

***A.W Tozer***



# **YE ARE A CHOSEN GENERATION**

*1 Peter – Part 20*

*Transcribed and Published by [LivingSermons.com](http://LivingSermons.com)*

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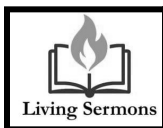
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# Foreword

*Among the many themes that run through the New Testament, few are as transformative as the believer's identity in Christ. Long before Christians learn what they are to do, they must first understand who they are. This timeless message from A.W. Tozer addresses that very foundation.*

*In *Ye Are a Chosen Generation*, Tozer opens the apostle Peter's powerful declaration in 1 Peter 2:9–10 and leads the reader into a deeper understanding of the Church's divine calling. With characteristic clarity and spiritual insight, he reminds believers that Christianity is not merely a set of doctrines to be accepted or duties to be performed. It is a supernatural work of God that creates a new order of humanity through the miracle of the new birth.*

*Throughout this message, Tozer unfolds four remarkable descriptions given to the people of God: a chosen generation, a royal priesthood, a holy nation, and a peculiar people. He shows that these are not poetic titles reserved for theological discussion but living realities intended to shape the daily conduct, worship, and outlook of every follower of Jesus Christ.*

*Particularly relevant to the modern Church is Tozer's call to recover a biblical understanding of separation unto God. In an age where the boundaries between the Church and the world are often blurred, his words challenge believers to embrace their distinct identity as citizens of a heavenly kingdom while living faithfully in the midst of an earthly one.*

*Readers will also discover a profound emphasis on the priesthood of all believers. Tozer points us away from dependence upon human mediators and back to the glorious truth that every redeemed child of God has direct access to the Father through Jesus Christ.*

*Though originally delivered as a sermon, this message carries the enduring force of a spiritual manifesto. It calls the Church to reject false definitions imposed by society, culture, and human opinion, and instead to accept God's own declaration concerning His redeemed people.*

*As you read these pages, may you be reminded that you are not merely what the world says you are. You are what God, in His mercy and grace, declares you to be. May this message deepen your appreciation of your calling in Christ and inspire you to "shew forth the praises of him who hath called you out of darkness into his marvellous light."*

*For the glory of Christ and the strengthening of His Church,*

**— Wisdom Epsi**  
**Chief Editor, LivingSermons.com**

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# Publisher's Note

This book is a faithful transcript of a live sermon delivered by the preacher under the inspiration and unction of the Holy Spirit. Every effort has been made to preserve the preacher's exact words, tone, flow, and spiritual authority, while carefully proofreading and formatting the message into a clear and readable ebook format.

The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

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Our standard is reverence for the Word of God.

Our daily goal is to transform powerful live sermons into polished PDF and ebook editions for the edification of the Body of Christ.

It is our prayer that as you read, the same grace, conviction, clarity, and impartation present in the live service will minister to you afresh.

— *Livingsermons.com*

*A Spirit-led Publishing Stewardship*

# ***Main Message***

*Begins Here*



## Scripture Reading

### ***1 Peter 2:8–10 (KJV)***

*"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

*Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."*

# The Meaning of Our Christian Identity

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In the second chapter of First Peter, verses 8, 9, and 10, Peter had been talking about certain ones to whom Jesus Christ was a stone of stumbling and a rock of offence, who stumbled at the Word in their disobedience.

Then he used that small but highly meaningful word:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people..."

One of the ancient moral teachers of the past, one who was very dear to the Christians of the first centuries, was accepted because truth is all of one piece. If a thing is true, it is true anywhere.

As a brother once told me, a bee can gather honey not only from a flower but also from a weed. So the early Christian Church, by a kind of affinity, accepted one of those moral teachers—not on the level of inspired truth, but as a helpful side message. I refer to Epictetus. One of his doctrines was this, and I give it only as a running translation rather than an exact quotation.

He said that the first thing about a man was that he was a human being. That was first. He was a man.

He said that you could discover what a man ought to be by discovering what the nature of man is, just as you can pick up a hammer and, if you are reasonably intelligent—and all my audience is—you can deduce what the hammer was made for simply by holding it in your hand.

You would know that it was not shaped to saw a board or open a can of salmon. From its form you would conclude that it was designed to drive nails. Or if you picked up a saw, you would know from its shape that it was not intended to pound nails but to cut lumber. So, said the old philosopher, we deduce from the nature of man what kind of person he ought to be. To be a man is the first responsibility of a human being.

Having settled that, he said, we can know our duties.

## **Duties Determined by Relationships**

Now that is as far as he went.

The Bible has much more to say about privileges than duties, but Epictetus spoke of duty. He said we can know our duties by discovering what we are and by observing the relationships that belong to our humanity.

For instance, he said, you are a son or a daughter. The fact of sonship implies certain obligations, duties, and responsibilities toward your parents. Again, you are a husband or a wife. The fact of husbandhood or wifehood implies certain responsibilities.

You are also a citizen, and citizenship implies obligations toward the state. If you are a father, that implies responsibilities toward your children.

And so it goes.

Now, that is not highly inspired truth. Anyone can discover that by exercising a little of the grey matter God has given him.

Yet somehow the Church appreciated that teaching and often read it—not as inspired truth, but as something useful, much as we might read Benjamin Franklin.

# Peter Begins Where Epictetus Ends

With that as a backdrop, let me point out what Peter says.

Peter says:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Epictetus said that the first thing about a man was that he was a man, and then he reasoned from that fact to discover man's responsibilities.

Peter begins where Epictetus ends.

Peter says that the first thing about you is that you are a Christian.

He takes your humanity for granted.

In the opening part of the epistle he says that we are:

"...begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3)

And later he says:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 1:23)

Peter does not begin with our basic humanity. He begins with our basic Christianity.

He begins with the fact that we have been born another time, born from above, born again.

That is the foundation.

# Four Facets of the Christian Life

Peter goes on to show that Christians have several relationships and characteristics. He certainly does not give us all of them here, but he identifies at least four.

Just as Epictetus spoke of a man as a husband, a citizen, or a father, Peter shows that the Christian also possesses distinct relationships and identities. You can discover your duties and privileges by understanding what you are.

## 1. A Chosen Generation

Peter says that Christians belong to a company that God calls:

"A chosen generation."

He takes the language of Old Testament Israel and applies it to the New Testament Church, raising it to a higher spiritual level.

Israel was called a chosen seed.

We even sing:

"Ye chosen seed of Israel's race,

Ye ransomed from the fall."

One aspect of your Christian identity is that you are a chosen generation.

The word "generation" here does not refer merely to descent or to a period of time, as we commonly use it.

It refers to a race, a kind, a breed, if you will allow that rather plain word.

Peter is saying that Christians are a chosen species—a new order of humanity.

We begin with ordinary human existence, but we move on to the miracle of the new birth.

That new birth makes us a new race of people, as distinct from fallen Adam's race as though we belonged to another world.

You are a chosen generation.

You are a chosen people.

You are a new breed of humanity.

## **A New Breed of Humanity**

Just as Epictetus said a citizen should remember his citizenship in order to understand his responsibilities, Christians must remember who they are.

We are a new order of humanity.

The world may laugh at such a statement, and often they have reason to laugh because of the way some Christians behave.

Too often we act like the old barnyard creatures we once were.

Nevertheless, God declares that we are a chosen generation.

We are a select generation.

Just as men selectively breed to produce the finest stock, God has created a new humanity—not by improving Adam's race, but by bringing about a supernatural rebirth from above.

He has created a new generation of human beings.

That truth carries both responsibility and privilege.

The way to discover what kind of people we ought to be is to remember who we are.

If only God's people could remember what they are.

The world tells us what we are.

Governments tell us what we are.

To the world we are merely religious people.

To the government we are taxpayers and voters.

Certainly we are those things.

We vote.

We pay taxes.

At least we pay taxes whether we vote or not.

But we are more than that.

We are a chosen generation.

The truly born-again Christian belongs to a new school of humanity, a new level of humanity, a new breed of humanity. Having been born from above while still remaining human, we are a twice-born generation.

That truth ought to give us pause.

It ought to give us much food for thought regarding the kind of people we should be.

## **2. A Royal Priesthood**

But Peter says even more.

He says:

"A royal priesthood."

The people of the Old Testament understood the priesthood.

Priests were those who officially approached God on behalf of the people.

Only one tribe could serve in that capacity.

Not everyone could be a priest.

Even our Lord Jesus, according to His earthly lineage, could not have served as an Old Testament priest because He came from the tribe of Judah rather than the tribe of Levi.

The priesthood consisted of men who offered sacrifices, made intercession, and stood before God on behalf of others.

But Peter says that Christians themselves are now a priesthood.

This is another aspect of our Christian identity.

You are priests.

Not merely priests—but royal priests.

The priests of the Old Testament were not royal priests.

The royal line came through Judah.

The priestly line came through Levi.

But the Christian belongs to neither Judah nor Levi as an earthly order.

He belongs to an entirely new order of humanity.

He is twice born.

And one of his functions is to minister before God as a priest.

Because he belongs to a royal seed, he is a royal priest.

If we would stop allowing the world to tell us what we are, stop allowing psychology books to define us, and instead discover our identity from the Word of God, we would understand this great truth.

Every believing Christian belongs to a royal priesthood.

The priesthood is no longer confined to a special class of men.

It now belongs to individual Christians.

Every Christian is his own priest.

That is difficult for some people to understand.

Yet it remains gloriously true.

Every Christian is a priest.

And not only a priest, but a royal priest.

For that reason, we do not need the priests of the Old Testament temple.

We do not need the priests of Buddha, nor the priests of the Roman Catholic Church. We need no priest because we are ourselves priests.

Priests do not go to priests for help.

We are our own priests, constituted so by virtue of the fact that we belong to a new order of humanity—a new breed of the human race.

The old humans we are, but new humans we are also.

The day will come when the old humanity shall pass away as the cocoon falls away from the butterfly. All that you are, and all that you spend so much money and time upon, and all that you boast about—your old Adamic nature—will pass away like a discarded cocoon.

Then you will spring into a new life, with only that new part of you living forevermore.

The old shall die and pass away.

So we are a new generation, and a chosen one. But we are also a royal priesthood.

### **3. A Holy Nation**

The Scripture continues:

"An holy nation."

Here the Church is viewed as a nation.

Jesus Christ is our Lord and King.

As Israel was a holy nation in the midst of the nations, yet not a part of them, so the true Church of Christ is a holy nation dwelling among the nations of the earth, yet distinct from them.

I recommend that every Christian sit down sometime and think seriously about what he is.

Just think about it.

If you say, "I do not want to become interested in myself," then you had better reconsider, because the devil is interested in you, and the world is interested in you.

As a believer in Christ, you ought to sit quietly in the presence of God, with the Scriptures open before you, and think carefully about what you are as a born-again man or woman.

Consider the relationships you hold.

Consider the various facets of your spiritual nature.

One of those facets is that you belong to a separated nation.

The word *holy* here carries the idea not only of moral purity but also of separation.

Just as Israel lived among the nations while remaining distinct from them, so we, as a royal priesthood, constitute a spiritual nation within the world.

## **A Nation Apart**

It is said that if you were to take a globe of the world and turn it so that the greatest land mass is visible and the least amount of water appears, Palestine would be found near the geographical centre of that vast area.

God said Israel was set "in the midst of the earth," and He meant exactly what He said.

Israel was a nation apart.

To the north, south, east, and west she was marked by carefully defined boundaries.

She lived as a separated people in the midst of the nations.

Her tragedy began when she forgot her holy national status and started to intermarry and intermingle with the surrounding world.

Then God permitted those very nations to come against her.

Invading armies swept through her land and brought destruction.

It has been said that Jerusalem alone has been destroyed some seventy times throughout history.

If you think seriously about your Christian identity, you will realise that you belong to a holy nation.

You cannot afford to live at odds with the citizens of this new race, this new priesthood, this new nation.

As far as possible, love everyone.

Live in harmony with everyone.

Do not maintain unnecessary quarrels or bitterness.

You are part of a holy nation separated unto God.

## **The Danger of Blending with the World**

Christianity in our day has largely lost sight of this truth.

We try to dovetail into the world.

We try to gear into the world's systems.

We try to blend in.

The sharp outlines of separation have disappeared, and there is a cowardly blending of distinctions.

God separated light from darkness.

He placed light on one side and darkness on the other.

He called one day and the other night.

God intended that distinction to remain throughout the ages.

Yet we now live in an unholy twilight.

There is little that can be clearly identified as holy light, and not much that can be clearly identified as holy darkness.

Even sin has borrowed some of the shining garments of Christianity and used them to disguise its corruption.

But God's people must determine to be what God declares them to be.

We are what He says we are:

A holy nation.

A separated people.

Living in the midst of the world, yet completely distinct from it.

## **4. A Peculiar People**

Then Peter gives the fourth description:

"A peculiar people."

When the King James Version was translated, the word *peculiar* did not mean what it commonly means today.

Today, if a man behaves strangely, people say he is peculiar.

They may speak of personality quirks or eccentricities.

That is not what the Bible means.

The biblical meaning is a purchased people—a people belonging especially to God.

The term was used of Israel in the Old Testament.

They were redeemed through the blood of the sacrificial lamb and brought out as a people belonging exclusively to God.

That is what Christians are.

We are God's purchased possession.

The world may say:

"You narrow-minded people! You proud people! Who do you think you are to claim that you are the people of God in any special sense? Is not God the Father of all men?"

The answer is simple:

No.

Do not apologise for it.

Do not soften it.

Simply answer, No.

God is not the Father of all people in the redemptive sense.

He is the Father of those who believe in the Lord Jesus Christ.

He takes this new race of people—this born-from-above generation that constitutes a royal priesthood, a chosen generation, and a purchased people—and He gathers them to Himself in a manner altogether different from the peoples of the world.

You have every right to stand firmly upon that truth.

And if anyone asks, "Who do you think you are?" you may answer:

"I know who I am by the mercy of God."

For the Scripture says:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

—1 Peter 2:10 (KJV)

You may write that verse in the back of your wallet or engrave it upon the tablets of your heart.

For if you are a true Christian, this verse describes you.

Once you were not a chosen people.

Once you were not a holy people.

Once you had not obtained mercy.

But now you are the people of God.

Now you have obtained mercy.

## **Accepting God's Appraisal**

As Christians, especially on a Communion Sunday morning, we ought to think of ourselves exactly as God describes us.

We must not allow false modesty, doubt, or unbelief to keep us from accepting God's own appraisal of us. In faith and humility we should take our place where God has placed us. And if we are not yet there, we may come.

The door of mercy still stands wide open. All who will come may come. We are a people for His own possession.

A purchased people.

A marked-off people.

A nation apart.

A kingdom of priests.

Royal priests arising out of that new thing born in the midst of the earth—the Church of Jesus Christ.

# Closing Prayer

Father, we pray Thy blessing upon this Word.

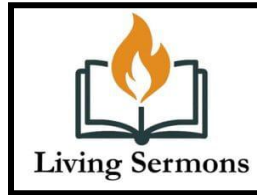
As we enter into this Communion service, we pray that in utter humility, meekness, and lowliness of spirit, we may be—and insist upon being—what Thou dost declare us to be.

May we deduce from Thy own description of us what kind of holy men and women we ought to be, showing forth the praises of Him who called us out of darkness into His marvellous light.

Take away all bitterness, all resentfulness, all disquietude, and all discontent.

Bring us, we pray Thee, into mental and spiritual harmony as we think together of the shed blood and the broken body of our Lord.

In Jesus' name, Amen.

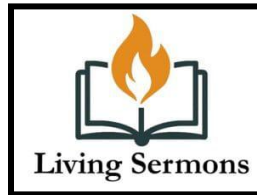


## About the Speaker

**Aiden Wilson Tozer** (21 April 1897 – 12 May 1963) was an American pastor, preacher, editor, devotional writer, and prominent leader within the **Christian and Missionary Alliance**. Widely regarded as one of the most influential voices in twentieth-century evangelical Christianity, Tozer's ministry was marked by a passionate call to deeper fellowship with God, personal holiness, and spiritual renewal.

Associated with evangelicalism, the Holiness movement, and Keswick spirituality, Tozer became best known through his devotional classics, particularly *The Pursuit of God* (1948) and *The Knowledge of the Holy* (1961). These works continue to inspire Christians worldwide, emphasizing the necessity of knowing God personally rather than merely knowing about Him. His writings consistently called believers to holiness, contemplative prayer, reverence for God, self-denial, death to self, and a continual awareness of God's presence.

Tozer believed that the modern Church often suffered from spiritual shallowness and urged believers to pursue a deeper, more intimate relationship with God. His messages challenged Christians to move beyond religious routine and cultivate a genuine life of worship, prayer, and surrender.



## About Living Sermons

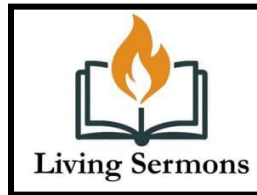
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Our mission is simple: to preserve the wisdom, revelation, and anointing carried in the preached Word and make it accessible in formats that can be studied, shared, and revisited for generations. By turning sermons into high-quality Christian books and eBooks, we extend the life and influence of each message far beyond the pulpit.

At Living Sermons, we believe that the preached Word is living and powerful (Hebrews 4:12). Every sermon carries truth that can instruct, comfort, rebuke, inspire, and transform. Our role is to faithfully capture these words, polish them for clarity and readability, and present them in a way that maintains the preacher’s unique voice and anointing.

Through our work, messages that might otherwise be heard once are preserved as lasting resources for teaching, devotion, discipleship, and evangelism. These books are designed not just for reading but for equipping believers, strengthening families, and advancing the Kingdom of God.

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- **Bloggers** – Create SEO-friendly posts to share new books.
- **Social Media Managers** – Share books online and engage our community.
- **Language Translators**
- **Graphics Designers**

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