

As It Had Been Slain

by G.W. North

G.W. North's sermon explores the profound significance of Christ's blood and its implications for redemption and understanding God's eternal purpose.

Scripture: Isaiah 53:5, Matthew 26:28, John 1:29, John 3:16, Romans 5:8, Ephesians 1:4, Hebrews 9:22, 1 Peter 1:18-20, 1 John 1:7, Revelation 13:8

Topics: "Redemption", "The Blood of Christ"

Description

G.W. North emphasizes the profound significance of Christ's blood, which was shed not for all creation but for many, highlighting the mystery of His sacrifice and its implications for the Church. He explains that while the physical blood of Jesus was still in His veins during the Last Supper, He spoke of it as already shed, revealing the eternal purpose of God that transcends time. North points out that Jesus was the Lamb of God from before the foundation of the world, and His sacrifice was intended to extend beyond the immediate circle of His disciples to encompass a greater multitude. The sermon invites believers to grasp the depth of Christ's love and the redemptive power of His blood, which ultimately fulfills God's plan for humanity. It challenges the Church to recognize its unique position in relation to this divine sacrifice.

Transcript

It is beyond doubt that by the use of the word 'many' a necessary limiting factor is introduced. In the immediate context of their acquaintances, for instance, the blood of Christ was not shed for such persons as Judas. But even so the Lord's first intention in using the word was not limitation. Consistent with His former words and actions, He was still bent upon widening the apostles' vision. He was thinking also of the whole creation -- human and divine. His blood was shed in relation to God's purposes with angels and all Israel. It has significance in every sphere of life, but only the Church of Jesus Christ may drink it. Jesus' blood was not shed for angels' redemption, it was shed for many, but not all of God's creation. He was restating His compassion on the multitudes, causing the few to lift up their eyes and look beyond themselves and that little room -- on the many.

When they drank the wine that night, the blood was still in His veins, yet He spoke as though it had been already shed; He had spoken in this same way when He had broken the bread. Everything was steeped in mystery. They did not then understand His words and actions; only afterwards did comprehension come. To ritual was added meaning, and later understanding by the Spirit. The Lord was acting and speaking according to plans made before the foundation of the world. To Him the future and the past are always as

the present. He is and always has been and ever shall be. He later said of Himself, 'I am He that liveth, and was dead, and behold I am alive for evermore.

Occasionally during His ministry among men the Lord had let out little hints of this secret, but for the greater part of the time He had kept it concealed. This episode in the upper room was one of the times when He deliberately allowed a ray of heavenly light and purpose to shine through. 'The New Testament in my blood which is shed', He said. Although it was still coursing in His veins, in His heart it was already shed; He had not just recently become the Lamb of God. He did not become the Lamb when John identified Him at Jordan, or when men nailed Him on the tree; He was the Lamb slain before the foundation of the world. He is the Lamb of God now upon the throne. He ever shall be the Lamb in the bosom of the Father in New Jerusalem. He was already the Lamb of God, whether at birth or baptism or crucifixion. He came forth unto men from an ordination and designation in a past eternity, He was speaking that night of the age-abiding love and purpose of God. When He took that cup and spoke, He was looking 'way out beyond that room and those men; His heart saw and longed for the many more.

His actual physical blood was shortly to be shed, some at the whipping-post in the prison, some from His thorn-crowned head in Herod's palace, some in Pilate's judgement-hall, some along the road to Golgotha, some upon the hands of the soldiers as they crucified Him, but mostly it flowed from the cross to the ground, which opened her mouth to receive it. Pigment and plasma of physical blood stained and soaked into a cursed earth. But it did not redeem it. Men shed it to curse their God; they trampled it underfoot; but it came upon the heads of the Jews. It was the innocent cause of Judas' suicide; it validated and consummated all past atonements and redeemed the Church.

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