

# Week of Meetings 1970-05 1'st Corinthians

by Stan Ford

---

*The sermon explores the challenges faced by the Corinthian church and emphasizes Christ as the solution to their disunity, disorder, disagreement, and disbelief.*

**Duration:** 54:38

**Scripture:** 1 Corinthians 1:28

**Topics:** "Effective Communication", "Scripture Understanding"

---

## Description

In this sermon, the young minister emphasizes the importance of using simple words to communicate the message of God effectively. He explains the meaning of the word 'summary' as an abbreviated synoptic. The sermon also touches on the importance of understanding the purpose of scripture, which is not just to tell us what to do, but to show us the richness of Christ in discipline. The minister shares a personal anecdote about a man who received a letter and reacted in a childish manner, highlighting the need for proper communication and handling of conflicts within the church. Overall, the sermon emphasizes the importance of understanding the true purpose of scripture and the richness of Christ's teachings.

---

## Transcript

We put it up quite nicely? There we are. I wonder if this morning we may turn, please, to the Epistles of the Corinthians, the first letter of all to the Church of Corinth, and we will read, if we may, just a verse or two out of the first chapter. 1 Corinthians, chapter 1. Now, I have on my heart this morning that we might look together at this epistle as an epistle.

Not just a verse from it, not just a portion from it, but as an epistle, as a letter. Do you know, I'm persuaded of this, that when the Apostle wrote to the Church of Corinth, and they received this letter, I'm persuaded that they didn't sort of look at it and say, well, let's take a little word here and a little word there. I'm persuaded they read it as a book.

Or, they certainly went back to it, and they said, this is important, let's read this again. This is difficult. Why do you understand to say that? This is difficult, let us ponder it again.

But, when they read it, they read it first as a book. Most days I receive a letter on my way. What would you think of me if I sort of looked at the letter and said, well, let's have a look at the last, or let's, I read it through, I don't know how many times I read it through, but I keep them anyway.

And here the Apostle writes to the Church of Corinth, and I get sometimes deterred. I get deterred that I meet some folk who know so much about so little. Or, if you were to ask them to give an exposition of the 13th of 1 Corinthians, they would lift you in raptures and glory when you ask.

For now, it's a Muslim book of Acts, and it's not quite so readily the answer is given. So, I want us to look at the book. Now, I'm not amused at that, is me.

One time when I was coming this morning, I was taught when first I was converted. I remember a little fellowship on which I was connected to the work of God, and I remember a gathering week by week in our Bible readings, and the elders were wonderful, and there was a herder and a bricklayer. All we had was a professional man, he was a dentist.

He was always on to me about getting up tidings, and I used to ask him how he got his living, and that's it, but still. Do you know, I remember it so well, that there were gatherings, and these men taught us. They taught us the Word of God.

And we were taught this, as you have been taught, so I'm not amused there, that there is a verse which is the key verse of the Epistle to Corinthians. It sums up its entire message. Without it, you'll never be able to get it.

It brings your memory, the general theme of it. And I remember there, the young Christian being asked to read, as I'm going to ask you to read with me this morning, the closing verses of the first chapter. Verse 28-29 says, No flesh should glory in his presence, but of him are ye in Christ Jesus.

Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorious, let him glory in the Lord. May I read that verse again? But of him are ye in Christ Jesus. Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorious, let him glory in the Lord.

Now, the Lord will add his blessing, I'm sure, to the reading of this verse. It was an American author, I know not who, but it was an American author who once said of the Epistle to the Corinthians that it is a very wonderful thing to stand by the side of the sea, and to look at and see there is a sea, a ship. Can you imagine anything maybe more beautiful than man's creation? And to stand by the side of the sea, and to look at and see a ship as there it sails by.

But there is something awful, something terrible that one shudders to think about it, when one stands by the side of the sea, and looks at it and sees not the ship in the sea, but the sea as a ship. When the sea gets into a ship, the greatest tragedy that ever can have done, the sea becomes a grave. Sorrow is in its wake.

I think there's something thrilling, don't you? I think there's something thrilling about seeing a church in Corinth. Is that one? This cosmopolitan, wicked, vile, wretched city, and it was all that. And yet, right in the center of Corinth, there was a church.

Of all places, Corinth. It makes you feel you want to shout hallelujah. It makes you feel that you want to say a praise in the words of the Lord Jesus, and the gates of hell shall not prevail against it.

But, is there something wonderful about seeing Corinth with a church? A church in Corinth. There's something awful about seeing Corinth in the church. That's why this epistle was written.

This epistle was written not because there was a church in Corinth, but because there was Corinth in the church. And, somehow, the world would seep into that holiest of things, and the apostle receives news of what's happening in Corinth. And, by the way, I think that right at the beginning of the book, we have something brought before us that the Christian church is at the beginning, but it's there.

And, when the apostle writes from the church of Corinth, this grave letter, when he brings before them the great answer to all their problems, he tells them who it is who wrote to him and told him about the difficulties in the church. Brethren and sisters, I think this is an essential thing for us all to remember. But, when a man lays a criticism against another, that man must demand us to take his side.

To say, I was the one that said it. You see, I think that the work of God is too large to have any doubt about this. That, quite frequently, when people criticize other Christians, they never want those other Christians to know that they shouldn't have done it.

And, quite frequently, when someone comes and says something disparagingly against another, and I say to them, oh brother, come on now, let's go and we'll see this, that's odd, we'd better put this matter right, they look at me and they say, well, you know, I heard it. Oh, you heard it? Well, who did you hear it from that I might go to him? Oh, well, how infrequently are we prepared to stand up to the apostle and say, I have heard from the highest of servants. He was prepared to make his statement and tell who it was that told him.

And, I think this is important in the light of some of the things that we're going to listen to in a moment. Now, you all know that this book divides itself into four parts. You are all aware of the fact, though I'm only telling you what you've learned in your Sunday schools and Bible classes, that, first of all, there is, in the church of God, disunity.

May I repeat that? There is, in the church of God, disunity. There is, in the church of God, disorder. There is, in the church of God, disagreement.

And, strange as it may seem, there is, in the church of God, disbelief. Now, when we open those first four chapters of this wonderful epistle, you will remember that we have brought before us disunity. Disunity has come because of person.

There are those that stand up and say, I of Paul, and I of Apollos, and I of Cephas, and, if you please, some of them say, I of Christ. There is disunity because of person. Then, there is disunity concerning power.

Why, the Jews require a sign, and the Greeks seek after wisdom. Why, they say, if we're going to progress in the things of God, then we must go after the wisdom of this seed. If we're going to progress in the things of God, then we must have signs.

We must have miraculous things in our church order. And then, there was disunity not only concerning persons, and not only concerning power, but there was disunity concerning position. When the apostle writes his fourth chapter, he speaks of some, and he says, some of you are puffed up.

Those who dare to say, now listen, we're the leaders here, puffed up. Then, you notice that there is not only disunity, but there was disorder. When we come to chapter five and chapter six, those tragic chapters in the epistle to Corinthians, we find first in chapter five, malting.

So black, so dark, one shudders to doors. Malting, fornication. Adultery.

When we come to chapter six, it's not malting, it's material thing. It's brother taking brother to the wall. And here, there is, in the church of God, not only disunity, but there is disorder in the very church of God.

Then, when we come to the major portion of this very wonderful epistle, as you know, commencing in verse, or chapter seven, and running right through the seven chapters to chapter 14. Here, we find disagreement. Do you know something, brother, sister? Don't come to me and tell me the Bible's an old-fashioned book.

As I read the epistle to the Corinthians, I would think that it was written yesterday. Really, I see all the disagreement that was found in the church at Corinth, I say with sorrow in my heart, and yet I must say it, because praise God that the last will do it. I want to say that all the disagreement that are found in the seven chapters, from chapter seven to 14.

Great chapters. Every one of them. I see them in the world today.

And I go through them very quickly. Chapter seven is the tremendous disagreement concerning marriage. Chapter eight is the tremendous disagreement concerning meats.

Whether one should eat that which had been offered to idols. Chapter nine is the tremendous disagreement concerning maintenance. As to whether the man that preaches the gospel should live by the gospel.

As to whether the oxen should be muscled when it trod out the corn. When we come to chapter 10, it's the tremendous disagreement that causes murmuring. And there, in that great kinked verse, this is what the apostle says, When we come to chapter 11, of course, it's the great chapter of the memorial feast.

Right through the avenue of time, there's been disagreement concerning this. There's no need for me to go into it. The church of God, to this very day, is divided right through the center on the matter of the memorial.

When we come, indeed, to chapter 12, it is a matter of membership. Disagreement is for those who are members of the body of Christ, and when they became members of the body of Christ. And is it possible, having been a member, to lose that membership? When we come to chapter 13, there's very little disagreement here.

And yet, surely, the whole chapter tells us there is. It is the disagreement concerning motives. I speak with the tongues of men and of angels, and have not won.

Though I bestow all my goods to feed the poor, I have not won. Though I give my body to the poor, I have not won. All our books and our motives, and not our actions.

When we come to chapter 14, as you know, it is the disagreement, as indeed to the ministry in the church, as to who ministers, and when he ministers, and what he ministers. I repeat what I said. You would almost think that the epistle to the Corinthians was written yesterday.

When we come to chapter 15, and with your permission I am going to omit chapter 16, because chapter 15 is the final exhortation and the greetings and salutation that's sent to those that he hears. While, of course, there is great truth, there is truth concerning the collection of the saints on the first day of the

week. There is truth concerning our attitude to others.

But, the last chapter mainly deals with final exhortation and salutation. The final message of the epistle to the Corinthians is found in chapter 15, and it is not disunity, or disorder, or disagreement, but the tragedy of this disbelief. For you will remember in that great verse, he dares to say, How say some among you there is no resurrection from the dead? That in the church of God there are those who deny the resurrection, members of the church.

If you had any like that here, I've got a feeling that you'd read them out. But, they were there. There was disbelief in the church.

I say, it is a rather, it is a rather sober epistle. It would be if there wasn't an answer to it. Hallelujah, there's an answer to it.

Oh, bless God, in the verse that we were taught, was the key verse to the entire epistle, is God's answer to it. For our disunity, Christ is made unto us wisdom. For our disorder, Christ is made unto us righteousness.

For our disagreement, Christ is made unto us sanctification. For our disbelief, hallelujah, Christ is made unto us redemption. We shall receive the redemption of life.

So, you notice, as in all things appertaining to his body, Christ is answered to every problem that the church has to pass. I told you the first day I was here, I had but one desire, to present Christ to you. That's the only desire I have.

I want to talk to you about Jesus Christ, and I want to say this, that for every one of us that has come to know him as Savior, we can say, Christ is made unto us. He is made unto us wisdom. He's been made unto us righteousness.

He's been made unto us sanctification. He's been made unto us redemption. This is our position in Christ, that we have already been accepted in the blood of him.

And the apostle wakes to the church at Corinth and says, if that was your position in Christ, what is your condition in Corinth? All but our condition may coincide with our position. First and then, there was disunity in the church, and I pointed out to you that this disunity came, first of all, through person. You see, what had happened was this, very simply.

There had come to the city of Corinth this man that we call Saul Thomas, poor creature. Now, he was an academic of academics. He had been to the greatest university of his day, and had sat at the feet of the greatest professor of his day.

He boasted in the past that Gamaliel had been his tutor. He was a man whose knowledge of the Old Testament was unsurpassed, whose ability in drawing from Old Testament types and shadows the things of God was remarked. And, he comes into the city of Corinth, and there he stands, and he preaches.

As you know, over the years there has been much interest in discussions as to the poor in the flesh of the apostle. There are many, of course, who have felt that he's suffered with a form of blindness. And, they've told the verse, indeed, from Galatians, where he praises them, that they would pluck out their eyes, he says.

Then, of course, there is equally as large a school of thought who have felt that it was not blindness that the apostle suffered with, but a form of epilepsy. They were cracked by the beatings, the imprisonments, the tortures that he had to endure. When he spoke of a time when he could not speak with one double speech, that his very person and his very speech were to some distinguished.

Now, I know not what it was. I only know this, that he comes to Corinth, and as he stands and speaks to them, as he looks into their faces, some of them say, this is wonderful, oh, this is man from God. And, they believe, and they thank Paul for this.

But, you know, there was another priest there in Corinth who said, ah, yes, Paul's all right, you know, but the difficulty is he goes that easy. He pushes over our heads. Now, he only pushes where their heads ought to be, but somehow their heads were earlier than this.

He pushes over our heads. We don't understand him. And, so, they came there into the city of Corinth, of Corinth.

The scripture says that he was an eloquent man. Why, he had a voice like music. When he spoke, oh, what a wonder of him.

You know, he never got tempted. He never put them under arm's length. Why, he never broke ground.

Every time he spoke, it was like music. Most people said, oh, we can understand him. You never get a chance to ask anyone.

Why, you can ask anybody you like. Apologize. But, you see, there was someone in the church of Corinth who was lame.

They never learned to read or write, and they listened to a poet, and they said, swallow the dictionary. Can't understand those long words. Right.

Do you remember the story that was told of the young minister who invited to his church on Rite Agent his theological professor to speak at the Sunday school anniversary? And the professor was known for using very long words, and so the young minister said, sir, sir, my boys and girls are not very clever. You will use simple words, won't you? The great divine stood at that anniversary and read a portion from the scripture, and then said, now, boys and girls, I would like to give you a summary of what we read. The young minister pulled his coat tail, and in one of those sort of sage whispers said, they won't understand the meaning of the word summary.

And the great divine looked around and said, young minister, don't you have difficulty with the word summary? Let me explain it. A summary is an abbreviated synopsis. Do you know that? You have to have other qualities.

He made simple summaries into abbreviated synopsis, as it is. And some of the saints said, we can't understand it. We don't want Paul, he's too under our heads.

We don't want Apollos, he uses too many big words. And then suddenly there came into common fear. You know, he must have laughed them all over sometimes.

He shouted away then. And his pants in his pocket, he banged the desk. And he had fire in his lungs.

And some of the saints said, that's the man for me. You can see he believes what he hopes for. Boy, that's the man for me.

And the tragedy was then, that instead of realizing that whether it was Paul or Apollos or Cephas, instead of realizing that they were all servants of God, and they had something for everyone, they began to divide. I am Paul, I am Apollos, I am Cephas. There was someone they said, I am Christ.

I've heard all sorts of things. This was not someone, you know, who was sort of, I think you'll understand me, sort of hyper-aggressive. We are gathered in the name of the Lord, we do not obliterate.

There were some people in Corinth who didn't obey God's virtues. There were some people in Corinth who in the day of his death had heard Christ, they'd heard him speak. And they said, listen, what do we want to have a ministry for? We don't want to listen to Paul.

We don't want to listen to Apollos. We don't want to listen to Cephas. We've heard Christ.

Christ for us. They did, and we would look around for a modern ten-and-a-half, I'd say, with real love in my heart. They were the first graders, folks who had just gone to listen to the Lord and didn't want to listen.

And the tragedy was this, that they crossed. They took sides. It was in one church, if you please, not in the whole body, in one church.

You will notice that, not just one minister over a church, but you will notice they came, Paul and Apollos and Cephas, they all came to the church and they divided about men. The apostle writes and says, listen, Christ is made unto you wisdom. Don't you realize that you must be wise enough to realize that all are yours, whether Paul or Apollos or Cephas, things present, things to come, life, death, all are yours.

The only thing that doesn't belong to you is yourself. You are Christ's. Oh, brethren, sisters, may I ask, is it not a fact that you and I need to realize that God has ministry from the Lord for all sorts of people? Paul, wouldn't it love you when you have an apollo? Apollos, isn't it glorious when you have an apollo? Cephas, well, I should think it could be a bit uncomfortable, but nevertheless, it's good when you have a Cephas.

Brethren, sisters, let's remember this, that they all belong to us. Apollos, we're only a week's service, whatever weekend you come, may I ask, why do you come? Do you come that you might listen to Brother Stone's opinion, or do you come to listen to one of your own opinions? Paul, do you know how rich we are? All are yours. I was reading this very early this morning at the breakfast table, we just asked a question or two about it, but isn't it tremendous that all of yours, all Christian ministry belongs to you, whether Paul or Apollos or Cephas? By the way, I'm not much of a man in the book, I looked over it this morning, and by, there are portraits of every part of the Christian church.

All yours. All yours, whether Paul or Apollos or Cephas. You know, that's one thing I love about our morning meeting book, I'm not very familiar with yours, I'm more familiar maybe, you know, with little flock or believers, but one of the things that thrills me about our morning meeting is to see the names of the authors.

Well, there is even some there who wrote, but all are yours. All Christian ministry belongs to us, whether or not they be Paul or Cephas, let's accept from God what he has for us. All yours.

All, whether, oh I think it's all yours, whether life, isn't it lovely that life belongs to us? I don't know about you, but I'd love to enjoy life. I don't want to go back to the famous example of a cripple in a black highland mill. Not me! Life belongs to me! Christ gave it to me! I have come to have life! I say, all are yours, since present, things to come, life.

Death. Do you know, early this morning I was thinking about that. Death belongs to us.

Do you know what I felt like early this morning? I felt like saying, Lord, you can have it back. I don't want it. Then suddenly, I realized what it meant.

Death belongs to me. Death belongs to me. I don't know what happened here during the years of war, but in my own country, you could go up and down the land, and in different places, mostly rare in the country, away from areas of vast population, you would see a barbed wire entanglement, and behind it, a prison pack.

And in it, prisoners of war. Now, who's in the war? We have to feed them. We have to clothe them.

We have to take them to the castle, if we didn't want them. But then, we would rather have them belong to us, when they were free, the other side of no man's land, with a gun in their hand, where they could hurt us. Because they couldn't hurt us while they were there.

Death belongs to Christians, like a prisoner of war belongs to those that captured him. We don't want death. Well, don't you misunderstand me.

I don't want to die. You remember the lovely story of Bishop Mall. You know, the great bishop went to see his doctor, he was not very well.

The doctor looked at him, he slammed him, and said, Doctor, Bishop, Switzerland is next month. Said Bishop Mall, I haven't gone to Switzerland for six months. I've too much to do.

Well, make up your mind. It's either Switzerland or heaven. The great bishop then was, it's badly bad, and I'd rather you know, I think he was wise.

Of course, he was wise. I used to say, I've got three good reasons why I don't want to die. I've got a wife and two children.

See, now I've got three grandchildren. I don't want to die. Sisters, the death belongs to me.

Christ took my family and gave it to me. Just as the prisoner of war belongs to those that capture him, and he cannot do the person that's captured him one bit of harm, although he doesn't want it. So, I praise God that death can't do us any harm.

It'll only take us into his presence, or yours. Whether Paul or Apollos, I say, the wonder of it. Why is it that there's disunity about persons? Why is it we can't see that God has for us, in the upheaval of his people, God has for us such a rich, mixed ministry? You know, in the ordinary things of life, I'll let you into a secret.

I'm trying to lose a little weight. I'm afraid it's been the sin of production. I'm very partial to the way, you know, bacon cooked the way we cook it in England, not shriveled up.

There we are. But, I'm very partial to bacon, but I'll let you into a secret. If you gave me eggs and bacon for breakfast, dinner, tea, and supper every day for a month, I'd get fed up.

Wouldn't you? I'm glad that in the church of God, God's coming. I want to bear witness to this, that over the years, in our fellowship, I've listened to all sorts of men, some of the most eloquent, the most gentlemanly, some of the most crude, and yet, from all of them, I've learned something of Jesus, of all of yours. Don't it bother that person? Let's see that he's made us wise, wise enough to receive from himself, through the hand of whosoever he will, what he has for our hearts.

And then, of course, there is disagreement not only about persons, but about power. We face this today in the church, don't we? Isn't that true? We face this today in the church. For there are those that say, why, the Greeks seek after wisdom, and the Jews seek after a sign.

Is not this just what's happened today? There are men and women trying to introduce into evangelism all sorts of things. I say this, and say it kindly, but I must say it as an evangelist, that sometimes you think you are going to impress. If this is what he said, that this is the source of all power, we preach Christ, and Him will respond.

Christ who died for our sins is still the attraction that the church offers to men and women. We have nothing else to offer, none of it. I believe that Jesus Christ can satisfy the hearts of young and old.

I believe that presenting Christ to men and women is the way of glory and blessing. Oh, you must forgive me. You must forgive my story, being English ones as well.

For most of you, if you have, it is my second story that I'm telling. Well, where's the heart of Blasto is Blasto Cross. Now, Blasto Cross, of course, is just a great granite memorial, but to every person from that city it means something.

For at the base of Blasto Cross, seven covenanters were crowned to death for the sins. Many of you met here when you were boys, you met your God-boys or your people, but it was Blasto Cross, so they circled around Blasto Cross. But every boy in Glasgow knew Blasto Cross.

In the day just until a few years ago, when they had trams in Glasgow, you know, there was half a tonne of the tram, everyone knew Blasto Cross. The story is told of a wee lad that was walking down Argyll Street, the shopping street in Glasgow. And the pier, if you remember, a great Scotch policeman saw the wee lad.

I'm crossing your own, he said. And the wee boy from his pier said, please, sir, I'm lost. You lost, laddy? Oh, didn't he a worry, now? Tell me, what's your name? The wee boy was up for that.

He'd hurry his way away. If you do that again, I'll fetch the policeman. And he wasn't going to tell the policeman his name.

Also, he said, I'm going to kill the lad. Could I not? You'd kill him in your head, lad. There you are.

What time is it? When is death? Hey, you're up for that. He wasn't going to tell the policeman where he was going. You don't know his name, and you don't know where you're going.

What shall I do with you? So the teacher gave him a smile, and the wee boy was up to the great Scotch policeman, and he said, you take me to the cross. I must go my own way. Just as dirty old Grant from Moray said he knew his way home from Glasgow Cross.

I must cross. I don't apologise for what I said. The centre of the message of the Christian faith is hung up in the words that you sing so loud.

I must leave to go home. I must break the cross. There's no other way for me.

Are there any tax cuts at the gate tonight? The way of the cross, I mean. The way of the cross. Oh, there may be disunity about persons, but when it comes to power, there should never be disunity.

We preach Christ, and he crucifies. Then there was disagreement about position. Disunity about position.

Ordeal. The apostle likes my poor church, and he speaks with bones when I'm puffed up. Do you know sometimes we say to our shame? Sometimes we say that this is true, isn't it? Now, if you'll correct me, have you ever known any brethren quarrel about who's going to do the most menial task in the fellowship? Do you know in all the years I've preached, in all the countries I've visited, I've never been to a church where anyone's ever quarrelled about who was going to sweep out? Oh, no, not yours.

Not even mine. No, I won't let you do it. Well, never once.

They never quarrel about the menial task, but sometimes in the church of God, they quarrel about who's being made and who's not. Oh, if we are wise in Christ, if that be our position in him, let's make it our position in him. It's wise enough to see that really, brethren, he's in position.

He that desires the offers of a bishop and elder, desires a good work, not position. Work, all that you and I may grasp there, Christ is made of. But, as indeed, there is the story of disunity in the opening four chapters.

When we come to chapter five and chapter six, it's the story of disorder. The moral sin of chapter five, I've nothing to say about it, nothing to say about it. The material sin of chapter six, I may have something to say about that.

I only want to say this, that everybody can do a little job or two about the hatch, you know. When I arrive home, I've been sleeping away so long, I might have a little job to be done. And those of us who have, and when sometimes, you know, your hands are sort of made for long hammers and six-inch nails, well, sometimes you hit your thumb.

I'll let you into a secret. I don't consciously know during the course of the day that I've got a thumb. So, I love walking down the pathway.

I don't consciously know I have a thumb, but when I hit it, I know I've got it there. I want to say this, I know nothing about America, In my own country, I don't often come across the sin, the moral sin of chapter five. Occasionally, when I put hands on the fingers of my hands, in the politics of which I move, the number of folks that have had their discipline become a moral sin.

And that's in twenty-eight years of God. I don't think that when it does happen, it sticks out like a thumb. You feel you should go and crawl out of the carpet.

You feel you want to pray God's forgiveness. You wonder how anyone could have such an awful reverence upon family life. God has made marriage so holy, that He's man and made it in the name of Christ.

It's always they when that thumb sticks out when it's in here. I realize this, but it's them. Christ is made unto us, right? The seventh and sixth chapters tell us of what happens in the touch of God, in the way of discipline, when this does happen.

But really, that's not why it's there. The fifth chapter is not there to tell us what will happen, what we shall do if this happens. The fifth chapter is there to tell us that Christ is made unto us.

Welcome to the village you've never had! When we come to the sixth chapter, it's material, and it's further taking fire from the But may I repeat what I said? Never forget that it was not written just to tell us what we mustn't do, but to tell us what we should do. Christ is made unto us righteousness, that no brother should ever have to put his brother in the position where he could be taken to law. You don't know.

If you did know, I would never let you know. But some years ago, I found myself passing through a little town, you know. I called in to see a very dear friend of mine, a very, very lovely man, who owns a garage.

Oh, you don't call it what you call it? Garage, is it? Well, you know, I said, I said, well, it's all cars. A garage. But you know, I went in to see my friend.

When I walked into his office and sat, and said, I'll tell him that, I said, I want to see what it looks like. I'm the last man in the world to give people a sight of this. But he told me about it.

What has happened with it? That three months before I had walked into his business, a man in a Christian church sits some miles away from his little town. Well, I say some miles, that doesn't mean like ten miles and up. Of course, that's not quite right.

But this man came, and there was a car there in the showroom. He looked at it, and he said, I'll have that car. Now, the first one knew that he was a personal friend of the boss, and so were, well, he let them take it.

At the end of the first, the account was sent in, and it wasn't paid. At the end of the second month, the account was sent in, and it wasn't paid. At the end of the third month, the man in charge of his office sent the account, and on the top of it, in red letters, unless this is met, court proceedings will be taken.

When the brother received the letter and sat down, and he wrote, and the so-called letter he wrote, to my friend he wrote saying, you have me to ascertain. Don't you know the Bible says that brother must not take brother at all? Well, of course you are an elder in the making. Now, wait.

This man had not suddenly gone into difficulty. This man had the money to pay, it's just he was living on someone else's credit. So he said, sir, how do I do this? I said, no, the man asked me something.

Did you know that this letter had been sent out? He said, personally, I did not know. The man in charge of my office speaks to this, he's my sales manager, he's in charge of my office, but I do not know what happened, because although I personally did not know what had been sent out, I have no knowledge of what the man asked before it was sent out, he told me. Ah.

Well, would you mind if I answer the letter? We shall have you very pleased. So I dictated the letter to the secretary. Dear son, your letter has been currently in the hands of the usual instruction of the letter.

I notice that you have quoted the epistle to the Corinthians, saying brother must not take brother to law. As you have quoted it, you will abide by it. For the scripture that said brother must not take brother to law,

says he mustn't take brother to law, because the church can decide.

So I'm sending your account to the elders of your meeting, and asking them to collect the money. And you've got to check whether there's none of those stupid little things in there. That's what the fifth chapter's about! It's about never putting your brother in a position where he ought to do that.

That's what it is. And Christ is made unto us righteousness. Brethren, it's no good you saying, I trusted Jesus, I accepted him as my Savior, I'm made righteous in Christ.

It's no good you saying that, and then living an unrighteous life. You're a man like a girl who says, let me die the death of the righteous. You don't die the death of the righteous unless you live the life of the righteous.

Here was a man who had never learned that Christ was made unto him righteousness, and had translated it into wisdom. Well, I said, first of all, that there was disunity. I said there was disorder.

Now, of course, we come to the great chapters that speak of disagreement. Oh, I haven't got time to take you right through them. We'd be here all the morning and afternoon.

But let's get a general idea of what it's about. Christ is made unto us sanctification. Christ is the answer to disunity.

Christ is the answer to disorder. Christ is the answer to disagreement. There were those that were disagreeing about marriage.

Should you be married? Should you not be married? What is the position in the church? I said, it's a quite modern event. Don't you every now and then open the newspaper and see that in the Church of Rome they're arguing about this very thing? Don't we find even today this great question is being raised again and again in the matter of marriage? And there have been disagreements about it. And this is the answer.

Christ is made unto us sanctification. Now, don't let me point you at that word sanctification. You know what it means.

It simply means that it's set apart for the glory of God. And God looks at my life, and God looks at your life, and God says to you and me, Christ is made unto you sanctification. In Christ you've been set apart for the glory of God.

And if it comes to the matter of marriage, don't you forget it's for the glory of God. I've heard that there are brethren here today who would say like, I could not be where I am. I could not do what I do.

I want you to understand this all means I'm not just saying nice, flattering words about it. I left my wife when I married her 30 years ago, and I never mourned her than I did then. But I'm not talking about it.

I find myself away from home in the words that we both believe God has taught me. I couldn't do it if she didn't agree with me. I reached a stage when years ago, a few years ago, my daughter wanted to get married.

I don't plan to see her today. She came, and well, she's pretty good. She's a girl.

And like most people, I didn't want anyone to take her away. Oh, a nice fellow. She came and asked me if she could be married, and I said, well, what's the chance? What's the chance? My daughter loves me, and I love her with absolute courtesy, because she's never been any attractive in any way.

She looked at me, and she said, Daddy, I don't believe you've got a wife like me. So what do you do? And I didn't know what to say. And I looked at her and said, what do you mean I haven't got a wife? I'm your daddy.

The tears were running down her face, and she sobbed out, and she said, I've never had a daddy. Do you know what it means to be in the work of God? To be away from your family. I couldn't be where I am if it wasn't for my wife.

She's been father and mother to my children. With all our hearts, we've loved them, but she had to take both places, and I thank God for my wife. I believe that our marriage is in the glory of God.

Is your marriage in the glory of God? Intimate things of life. Nothing could be more intimate than fellowship in marriage between a man and a woman. Is it great? Do we say, Lord, I'm set aside for your glory.

It's not my desire or my wish, it's what you want. That's the answer. That's the answer to the seventh chapter of Corinthians.

The eighth chapter is meats, offering that which has been offered to, eating that which has been offered to idols. What can we do? Here is meat that's been offered to idols. Can a Christian have it? Is it lawful for him to have it? Christ is made unto you sanctification, and if eating meats causes thy brother to stumble, stop eating them.

Stop eating them. Christ is made unto us, we're set apart for God's glory. And God's glory is seen in the blessing of our fellow brethren and sisters.

Not in the upsetting of them, but in the blessing of them. If it causes thy brother to stumble, therefore I won't eat meat. When we come to chapter nine, it's the matter of maintenance.

A great subject. Oh, I say, what things are taught today. Judgment in the reliquary.

28 years we've trusted the Lord to provide our needs. That's all it is.

---

Audio: <https://sermonindex1.b-cdn.net/10/SID10363.mp3>

Source: <https://sermonindex.net/speakers/stan-ford/week-of-meetings-1970-05-1st-corinthians/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**