

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

Message: The “In Whoms” of Ephesians  
Part II

**Editorial Note: This message was delivered by Sidney Cox to an undoubtedly small church congregation as one of a series. I do not know the exact date or the congregation to whom the message was delivered; however, from some references in these sermons, it was likely delivered sometime between 1962 – 1972 when Sidney and Violet Cox lived in retirement in the Eventide Residence in Detroit, Michigan.**

**In the introductions, he occasionally refers to ‘we’ in describing his original thoughts in preparing this series. This was a habit of his that indicated the degree to which he considered his beloved wife, Violet to be a partner with him in his ministry. This would further date the delivery of this series to prior to Violet’s death in 1967. Further, in Part III, he refers to Hendersonville, North Carolina, “Where Mrs. Cox and I used to live” – implying that she is alive.**

**J. Douglas Cox, grandson of Sidney and Violet Cox. August 5, 2010**

This thought came to us some time ago that we might be able to find not only one address, but perhaps a series of addresses around the subject “In whom” – because as I was saying a moment ago, it is nearly always followed by the words, “In whom we have.” And one of the amazing things of the Epistle to the Ephesians is the number of streams of blessing that flow out of Him of whom we are speaking when we say, “In whom.”

One of the wonderful things that we could do for ourselves if we would care to do so, would be to take those two words ‘In whom’ and put them down at the side of a sheet of paper and then from that starting place, you draw the lines and write in what you find that will be flowing out of that great center of ‘In whom’ – and it’s amazing what you can find as you go on through the epistle itself, and each time you come to the word it indicates some other place where you see these streams of blessing that are flowing from that great center.

‘In whom’ – it’s one of the great words that come out of this Epistle to the Ephesians, and you can find it there over and over again. I don’t know whether you noticed while we were reading the opening section, the scripture reading there, the number of times in which we came across the word, ‘In Him’, ‘In Christ’, ‘In Him’, ‘In Him’, ‘In Himself’ - and you can find it over and over again. It’s one of the keys that unlock and open up this great and beautiful letter that we speak of as the Epistle to the Ephesians.

Now last week, we were talking together about Verse 7, the first of these ‘In whoms’ – and you will remember how we sort of diagramed this in our minds this lovely verse that begins with the two-word phrase ‘In Him’ and it ends with the two-word phrase ‘His grace’ – and then in between those two you have other phrases that are of the greatest importance. The verse is this: “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

And we noticed those, at least four of those little two-word phrases – one at the beginning, one at the end, one at the top of the pattern, one at the bottom and then in between, two of the greatest revelations of God’s truth that you can find anywhere.

‘In whom’ on the one side, ‘His grace’ at the end, ‘We have’ at the top, ‘His blood’ beneath – and making a square of it if you like, a pattern of it and in between the two great words that meet the need of each one of us at the deepest depths of our need. “In whom we have redemption through His blood, the forgiveness of sins.”

Redemption my dear, covering our deep need of what we are. By nature we are estranged from God and redemption is the great word and indicates God’s great work in bringing us back from the market places of the world where we were sold into sin, and bringing us back. That deals with what we are, and ‘forgiveness’ deals with what we do; because remember that the salvation that God has provided takes care both of what we are and of what we do – not merely a question of a salvation that covers the sins that we commit constantly; not merely that, but it’s what we are – we are not only sinners because of what we do, we are sinners because of what we are, and redemption deals with what we are and forgiveness deals with what we do.

Do you remember, the opening words of the 2<sup>nd</sup> verse of one of our loveliest old-fashioned gospel songs – it’s the song, *I’m a Child of the King*. Do you remember the 2<sup>nd</sup> verse, it goes like this:

I once was an outcast, stranger on earth,  
A sinner by choice, and an alien by birth.

“A sinner by choice,” – that’s what I do. “An alien by birth,” that’s what I am. And in this marvelous thing flowing out from this great center of ‘In whom’ is not only God’s provision for what we are, but God’s provision as well for what we do; and it covers the two sides of our need as a sinner – the two great problems that appear in the center of our ‘sinnerhood.’ We are sinners by choice, aliens by birth; and in this lovely thing that we’re thinking about we find these two things adequately, abundantly taken care of.

Did you notice the certain words that are there that we didn’t talk about last week at all, it’s, “According to the riches of His grace.”<sup>1</sup> Now remember my dear, that whenever God gives a gift, the gift is always in accordance with the majesty of the giver. God never hands out peanuts and popcorn – not that there’s anything wrong with peanuts and popcorn, but they do not fit the majesty of the giver; and every time God gives a gift, it is in accordance with the majesty of the one who has given and it is the expression of God’s character when He gives us a gift; and the sooner we realize it and recognize it, the better – because sometimes we are so apt to take God’s gifts that come from us as if they were common, ordinary things and forget that when we do receive a gift from God, it is the expression of the majesty of the giver; and it’s always so – ‘according to,’ ‘according to Him,’ – the greatness of the giver is reflected in the greatness of the gift.

‘According to’ – God does not give us in dribbles out of something, He gives us in abundance, and every gift He gives is an expression and a part of Himself. That’s God’s way of giving – not just something,

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<sup>1</sup> Ephesians 1:7.

everything God gives us is an expression of Himself; He gives us a little bit of Himself every time He gives – ‘In accordance with.’

Now, let’s remember again, and we could illustrate that of course that ‘In accordance with His riches’ – I was listening to a tape by, at least reading in one of the books by Paul Rees just recently and he illustrates that and he tells the story of somebody who was collecting money for some worthy cause and went and visited a multi-millionaire and the millionaire wrote him a check for \$10 for the cause that he was representing. Now, that \$10 was out of his riches, but it wasn’t in accordance with his riches. Not at all.<sup>2</sup>

And God gives to us, let’s get it down in our hearts, God gives to us according to His riches, the riches of His grace.

Now we noted as well that immediately following in Verse 8 there are two other great gifts that come to us – these gifts that are so obviously beautiful and so precious and you find them there – the gifts of wisdom and prudence; and you’ll recall that we stopped a moment and turned our thoughts back and reminded ourselves that you find three words that are related – knowledge, wisdom and prudence; and we stopped a moment and it won’t hurt us to hear it again. We stopped a moment to distinguish these three and find out what was the difference between knowledge, wisdom and prudence.

And you will remember that knowledge is accumulated information on any particular subject – it’s the gathering together of information about any one thing; that’s knowledge. Now when you arrange that information in proper order so that it can be of use to you and be passed on to somebody else – that’s what we call wisdom. Wisdom my dear, is the ability to know what you do with what you know. Now prudence goes one step further. Prudence is the ability not merely to know what to do with what you know, but how you do it, when to do it, when should we not do it, when should we not do something. Prudence is that faculty of the mind and heart that comes from the Holy Spirit that gives us the ability to do a thing appropriately – when it ought to be done and as it ought to be done; not a matter of doing it, but doing it in the right way. Now there’s the difference between these three things that are there.

Now, I want you to look one step further if you please and notice in Verse 9, and remember, we are still thinking together around the first ‘In whom’ – we haven’t come to the second one, not yet. Verse 9: look and see again what flows out of this great ‘In whom’ and we find these things in Verse 9 – that He makes known the mystery of His will. Now here is disclosure. God is bringing out before us something that has been previously hidden; He is now disclosing something. Notice the word if you please. In addition to that, you find the purpose of God, not only the disclosure of His will but the purpose of God, the pathway of His purpose which gives us direction. When God discloses something for us, then He also shows us how to use this thing that He gives to us; and the pathway of His purpose is right here before us, “To the good pleasure which He hath purposed in Himself.”<sup>3</sup>

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<sup>2</sup> Dr. Paul S. Rees, a preacher's preacher and an elder statesman of the faith, was an active Bible teacher for more than sixty years. He pastored First Covenant Church of Minneapolis from 1938 through 1958. He served as president of the National Association of Evangelicals, preached to ministers at various Billy Graham Crusades, and served as editor-at-large for World Vision International.

<sup>3</sup> Ephesians 1:9.

Now notice in Verse 10 the third of these great blessings that flow immediately gathered together in this particular place. First: the disclosure of God's will. Second: the direction of God's will. And third: the destination of God's will. You want to make a note of those three words there. Disclosure: the unveiling of God's will. Direction: the pathway of God's purpose. And destination: "That in the . . . fullness of times He would gather together in one all things in Christ, both which are in heaven, and which are on earth; even," and notice it, "In Him."<sup>4</sup>

Now, here's where these great streams of blessing flow before us and they all arise 'In Him.' We might just as well recognize that God's particular gifts that have to do with redemption and the welfare of His own children all flow to us from our Lord, Jesus Christ.

Now let's look again, and we've got the second of the 'In whoms' in Verse 11, "In whom we have obtained," what, will somebody read it for me? What is it? "An inheritance." Now remember my dear, that an inheritance is something that belongs in a family circle. It doesn't say that God is giving a legacy. God gives legacies to all and sundry. All the world receives God's legacies. But an inheritance my dear, is something that's entirely different to that. An inheritance is something that belongs within a family circle. You can't give an inheritance to just anybody, it belongs within the circle. You can give a legacy to anybody, but an inheritance belongs within the family circle; and here is something that belongs in a family circle because the great thing that God is doing in this age of grace is gathering together a new family circle of which the Lord Jesus Christ shall be our gracious and wonderful head. A number of names [are] given to that family circle, of course. But that's the great thing that God is doing – gathering a family circle. God can't be father without children and His first family circle, the Adamic family disappointed Him; but now a new family circle is being formed with our Lord Jesus as the \_\_\_\_\_ head of it – a family circle that will be for the glory of God for all eternity; and to these and these only does He give the inheritance.

You remember how Peter describes it – it's described over and over again, "An inheritance incorruptible, and undefiled, and fadeth not away and it's reserved in heaven for us."<sup>5</sup> And one of the things that God does immediately when you come in saving faith into vital contact with Himself through Christ – two things happen immediately, if you can divide them. One: your name is written in the Lamb's Book of Life and your name is written on the documents of your inheritance, and it's as much yours now as it will be when you get there. It's yours now. "In whom," what? "We shall receive?" Oh no, not at all. "In whom we have! An inheritance." It's ours now. We don't have access to it in the same way that we shall in the glory period that follows, but it's as much ours now. You have an inheritance my dear, with your name on the documents that is as much yours now as if it was actually in your hands. In the goodness and wisdom God, He doesn't give us our inheritance now. What would we do with it if He had? We haven't got sense enough to handle it. But one of these days when we are changed in a moment in the twinkling of an eye, one of the things that will happen in that moment of change – there will be wisdom enough for us to realize the dimensions of our inheritance and wisdom enough to be grateful for it and wisdom enough to know what to do with it. An inheritance that's incorruptible and undefiled. "In whom we also have an inheritance." Here then is another of the great streams of blessing.

Notice something else that comes in that last phrase of the 11<sup>th</sup> verse, "That He worketh all things after the counsel of His will." Remember, that is an expression that indicates the ultimate wisdom of God.

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<sup>4</sup> Ephesians 1:10.

<sup>5</sup> I Peter 1:4.

Now, if you can say that about God, I think we can in order to clarify our thinking, but if you want to know what expresses the ultimate wisdom of God, it's that phrase, "The counsel of His will." Now, we're quite used to thinking of God exercising His ultimate wisdom in the running of the universe. We don't have any difficulty about that – that eventually God's will will be worked out. But my dear, there's another phrase, another side of this that we don't think about very often. What about the ultimate, the counsel of God's will so far as your personal life is concerned?

Now, we're quite sure that the counsel of God's will gathers into itself the great things that are happening in this universe, but does it gather within itself the little things that happen to us day by day? Does God give us out of the counsel of His will wisdom enough to be what He wants us to be in the little things that come along our life's pathway? - The little irritations that come? The little problems that come? The big doubts that come? The failures that haunt us? The sin that stains us? The counsel of God's will for the detail of our daily living. Let's not overlook that when we think of the greatness of God's wisdom and the exercise of it throughout the universe; don't forget that God is more interested in you than He is in the stars and His wisdom is available to us for every single detail of this life of ours. "The counsel of His will" – the detail of our life, as well as the direction of the universe.

Look at it again, this is the place where God rests, "That we should be to the praise of His glory, who first trusted in Christ."<sup>6</sup> God's resting place is in the finished work of His son. Remember, the Eden rest was broken, the Canaan rest didn't last very long – that was broken, but the Calvary rest will never be broken and God rests in the finished work of His son and the greatest invitation that God ever gives to any one of us is to invite us to rest at Calvary also. And here we've got these things flowing out of this central thoughts that are there.

Do you notice the number of times in which you find 'In whom' in Verse 7? 'In whom' in Verse 10? 'In Christ' in Verse 10? 'In Himself' in Verse 9? And here we are finding these things flowing out before us – God's place of rest.

Notice again, 'In whom ye also trusted.'<sup>7</sup> Here is our resting place and the great foundation of that resting place, notice it if you please, "The word of truth." This is not sinking sand, this is solid rock. We don't rest on sinking sand, we rest on solid rock, and very reverently, that's where God rests too – in the finished work of His son; that we, the word of truth, the word that brought us the Good News of our salvation.

Now, let me give you just one more and it'll take just a moment and then sometime, I want us to come back again and think this through again when we have time. There are three things that flow out of the next 'In whom' – we are sealed by the Holy Spirit; 13<sup>th</sup> verse, last part of it, "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Now, let me remind you of three things that flow out of this that we call 'the sealing of the spirit.'

**The following is a general repeat of Part I message**

It's the mark of a finished transaction. If you have ever bought a property, that property didn't become yours finally, even though you had paid the money for it, it didn't become yours until the seal of the

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<sup>6</sup> Ephesians 1:12.

<sup>7</sup> Ephesians 1:13.

transaction was placed upon the documents by the Notary Public, and that moment, it became final. The seal of the Holy Spirit upon us is the mark of the finished work in which we are resting.

Notice it again – it's the mark of ownership. Now we can find that in the branding of cattle and all kinds of things, but one of the most beautiful is the mark of the Good Shepherd. The Good Shepherd knows his sheep by name, and don't forget that when he's talking there about his own particular mark upon his sheep, he's not talking about the name of the sheep, he's talking about his own name. He marks his sheep with his own name, his own particular brand. There are no unmarked sheep in God's flock. Did you hear it? Every last one that's in God's flock has received upon themselves the mark of His name. That's the mark of the Good Shepherd.

And the final thing is, and you can find this any old time you care to go to the post office, that the seal is the mark of safe delivery. You register that package and the moment that seal goes on it, it's the mark the United States Postal Department has taken responsibility for it – that's the guarantee of safe delivery.

(Audio ends here at the 27:40 mark of this CD track. The track is 35:34 in length, but the last 7 minutes are blank.)