abib is the first of the seven annual Sabbath days (Leviticus 23:6). When Jesus was crucified, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day)..." (John 19:31). The preparation day is the day before a holy day. The "high day" Sabbath was not the weekly Sabbath. It was the first day of the seven days of the Feast of Unleavened Bread.

**The seven annual Sabbaths are Daniel's seventieth week.** The seventieth week **is the New Covenant** which will be confirmed with an ever increasing number of people. God's seven annual Sabbath days reveal the process through which this will take place.<sup>2</sup>

### **The Blood of the Covenant**

A covenant must be confirmed by blood. "For where a testament is, there must also of **necessity be the death of the testator**. For a testament is of force **after men are dead**: otherwise it is of no strength at all while the testator lives. Whereupon neither the first testament was dedicated without blood, for when Moses...took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God has enjoined to you" (Hebrews 9:16-20).

It is important to take note of the fact that **the death of the sacrificial victim must precede the confirmation of the covenant, because the covenant must be confirmed by the blood of the victim!** Likewise, Jesus' death, as the Passover sacrifice, had to occur prior to the confirmation of the New Covenant. This fact is a basic Biblical truth that is completely overlooked by the churches of God and many Messianic groups, who observe a pseudo Passover on the beginning of the fourteenth day, which is some sixteen to twenty hours prior to the timing of Jesus' death.

The hours of the crucifixion were determined by the Great God, and they are very specific. The crucifixion began at the third hour (about 9:00 A.M.), and Jesus died at the ninth

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<sup>1</sup> Abib is the first month of the year on the Hebrew Calendar (Exodus 12:2). It corresponds to late March/early April.

<sup>2</sup> For a thorough study of God's plan of redemption for an ever increasing number of people, see our twelve part series, "God's Appointed Times."

hour (about 3:00 P.M.). From the sixth hour (the zenith of the sun) to the ninth hour there was darkness over all of the land (Matthew 27:45). These hours form the cornerstone, which is the foundation upon which we are to build (Isaiah 28:16, 17). For a complete explanation of the hours of the crucifixion and their great meaning, see our article, "*The Fourteenth Day.*"

God's plan follows a logical order of events. The Passover ceremony pictures the believer agreeing to the New Covenant that is confirmed by the blood of Jesus Christ. Therefore, the Passover ceremony has to be in a time frame that is after Jesus' death. "For a testament is of force **after men are dead...**"

On the night **before** His death, Jesus used wine as a symbol of His blood, and He said, "For this is the blood of the **new covenant**, which is shed for many for the remission of sins" (Matthew 26:28). It should be obvious that **Jesus was not confirming the covenant that night, because He had not yet shed His blood!** He was pointing out what was to come, which was a **new** covenant. Jesus' blood was not shed until the following afternoon, and therefore the covenant could not be confirmed until **after** His death on the cross. After Jesus was dead, "...a soldier with a spear pierced His side, and forthwith there came out **blood** and water" (John 19:31).

The blood that poured forth out of Jesus' body, **after He was dead**, is the blood of the everlasting covenant. "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant, make** you perfect [2675, *to complete thoroughly, finish*] in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen" (Hebrews 13:20, 21).

Jesus was buried late on Wednesday afternoon before sunset.<sup>3</sup> "And that day was the preparation, and the Sabbath drew on" (Luke 23:54). Jesus was buried in a tomb hewn out of stone (Matthew 27:50). His burial in the stone tomb symbolized Jesus as the Rock upon which we are to build (Matthew 7:24; Isaiah 28:16). "For other foundation can no man lay than is laid, which is Jesus Christ" (1 Corinthians 3:11).

The seven annual Sabbaths are built upon the foundation that Jesus laid. Late on the fourteenth day the foundation was laid; consequently, you could not build on that foundation prior to its being laid. The fifteenth is the first of the seven annual holy days that are built upon that foundation. When Jesus taught His disciples about the meaning of the bread and the wine on the eve of His death, His instruction was pointing to His death. "For as often as you eat this bread, and drink this cup, **you do show the Lord's death** till He come" (1 Corinthians 11:26).

The symbols of the bread and wine at the Passover ceremony are to show that Jesus shed His blood and died for you. Since it shows His death, then the Passover ceremony cannot be held at a time that is prior to His death. The meal on the night of His betrayal was not a Passover meal. "Now **before** the Feast of the Passover...and supper being ended..." (John 13:1, 2).

When the temple was destroyed in 70 A.D., the sacrificial system was brought to an end forever. "For by **one offering** He [*Jesus*] has perfected [5048, *to be brought to the goal, finish*] **forever** them that are sanctified. Whereof the Holy Spirit also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days says the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, **there is no more offering**

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<sup>3</sup> Biblical days begin and end at sunset. This was the fourteenth day of the first month on the Hebrew Calendar. The fourteenth is the preparation day for the annual Sabbath of Passover, which begins at sunset on the fifteenth.

for sin” (Hebrews 10:14, 16-18).

### A New Covenant and a New Priesthood

According to the theory that there will be sacrifices during the millennium, every priest would then “...stand daily ministering and offering oftentimes the same sacrifices, **which can never take away sins**” (Hebrews 10:11). Since the sacrifices can never take away sins, then what purpose would it serve to reinstate something that has been abrogated by a better sacrifice?

“For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean sanctifies to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your **conscience from dead works to serve the living God?** And for this cause He is the Mediator of the **new covenant**, that by means of death for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance” (Hebrews 9:13-15).

In order for the animal sacrifices to be reinstated, the Old Covenant, which was declared obsolete, would have to be reinstated. That would mean that the New Covenant would have to be dismissed. The First Covenant and the Second Covenant cannot be in operation at the same time, because they have two different priesthoods, and two different forms of worship, which would lead to confusion. The First Covenant required a physical ministry to “...offer gifts according to the law. Who serve to the example and shadow [4639, *a sketch, an outline*] of the heavenly things...” (Hebrews 8:4, 5). That was the Levitical priesthood.

Under the New Covenant, Jesus has “...obtained a more excellent [1313, *different, superior*] ministry...also He is mediator of a better [2909, *more useful, more valuable, more conducive to good, superior*] **covenant**, which was based upon better promises. For if that **first covenant** had been faultless, then no place should have been sought for the **second**” (vv. 6, 7).

Jesus is “...a priest forever after the order of Melchizedek, for there is a **disannulling** [115, *cancellation*] **of the commandment going before** for the weakness [772, *imperfect, inefficient, feeble*] and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; **by which we draw nigh to God**” (Hebrews 7:17-19).

The Melchizedek priesthood has replaced the Levitical priesthood. **This required a change in the law!** “For the priesthood being changed, there is made of necessity **a change also of the law**, for He of whom these things are spoken pertains to another tribe, of which **no man gave attendance at the altar**. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning the priesthood” (vv. 12-14).

The Levitical priesthood was a temporary priesthood that was a type of the Melchizedek priesthood which replaced it. “And they [*the Levites*] truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continues forever, has an unchangeable [531, *not to be superseded, not to pass from one to another*] priesthood” (Hebrews 7:23, 24). By law the priesthood of Melchizedek **cannot** be superseded, or passed backwards to the inferior Levitical priesthood.

Jesus Christ is going to return to the earth as “...KING OF KINGS, AND LORD OF LORDS” (Revelation 19:16). The resurrected saints will return with Him, for “...the LORD my God shall come, and all the saints with You” (Zechariah 14:5). The saints will be “...priests of God and of Christ, and shall reign with Him a thousand years” (Revelation 20:6). The saints are not of the Levitical priesthood, but they are of the Melchizedek priesthood, which is an unchangeable priesthood.

## **What is the Purpose of Ezekiel's Temple?**

The priesthood in Ezekiel's temple is the Levitical priesthood. "And you shall give to the Levites that be of the seed of Zadok, which approach to Me, to minister to Me, says the Lord God, a young bullock for a sin offering" (Ezekiel 43:19). The Levitical priesthood has been abolished, and replaced by a superior priesthood. During the millennium the Levitical priesthood will not be performing the duties of the priests that were required under the Old Covenant. The Melchizedek priesthood will not offer animal sacrifices that were required under the Old Covenant, because they will serve under the New Covenant. Accordingly, there will not be a priesthood to serve in Ezekiel's temple to offer animal sacrifices. Without a priesthood, what purpose does Ezekiel's temple serve?

The answer is very simple. What purpose did the tabernacle serve? The tabernacle "...was a figure [3850, *a parallel, a comparison, a type, a pattern, a simile*] for the time then present..." (Hebrews 9:9). The pattern of the tabernacle is a blueprint of God's plan of salvation. It was laid out in the same pattern as the crucifixion site at Jerusalem, and it was first erected about 1500 years prior to the crucifixion. Each one of God's appointed times, which are a revelation of salvation under the New Covenant, fits into its pattern. By studying the tabernacle, its instruments, and its service, we can gain much insight into the New Covenant.

Ezekiel's temple is a type that points to "...the holy city, New Jerusalem..." (Revelation 21:2). A river flows out from Ezekiel's temple, "...and on this side and on that side, shall grow all trees for...it shall bring forth new fruit according to its months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for medicine" (Ezekiel 47:12).

The river is a type of the river that flows from the throne of God in the New Jerusalem. "And he showed me a pure river of water of life...proceeding out of the throne of God and of the lamb...and on either side of the river, the tree of life, which bare twelve manner of fruits, yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Revelation 22:1, 2).

There are twelve gates of the city, each with a name of one of the tribes of Israel (Ezekiel 48:31-34; Revelation 21:12). The name of the city shall be, "The LORD is there" (Ezekiel 28:35). When the New Jerusalem descends from heaven, a great voice out of heaven will proclaim, "Behold, the tabernacle of God is with men, and He will dwell with them...and there shall be no more death..." (Revelation 21:3, 4).

Ezekiel's temple does not point to the millennium, but rather to the New Jerusalem, which will come down out of heaven after the millennium and the second resurrection period have been fulfilled. Ezekiel's temple is "...a shadow of good things to come, [*but it is*] not the very image of the things..." (Hebrews 10:1).

Everything in the Old Covenant scriptures points to the New Covenant. The Old Covenant is like a blueprint through which God reveals His plan, but the plan is not the reality. God is building a spiritual kingdom, and He uses physical things to reveal spiritual things. Ezekiel's temple is a type that points to the New Jerusalem, but it is not the New Jerusalem.

## **The Schoolmaster**

The early congregations of God were in the transition period between the old and new covenants, which created some problems concerning the works of the law, and especially that of

circumcision. The apostle Paul wrote to the Galatians, saying that he had met with those in Jerusalem "...which were of reputation....But neither Titus, who was with me, being a Greek, was compelled to be **circumcised**: and that because of false brethren brought in unawares, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Galatians 2:1, 3, 4).

Circumcision was a requirement under the Old Covenant, but it is not required under the New Covenant. Under the New Covenant, "...circumcision is that of the heart, **in the spirit, and not in the letter**; whose praise is not of men, but of God" (Romans 2:29). Physical circumcision was a type that pointed to the spiritual circumcision of the heart. This circumcision comes from God above—not from men below.

If circumcision was required, then you were bound to do the whole law. "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continues not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but the man that does them shall live in them" (vv. 10-12).

You cannot pick and choose what part of the law you are going to obey. If you conclude that you have to be circumcised, then you are obliged to do all of the law, but **you cannot be justified in the sight of God by doing any of it!** If you could be justified by "the works of the law," then you would be earning your salvation, which would not be of faith, but of works.

"Christ has redeemed [1805, *to purchase, set free*] us from the curse [2671, *condemnation, doom*] of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (vv. 13, 14).

Through Jesus Christ, "...you are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein you are also risen with Him through faith of the operation of God, who has raised Him from the dead. And you, being dead in your sins and the **uncircumcision of your flesh**, has He quickened together with Him, having forgiven all your trespasses; blotting out the handwriting of ordinances [1378, *decree, law, judgments*] that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Colossians 2:11-14).

The ordinances that Paul is speaking of are the works of the law, "Knowing that a man is not justified by the works of the law, but by the **faith** of Jesus Christ..." (Galatians 2:16). The "handwriting of ordinances that was against us" are the sacrifices, ceremonies, washings, et al, that could not justify anyone. That is what was nailed to the cross.

"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by **faith**. But after **faith** is come, we are no longer under a schoolmaster. For you are all the children of God **by faith** in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for you are all one in Christ Jesus**. And if you be Christ's, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:23-29).

The works of the law pointed to Jesus Christ, but after He had come the law was no longer needed. "...[T]he heir, as long as he is a child, differs nothing from a servant, though he be lord of all; but is under tutors and governors **until the time appointed of the father**. Even so we, when we were children, were in bondage under the elements of the world: but **when the fullness of the time was come, God sent forth His Son**, made of a woman, made under the law,

to redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying Abba Father, wherefore you are no more a servant, but a son; and if a son, then an heir of God through Christ” (Galatians 4:1-7).

The apostle Paul explained to the Galatians why they were not required to perform the works of the law. The law of works was only temporary until the coming of Jesus Christ. After His sacrifice and the giving of the Holy Spirit, the “schoolmaster,” i.e. the works of the law, was no longer needed.

If the works of the law have not been needed to bring anyone to Christ for the last two thousand years, then why would they be needed to bring people to Christ during the next one thousand years?

### **Bringing All People into the Household of God**

Under the New Covenant, “...there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all” (Colossians 3:11). It doesn’t matter what a person’s nationality or race is, because through the work of Jesus Christ, all will have the opportunity to be of the household of God.

“Wherefore remember, that you being in times past Gentiles [*nations, people*] in the flesh, who are called **Uncircumcision** by that which is called the **Circumcision in the flesh made by hands**; that at that time **you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise**, having no hope and without God in the world: but now in Christ Jesus you who...were far off **are made nigh by the blood of Christ**. For He is our peace, **who has made both one**, and has broken down the middle wall of partition: having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of two one new man...And that He might **reconcile both to God in one body** by the cross, having slain the enmity thereby” (Ephesians 2:11-16).

The “law of commandments contained in ordinances” is the sacrifices, and ceremonies such as circumcision, which Jesus nailed to the cross. People are no longer placed in categories according to circumcision, uncircumcision, or ethnicity. The “middle wall of partition” is the barrier that existed under the Old Covenant. The shed blood of Jesus Christ has established the New Covenant, and has broken down the “middle wall of partition.”

The people are reconciled to God, and made one family by Jesus’ sacrifice and the spirit of God. Jesus “... came and preached peace to you that were afar off, and to them that were nigh. For through Him **we both** have access by **one Spirit** to the Father. Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (Ephesians 2:18-20).

The sacrificial system did not offer the promise of eternal life, nor could you be reconciled to God through its works. It is sin that separates man from God. “But your iniquities **have separated between you and your God**, and your sins have hid His face from you, that He will not hear” (Isaiah 59:2).

It is obedience that is important to God. “...Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry...” (1 Samuel 15:22, 23). The carnal mind “...is not



subject to the law of God, neither indeed can be” (Romans 8:7).

What is needed is a change of heart that is brought about by humility. God says, “...[T]o this man will I look, even to him that is humble and of a contrite spirit, and trembles [2730, *to reverence*] at My word” (Isaiah 66:2).

The people that live on into the millennium will be humbled and they will be given God’s spirit. “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And **I will put My spirit within you**, and cause you to walk in My statutes, and you shall keep My judgments, and do them” (Ezekiel 36:26, 27). Man needs the Spirit of God in order to walk in the way of God. “...Walk in the Spirit, and you shall not fulfill the lust of the flesh” (Galatians 5:16).

With God’s Spirit within them they will be teachable. “And many people shall go and say, Come you, and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and He **will teach us His ways**, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (Isaiah 2:3).

**Conclusion:** There will be no animal sacrifices performed during the millennium, or any other time. Their purpose has been fulfilled by a better sacrifice. To say that it takes animal sacrifices to bring people to Christ is to disparage His sacrifice, and to disparage the spirit of God. Being physical, we tend to look at things from a physical perspective. God has provided us with numerous physical types, similes, metaphors, etc., in His Word that reveal spiritual realities, but we must learn to look at these things from a spiritual perspective instead of a physical perspective. “God is Spirit: and they that worship Him **must** worship Him in spirit and in truth” (John 4:24).