

A Chosen Generation

by G.W. North

G.W. North's sermon emphasizes the personal nature of redemption and our identity as a chosen generation in Christ.

Scripture: Exodus 12:13, John 1:12, 1 Corinthians 6:20, Ephesians 1:7, Colossians 1:13-14, Hebrews 9:12, 1 Peter 1:2, 1 Peter 2:9-10, Revelation 1:6

Topics: "Redemption", "Chosen Generation"

Description

G.W. North emphasizes the significance of being a 'chosen generation' as articulated in Peter's first epistle, particularly in 1 Peter 2:9. He explains that the blood of redemption was first shed in Egypt, highlighting the personal nature of the Passover and the necessity for each individual to partake in their own redemption. Unlike the Old Covenant, where multiple blood offerings were required, the New Covenant encapsulates all redemption in the singular sacrifice of Jesus. North encourages believers to recognize their identity as royal priests and precious individuals called to proclaim God's virtues, having been brought from darkness into His light.

Transcript

Reading Peter's first epistle, it becomes very evident that he had a very clear grasp of these things. In chapter 2, verse 9, he plainly states it; he further substantiates it in chapter 1, verse 2. The blood of individual and national redemption was first shed in Egypt where Israel were strangers. It was not shed at the altar of the Tabernacle. At that time it did not even exist. When at last the altar was made, the blood shed there was the blood of atonements, not redemption. Redemption took place in Egypt by national bloodshed, not in Canaan by priestly bloodshed.

When the Passover was subsequently remembered, the priesthood had been established, but even the priest, as well as people, had to shed the blood of redemption for himself and his own house just as everyone else. He could not do it for another or another's house, but only for his own. When he was elected he could shed the blood of atonement for another. Indeed he was purposely ordained to do that, but he had to shed the redeeming blood for himself and his family. This was not done at the altar, but at his own house; the Passover was as absolutely personal as God could make it.

In the New Covenant however all is one. Whatever it is that God has intended and provided for us is comprehended and included in the once shedding of the blood of Jesus, but it was not so in Israel. What a wonderful scheme God devised when He ordained multiplicity of blood-offerings for Israel. By them He set

forth the things which differ that we may easily distinguish truth. Where redemption is concerned we must each know by experience that we are an individual member of the chosen generation (which was redeemed in and out from Egypt), a royal priest, a holy person, a being peculiarly precious to God, to show forth the praiseworthy virtues of Him (the Lamb whom we have eaten) who has called us out of darkness into His marvellous light.

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