

**THE SERMONS, LECTURES, AND SONGS OF  
SIDNEY EDWARD COX**

CD 84 contains two messages  
Themes From I Peter Chapters 1-2  
Delivered at the Christian Business Men's Committee – Toccoa Falls, Georgia

**Editorial Note: From 1960 – 1962, Sidney and Violet Cox lived in the small town of Toccoa Falls, Georgia where Sidney served as Professor of New Testament on the faculty at the Toccoa Falls Bible Institute. Sidney was 73 years of age in 1960 and they were in a state of semi-retirement. They lived in a small home which I believe was faculty housing on the small campus of the institute. The Toccoa Falls Bible Institute was sponsored and supported by the Christian and Missionary Alliance organization, with whom Sidney had developed a close relationship. The Institute trained ministers to enter pastorates at CMA churches.**

**As always, during this period, Sidney was often invited to preach and teach in surrounding churches and to other groups. In the case of these sermons, he was presenting a series of Bible lessons to the Christian Business Men's Committee of Toccoa Falls. Following is a brief history about this organization:**

CBMC began as Christian Business Men's Committee in the United States in 1930, when a group of Christian businessmen coordinated a series of pre-Easter rallies. With the Great Depression in its second year, these men saw a need for a spiritual revival in the Chicago area, and a six week evangelistic crusade was held at the Garrick Theatre, located in downtown Chicago.

The noon, weekday meetings soon were extended beyond the scheduled six weeks into six months, then one year. Similar groups were being started in San Francisco, Seattle, and several other large cities throughout the country. As the years passed, the work spread throughout the world, into Canada, Australia, New Zealand, England, Scotland, India, and more, over 60 nations in all.

Today, CBMC has grown from a small group of men in Chicago to over 18,000 members in 700 teams across the United States. Worldwide, CBMC is active in over 70 countries with over 50,000 members total. Their methods continue to evolve to reflect the circumstances of modern men, but their purpose remains the same: to evangelize and disciple business and professional men for Christ.

**John Douglas Cox, grandson of Sidney Cox. February 2009.**

**Tracks 1-6. Themes from I Peter Chapters 1-2.  
"Entering The Household of Faith"**

I used to feel that when these few short chapters of I and II Peter have gone, that from then on we do not hear his voice again. And we shall not hear it either until we meet him someday in glory. He has said all he's going to say.

Now he has two burdens on his mind for these people to whom he is writing, and you'll remember the  
E:\Sidney Cox Library Project\Subject Folders\I Peter. Two Series\Early 1960s. Christian Business Men's Committee. Toccoa Falls, Ga\Toccoa CBMC. I Peter Chapters 1-2. Entering the Household of Faith..doc

way in which he addresses them, the “strangers scattered”<sup>1</sup> - these people that are not strangers in the location where they are, but strangers in the sense that everybody who is born into the family of God immediately becomes a stranger. We don't belong down here anymore. We may live here for a while, and the Lord may see fit to leave us here for a while, but we don't belong here anymore. We have a different life, a different nature, a different destination. We have a different inheritance that is incorruptible and undefiled and fadeth not away. We've got a different point of view. We don't deal in things that the earth deals with at all. We don't center our thoughts in silver and gold, or things that are corruptible. But we're different people all together, and he addresses them in that way - you're strangers down here. And those who come into the family of God need not be surprised to discover, and will discover right quick, that you are in reality, a stranger down here. This old world doesn't know what to do with you. It may be willing to put up with you, especially if you have a little money or something of the kind, a little influence or something that they can use, but the world doesn't have the faintest notion what to do with a Christian, not at all. A Christian is just a round peg in a square hole down here, and will be until God translates him into the place where he has in mind for him.

These people that were scattered, not in the sense of a hap hazard scattering, like the wind is going to scatter the leaves, that's one way, but they are scattered as a sower of seed scatters his seed where he wants it to go. It wasn't by accident that those folks found themselves in Cappadocia and Galatia and Bithynia, and so on. It was God's plan for them; no Christian, no born again one, is ever just dropped down somewhere without any thought behind it; God knows where we are and what he wants us to do in that particular place. And so they were strangers scattered.

Now Peter is going to talk to them about two things: One, about what they ought to do while they're down here on the earth, and what they ought to be in the matter of the temptation and testing that was bound to come to them. Because a Christian is not only one who is a stranger down here, but he is one who inevitably faces difficulty, temptation, testing. It's inevitable. Don't be surprised, this old man says, about the fiery trial that shall come upon you. It's inevitable. Now, he wants them to know that God expects them to do something while they're down here, not just drift along. And he also wants them to have the right attitude toward temptation and testing and persecution and fiery trial, or call it what you will. Now, the key to that is, not our ability in the matter of accomplishment, not our endurance in the matter of testing. The first thing that counts is, what we are. It's the man who is something, as well as the man who can do something, and the man who can endure something. The man who is something can both do something and endure something. And before talking to them about doing on the one hand, or enduring on the other, he talks to them about what they are.

Now he spends the next three or four verses painting a picture of what a person is, when by grace they have been brought out of the darkness into the light and brought into the family of God. And he describes the one who is the member of the family in seven things, and they are very interesting indeed - these seven things. Now, he's in the family of God, he's a stranger, but not a stranger to God. He's scattered, for God has planted him as a sower plants his seed. He's there, now he has to face temptation and he has to do something. But first, he must know what he is. And one of the dangers about the Christian life is that we become so busy doing things on the one side, or enduring things on the other, that we do not spend very much time considering what we are. We are something. God has made us

---

<sup>1</sup> I Peter 1:1

something. “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.”<sup>2</sup> Now, that's where it all begins. A person who has a hazy, foggy idea about his relationship to God and what God has made of him, what God has done for him, will have an equally hazy idea about what God wants him to do on the other side, or why should he endure testing on the other? It all comes back to this matter of a clear understanding of what we are. Now this old preacher here wanted these folks to know what we are; what are these people; what kind of folks are they?

Now, let's look and see what he does say. He says, first of all, you are, “elect, according to the foreknowledge of God.”<sup>3</sup> Now, “elect” is a word that people get fussed over, particularly people who are doctrinally minded. And you can wrap that word up in a doctrinal cover until you lose sight of its beauty and its meaning - the elect of God. God has deliberately chosen us, and chosen us for something. We are the, “elect of God.” Now, that isn't any arbitrary choosing on the part of God without any consideration of us at all, not at all.

Old D.L. Moody used to hit the ball, you know, practically every time he opened his mouth, particularly when it came to some definition of something. D.L. Moody says this, or did say this: The elect are the whosoever wills, and the non-elect are the whosoever wont's. And that is true; now, that's the election in a nutshell for people who are not theologians. And we ought to thank God that we are not theologians, for these dear theologians can get themselves into the biggest mess that you ever saw in your life until the beauty of the thing is lost all together.

We've got a lovely rosebud growing outside our house, just one little fragment from the summer, and it's lingering along with us, and here it is. And the theologian, you know, would be taking that thing to pieces and pulling the petals apart and finding out what it's all about and when he got through, what a mess he'd have in his hand, wouldn't he? But simple folks, they'd just take the rosebud and admire it, and smell it's fragrance and thank God for his touch that's upon it, you see. Now, that's what we do with the word “election.” You can get into the biggest maze of stuff if you want to do it, and on the other hand you can pause beside this lovely rosebud in God's garden and admire its beauty and its fragrance, and thank God for his touch upon something that is so beautiful. We are the elect of God.

Now that's the first thing he wants them to know. You're no ordinary person. You are the elect of God, according to God's foreknowledge. Now before you were saved, you didn't know anything about election. You didn't know what God had in mind for you when you stood on the outside of the household of faith and by faith you came and walked through the door in response to an invitation that came when somebody said, “Come unto me, all ye who are weary and heavy laden and I'll give you rest.”<sup>4</sup> And you accepted the invitation and went through the door and the moment that you got inside the door, you turned around and looked, and written across the door on the other side so you couldn't see it until you got inside was, “elect, according to the foreknowledge of God.” Don't you see? Now that's election. It isn't something that the sinner knows about, but it's something the saint knows about right away. He sure does, and he knows it with his heart far more than he ever could know it with his head. Elect, according to the foreknowledge of God, through sanctification of the spirit.

---

2 I John 3:1

3 I Peter 1:2

4 Matthew 11:28

Now remember that when we came through the door into the household of faith, and our Father welcomed us and said, “I’m so glad you came. I’ve been looking for you, and I’ve had you in mind and your name in my book, and all the plan for your life for all eternity. And I’m so glad you’re here. And in order to make quite sure that you’re at home in the household of God, know how to behave yourself when you sit at your Father’s table, know what to do when we go outside, know all about these things, know about God’s Will so that you can grow in grace as well as be saved by grace. I’m going to hand you over to the Holy Spirit, and he’s going to take personal charge of you. And he’s going to teach you your table manners. He’s going to teach you the things you ought to know. He’s going to teach you how to behave as a child of God. He’s going to set you apart unto God,” which is the meaning of the word “sanctification” as some of us heard so vividly just a few days ago when we heard Dr. Sidlow Baxter<sup>5</sup> talking on sanctification. It’s the setting apart of the individual for God, because one of his first things the Holy Spirit says to us when the Father hands us over to him, one of the first things he says is, “Don’t forget you belong to God.” And we’d better not spell that word in small letters. “Belong” means we belong. That’s all. We belong to God. We belong wholly to God, my time, whatever talent God may have entrusted us with, for we have none of our own that’s any good to him, whatever talent he may give to us, whatever time we may have, whatever influence we may have, and the Holy Spirit looks into our face and says, “Every bit of it belongs to God through sanctification of the spirit.”

Now, sanctification is not merely the setting apart, it has to do with the cleansing of the individual. For if we’re going to sit at God’s table and we’re like ordinary children, one of the first thing’ we need to do is to wash our faces and our hands, and so the Holy Spirit teaches us how we may wash our face and wash our hands in the water of the Word of God. And he teaches us, it’s all part of sanctification, this process of making us what God wants us to be. It begins with a crisis, it continues with a process, and we find all the way through the two things the Holy Spirit is doing just like a father or a mother would do to a little child. “Now, I want you to sit here at your Father’s table; I want you to be careful how you handle the tools that are around you. I want you to be careful what you say because people are listening to you. I want you to know that when people come and sit around the table with us, they are judging your Father and Mother by the way your behave, and they’re sizing up the Father by the way you behave”, which is the thing the world is doing with us all the time, sizing up our Father by the way we behave. And he says, “I want you to know this, so that you are set apart for God.” And then, if there should come any stain upon our hands and face, the Holy Spirit will remind us of it, and say, “Now, you’d better wash your hands before you come sit down at the table. You’d better wash your face before your sit down at the table.”

Now, there are certain acts of cleansing a child can do for himself, but there are other things where father and mother have to take over and do it for us, and if the Holy Spirit has to take over and cleanse us with the washing of the water of the Word, he’ll sure do it, too. He will, he’ll certainly do it. Now,

---

5 J. Sidlow Baxter (born in Australia, 1903; died 1999) was a pastor and theologian who authored as many as thirty books analyzing the Bible and advocating a fundamentalist Christian theological perspective. His most popular work was *Explore the Book*, a 1760 page tome that analyses and summarizes each book of the Bible. Baxter was raised in Lancashire, England, and attended Spurgeon’s College in London before pastoring in England and Scotland, in Northampton and Sunderland.

that's the next thing we find - we have been brought in, now you are placed in a position and kept clean for that. Cleansing and separation are the two elements in the word and in the fact of sanctification. We are the sanctification of the spirit – “Unto,” now here's the central mark, you'll find it right in the mind of the verse, “Unto obedience.”<sup>6</sup> Now, an obedient child is a delight to any father or mother. A disobedient child is a distress and frequently an embarrassment. Now, the very same thing applies in the family of God. The Holy Spirit says to us, “And I not only want you to get here and enjoy the whole wheat bread that your Father provides for you; and I not only want you to behave yourself; I not only want you to have your hands clean and your face clean, but I want you to remember that the secret of happiness in this family circle is obeying the Father.” Now that's the central secret of it. And one of the differences between one Christian and another is that one has settled in his heart that he will regardless and with great joy, obey God no matter what happens. Now, there's the central thing, that's the mark of the child of God; we obey.

Now here's another very interesting thing he says, “obedience and sprinkling”. “A sprinkling of the blood of Jesus Christ.”<sup>7</sup> Now, this sanctified person is set aside by a symbolic act. One of the most interesting things that you can find in your Bible study is to go back and discover how many things in old Israel, and Israel was only a picture of what we are, how many things in old Israel were sprinkled by the blood. When they erected the tabernacle in the wilderness; before anything was ever done at all; before any offering was made; before anything ever happened, Moses sprinkled the tabernacle with the blood of sacrifice. Now you can follow all the way through, and once a year the High Priest would go into the Holy of Holies, and there in the golden lid of the Ark of the Covenant before the indescribable glory of God, he would sprinkle the blood upon the altar.

Now, that sprinkling of the blood has been placed on us. The Holy Spirit has given us this symbolic evidence of our relationship with God. We have been sprinkled with the precious blood of Christ. Now this old man wanted them to know that. “You're no ordinary people,” he's saying. “You have been sprinkled with the blood of the Christ.”

I once heard a very interesting illustration of that. We were at Bob Jones University in the days when Dr. and Mrs. Barbara Bowen had charge of the Bowen Biblical Museum at Bob Jones University, which is by far the most interesting thing they have. Anybody can have the stars, for me. My Father knows just exactly what to do with them. They can go to the planetarium all they want to or any other area. But I sure do like to see the things that came out of Palestine, I certainly do, and especially listen while they talk to you, for every last one of them will say something to you if you give them a chance.

She was in there one day, and was telling us a little bit about some of the customs of the old Palestine days, and she says one of the things is that in every house, they have a perfume bottle, and it's nearly always the perfume of rose leaves. And in this little bottle there, with its tapering neck, is this perfume of rose water. Now she says they use it for a very special purpose; it's not an ordinary thing that somebody throws on themselves to, just as a pleasant odor, not at all. She says, “I had this brought home to me one day.” She said, “I had done something for a Jewish family and the Jews never forget if you do something for them.” She said, “I did something for a Jewish family and they felt that it had

---

6 I Peter 1:2

7 I Peter 1:2

placed them in my debt.” She said, “I didn't feel that way, but they did.” And she said, “One day I went to the home of this family and knocked on the door, and when I knocked on the door, the door was opened by the oldest daughter of the family, who had one of these little perfume bottles in her hand.” And she said, “Before I could say a word or knew what was happening, she had sprinkled me with rose water.” Now she said, “I was greatly surprised at that and when we got inside, this daughter explained what she had done. She said, 'You did a favor for us that made us feel in a sense that you belonged to us. You're a part of us, and that tie that came will never be broken, and whenever a new member comes into our family we always sprinkle them with rose water. And it means you belong in this family.’”

And the Holy Spirit is doing exactly the same thing with us. He is saying, “You belong in the family of God. And we're not only going to provide you with bread and water, we're not only going to provide you with a job to do, but we're going to symbolically sprinkle you with the blood of Jesus Christ, God's Son, so that forever you may know you belong to this family of God.” Now, it isn't any use talking to the outsider about that, and it's precious little use talking to the average Christian about it. But within our hearts, how precious that is, when we can say in the midst of our difficulties, “I am one of God's sprinkled ones. I have been sprinkled with the blood of Jesus Christ.” What a dignity it gives to us, doesn't it? What a dignity it gives to us.

We're no ordinary people, and that's what old Peter wanted these folks to know. You're no ordinary people. God has not only saved you, he's done all of these things. You have been sprinkled with the blood of Jesus Christ and because of it; two streams of blessing are constantly flowing your way. Grace be unto you and peace from God, our Father. And here are these lovely things that he's saying.

Now, in addition to that, oh by the way it's time to stop, isn't it? What time do you have? Five minutes?

One of the first things that we need to know when we become members of the family of God is not only to recognize God as the one who has done something for us and who will do something for us, but we need to know how to speak to God. Now that's one of the first things a child must learn, that there are ways of talking to father and mother that are correct and there are ways of talking to father and mother that are incorrect all together. And this average nonsense that's all around us in this backsliden world where father and mother are, “the old man” and “the old woman”; you see, is so obviously belongs in another realm all together. Now we know, we need to know, how to address God. When we go into his presence, we need to know how to address God. And Peter is saying to these folks, “I want you to know how to speak to your Father and speak about him when you come into his presence.” And so he says to them, “Blessed be the God and Father of our Lord Jesus Christ.”<sup>8</sup> And we look up into his face, and we say, “Blessed be the God and Father of our Lord Jesus Christ.” That is appropriate. When we talk about “the Man upstairs” we are insulting God.

One of the things that Satan can do, I think I mentioned this in a sermon on Sunday night, that one of the things that Satan wants to do all the way through and is dreadfully successful in it, is to cheapen God. He wants to cheapen God so that he becomes “the Man upstairs” or something of that sort.

---

<sup>8</sup> I Peter 1:3

Now, the family of God must have a way of addressing God, and so we speak of him as, “Blessed be the God and Father of our Lord Jesus Christ.” That is appropriate. “According to his abundant mercy hath begotten us.”<sup>9</sup> There are so many things here, I'm afraid we'll have to stop here, John.

But let's just stop there with that thought of our approach unto God, and we'll say there, “Blessed be the God and Father of our Lord Jesus Christ.” And as we look into his face, we can find grace and peace flowing in abundance, multiplied unto us. Now, if we're to ever do anything for God, and if we are ever to endure the things, appropriately endure the things that are bound to come, the first qualification is to know what kind of a person we are. What has God done for us? When we know that, then we can be used and then we can endure. Accomplishment on the one side and endurance on the other, spring from a clear understanding of what we are. Gentlemen of this group, we are no ordinary people when God in grace and by the blood of his Son, and according to his eternal purpose, brought us into the family of God, from that moment on, we became the most unusual people in the universe, for God is going to boast us for all eternity. We immediately took a place that was not a little lower than the angels, but far higher than the angels, for we are seated with Him in heavenly places.

Now, in our next meeting together, we'll just pick it up about at that point, and go on and talk about His abundant mercy.

Prayer:

Our Father, we pray for thy blessing upon thy Word. Hide it in our hearts, we pray. Cleanse us with it; strengthen us by it. And we pray that out of this little room there may go those in whose life the beauty of the Lord Jesus shall be seen, and that resting upon us may be the beauty of the Lord, our God. In Jesus name, Amen.

(Audio ends on Track 6. Tracks 7 – 11 are blank.)

---

<sup>9</sup> I Peter 1:3