

God's Open Door to the Nations

by George Warnock

God's intention for Zion is to make it a place of priestly ministry and kingly authority, from which His Word and glory shine forth into the earth, impacting the nations and bringing salvation to all people.

Scripture: 1 Chronicles 16:8, Psalm 105:1, Isaiah 62:1, Isaiah 62:6, Acts 15:1

Topics: "Gods Covenant", "Global Evangelism"

Description

George Warnock preaches on the significance of songs given by the Spirit, highlighting how they are related to God's work on earth. He delves into the prophetic psalm given to Asaph and his brethren to commemorate the new day when the ark of God was brought to Zion, emphasizing God's covenant with Abraham and His plan to bless all nations through Israel. Warnock discusses the prophetic inspiration of David, who foretold the glory of God emanating from Mount Zion to embrace all nations, signifying a new beginning for mankind. He explores the concept of Zion beyond a physical location, representing the people of God, God's throne, and priesthood, leading to the rebuilding of the Tabernacle of David for God's Word and Glory to shine forth globally.

Transcript

Songs that are given by the Spirit are always related to what God is doing in the earth at that particular time, or is about to do. And on the day that the ark of God was brought to Zion and placed in the Tent of David, Asaph and his brethren were given a prophetic psalm to commemorate this "new day." It was a song of thanksgiving and praise for God's great goodness to the house of Israel, in confirming the covenant that He had made with Abraham, and watching over them in their weakness and in their wanderings:

"He suffered no man to do them wrong: Yea, he reprov'd kings for their sakes, Saying, Touch not mine anointed, And do my prophets no harm."

But immediately after saying this David was caught away in prophetic inspiration (for he was a singing prophet), and he began to declare what God was going to do among the nations. Israel had always been slow to comprehend that what God was doing for them and in them, was not to be something confined to their little land, and temple, and people... but to make of them a door of utterance to the nations, that through them "all nations" might partake of the blessing of Abraham. David therefore began to prophesy of the glory of God that would emanate from Mount Zion and embrace all the nations of the earth. This occasion of triumph and glory on Mount Zion was to be no mere nationalistic dream come true to the

chosen people of God. It was to be a new beginning for mankind, the springing forth of a river that would eventually embrace the whole world and bring deliverance to a groaning creation. So he went on:

"Sing unto the LORD, all the earth;

Show forth from day to day his salvation.

Declare his glory among the heathen;

His marvelous works among all nations.

Give unto the LORD, ye kindreds of the people,

Give unto the LORD glory and strength.

Give unto the LORD the glory due unto his name,

Worship the LORD in the beauty of holiness, Fear before him, all the earth:

The world also shall be stable, that it be not moved.

Let the heavens be glad,

And let the earth rejoice:

And let men say among the nations,

The LORD reigneth.

Then shall the trees of the wood sing out

At the presence of the LORD,

Because he cometh to judge the earth.

O give thanks unto the LORD;

For he is good; for his mercy endureth for ever." (See 1 Chron. 16:8-36; Ps. 105:1-15; 96.)

This first prophetic utterance concerning the glory of Zion has established the real meaning of Zion not only for this occasion, but for all the prophecies that would follow after. Both in David's writings, and in all the prophets, and on into the New Testament, the references to Zion go far beyond a little hill in Jerusalem to embrace in a larger sense the people of God, the place of God's throne, and the place of His priesthood.

The Tabernacle Of David To Be Rebuilt

Once we understand God's intended purpose in the original Zion, then we may understand more fully what He means when He speaks of the restoration of Zion and the rebuilding of the Tabernacle of David. Zion was intended to be that place of priestly ministry and kingly authority from which God's Word and His Glory might shine forth into the uttermost parts of the earth. And so when Zion--the people of God--had forsaken the true God of Israel and became encumbered with their own ways, God was greatly grieved

and He lamented through the prophet:

"For Zion's sake will I not hold my peace, And for Jerusalem's sake I will not rest, Until the righteousness thereof go forth as brightness, And the salvation thereof as a lamp that burneth" (Isa. 62:1).

For let us not forget, when Isaiah or Jeremiah or the other prophets lamented over God's people, it was really the lamentation of the Spirit of God, and it was His burden that He placed upon them. It was really "the burden of the LORD" that He was sharing with His servants; and sometimes it was a burden that they found to be very grievous. But as God's plan has always been to join Himself to Man, God must find willing men who will share His burden as well as His glory and power. And so we hear the prophet Isaiah declaring:

"I have set watchmen upon thy walls, O Jerusalem,

Which shall never hold their peace, day nor night:

Ye that make mention of the LORD,

Keep not silence, and give him no rest,

Till he establish, and till he make

Jerusalem a praise in the earth" (Isa. 62:6-7).

The prophet Ezekiel was set as a "watchman" over the house of Israel, to warn the people of impending judgment. But in the above passage Isaiah speaks of "watchmen" who are appointed by God to arouse the Almighty Himself from His rest; and to cry unto Him day and night that He might establish Jerusalem, and make her to be a praise in the earth.

Beloved, let us not imagine that God is displeased with our much crying out unto Him to arise in the earth and to show forth His glory. For God Himself has "set watchmen" on the walls of Jerusalem for this very purpose!

But it was not until Christ came, and died, and rose again, and ascended, that the glory of Zion was to have any real impact upon the nations of the world. And when this began to happen, especially under the ministry of the apostle Paul, a new problem began to arise in the minds of the Jewish teachers as to what they were to do with the multitudes of Gentiles that were coming into the Church. A division had arisen, because some of these teachers were saying that the new converts had to become Jews according to the covenant of circumcision, as taught by Moses. Paul and Barnabas were greatly concerned about this, because they knew that God was doing a new thing in the earth. Not that it was unrelated to Old Testament prophecy, but it was entirely unrelated to Levitical and Judaistic ritual and forms of worship. All these were but types and shadows. What God was bringing forth now was the real substance. Therefore Paul and Barnabas went up to Jerusalem to discuss the matter with the apostles there. They had no thought of compromising their stand, but they did fear that their efforts might well have been in vain if the foundational apostles of the Church should oppose them. And so we have the first Council of Jerusalem, which we must consider in some detail.

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