

Sailing on the High Seas of the Love of God

by J. Vernon McGee

The Christian life is a voyage over a tempest-tossed sea, and God's compassion and chastisement are both necessary for our growth and maturity as believers.

Duration: 44:46

Scripture: Job 5:17, Proverbs 3:11, Matthew 8:23, Hebrews 12:5

Topics: "Holy Spirit", "Conformity To Christ"

Description

In this sermon, the preacher uses the analogy of a sculptor shaping a piece of art to illustrate how the Holy Spirit works in our lives. The Holy Spirit's goal is to conform us to be like Christ, and he uses the Word of God and correction to shape us. The preacher emphasizes the importance of courage in facing our sins and confessing them to God. He also highlights the need for conformity to Christ and the assurance that God is with us in times of trouble. The sermon references various Bible verses, including Psalm 23 and Matthew 8:23-26, to support these points.

Transcript

How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word! What more can He say than to you He hath said, To you who for refuge to Jesus hath fled? Fear not, I am with thee. How would you feel if you were on that boat being tossed about? Would you have the same fears and anxieties? I know I would. Well, maybe you're not in the tempest of the Sea of Galilee, but you feel like it.

If so, you'll want to stay with us today, as our Bible teacher, Dr. J. Vernon McGee, reveals to us how we can be sailing on the high seas of the love of God. Dr. McGee served as the pastor of the historic Church of the Open Door in downtown Los Angeles for 21 years, and it was at that time that he gave this sermon. Now, before we get to our sermon, we'll begin with a letter from a listener in Tampa, Florida, who stopped surfing across the radio dial when he heard Dr. McGee's voice.

He writes, I love your program. Unlike some listeners, I immediately stopped surfing on the radio the first few times I heard Dr. McGee's unique voice. Now, every time I tune in, I feel peace and happiness.

What a blessing you both are. Although I was already saved before I first heard your program, it has deepened my faith tremendously. The Lord's Word is a powerful thing.

I make it a point to listen to the broadcast during my lunchtime. It is a much needed breath of fresh air as I have a stressful job. I always come back with my helmet of salvation and breastplate of righteousness on.

I have emailed friends who are not saved your inside story page, spreading as much seed as possible. Again, thanks for your program. Now, let's pray.

Heavenly Father, we thank you that you provide us with your grace, mercy, and peace as we pass through the difficulties that life brings our way. We pray this in Jesus' name. Amen.

Sailing on the high seas of the love of God, the Christian life has often been depicted as a voyage over a tempest-tossed sea and rolling billows of angry waves. This figure of speech is not foreign to the Word of God. In Colossians 2, verses 9 and 10, Paul says, For in him, that is in Christ, dwelleth all the fullness of the Godhead bodily, and ye are complete in him.

And the word for complete or made full is actually a nautical term and could be very easily translated, You are ready for the voyage of life in him. And then the ministry of the Lord Jesus Christ centered about a little body of water, the Sea of Galilee. And the lessons that are there make it obvious that it was God's intention that you and I should see in this the fact that the Christian life especially is a voyage, a voyage over a very tempestuous sea.

Now, we wish to look at the Christian life in this broad context. It's a rather loose format to consider the total spectrum today of the Christian life. And our seas today have to do with alliteration.

The first sea is the compassion of God. We have in 2 Corinthians, the first chapter, the compassion of God. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforted us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.

For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ. Now, that is God's word, the statement concerning the compassion of God. Then we have the chastisement of God.

And you have to turn over to the twelfth chapter of the epistle to the Hebrews. Listen to these verses. And ye have forgotten the exhortation which speaketh unto you as unto children, our sons.

My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons.

For what son is he whom the Father chasteneth not? Now, these two C's, the compassion of God and the chastisement of God, are actually antipodes apart. They are contrary one to the other. I think better I should say they are hemispheres apart.

Because the compassion of God is like the blue Pacific, the warm surf caressing the white sands of a beach of some distant faraway tropical island. While the chastisement of God is like the dark Atlantic, wild waves beating upon the stern, rockbound and cold coast of circumstance. This is what I mean.

This letter that I'm reading now is typical of many that have been coming to us during the past few months. I'll not give the place. I have a wife who has been sick for the past 20 years and has been paralyzed for the last 10 years with Parkinson's disease.

And there is no hope of her ever leaving the hospital. How can a loving father make a person suffer and linger as she has? And I know that she loves the Lord. How would you answer that? Unfortunately, I actually have no answer for that.

I'm sure both of them are listening today and I trust what we shall say will be helpful to them today. Because I believe that we find in these two, the compassion of God and the chastisement of God, somewhere between these two we find some explanations. At least we want to look at them.

Now, first of all, the compassion of God. The compassion of God, or as our translation has it, comfort, and even that, our compassion are not the best translations. The word is parakaleo, the verb.

It means comfort. In fact, the word for the Holy Spirit, our Lord first used it over in John. He says, and if I go, I will send the comforter unto you.

That's the same word. It comes from the same stem, if you please. It means one who has been called to the side of another.

And back in classical Greek it meant to cheer them and to encourage them, and it still carries that meaning. And therefore we get our word, compassion, from it. You see, God does not send a sympathy card to you.

He comes in person in order to bring comfort to the hearts and lives of those that are his own. He comes through the Holy Spirit to believers. It was John Payton in the New Hebrides.

He went out as a young missionary and he took a young wife. They were in those days the cannibals. And this man said that when that first child was born, the child died and then the wife died.

And he said that for one week he sat by that graveside to keep the cannibals from digging up the bodies and eating them. John Payton makes this statement. He said, if Jesus Christ had not been with me, I would have gone mad.

He comforted them. There have been multitudes that found out in the time of their emergency, and when the crisis came, he was there to comfort them and bring his compassion unto them. It was a man who knew trouble, and he was in trouble.

In fact, the book he wrote is called Lamentations, and lamentations means to lament. But it's in the book of Lamentations that we read, It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning.

Great is thy faithfulness. It was this man, Jeremiah, who saw his people taken into slavery, the city of Jerusalem destroyed and the temple burnt, and the whole thing was rubble, and it looked as if God was defeated. But it's in the midst of that that this man can say, Thy compassions, they fail not.

My beloved, it is that today that we are calling attention to, because multitudes of people don't seem to find him there today. Those are the compassions of God. Now let's leave that sea, the Pacific, where it is very peaceful, and go to the other, the chastisement.

And the very interesting thing is that there is something in the word of God that God repeats three times. And you will notice that God says, What have I spoken? And that's enough. When God says it one time, he does not need to come back and say it twice.

And he doesn't need to say it three times, but he does. Because this is something that we just don't get through our thinking today. In Job, the fifth chapter, verse 17, is the first statement.

Behold, happy is the man whom God correcteth. Therefore despise not thou the chastening of the Almighty. That is Job 5, 17.

And Job knew something about the chastening of the Lord. And then when you come to the book of Proverbs, Solomon wrote in the third chapter, verse 11, My son, despise not thou the chastening of the Lord, neither be weary of his correction. And you would think that that's an Old Testament doctrine that would never be repeated again.

But when you come to the New Testament, and I've already read this twice purposely, I read it now for the third time, Hebrews 12, 5, And ye have forgotten the exhortation which speaketh unto you as children. I know now why God says it three times, we forget it. And this is it.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. So that we have now the chastisement of God. And that's the dark side of the picture and the part, honestly, that we do not like.

Chastisement comes in two forms. It comes first as a discipline from God. And I think Job is the classic example.

He did have lessons to learn, but God's method has always been a method of discipline of his children. And he put it down quite early. In Proverbs 13, 24, He that spareth his rod, hateth his son, but he that loveth him, chasteneth him betime.

And then Proverbs 19, 18, Chasten thy son while there is hope, and let not thy soul spare for his crime. I learned quite young, as I'm sure many of you older ones did back in the old days when they did use chastisement. My dad, some or another, knew how to do it.

I found out to just yell at the top of your voice, you're killing me! You know. Well, the writer of the Proverbs says, don't pay any attention when the kid says that. Just let him have it.

You won't kill him. You'll help him a great deal. Discipline is something that's gone out of style.

But nevertheless, it's not out of style with God today. And God still disciplines those that are His own. He disciplines them, and He makes it very clear.

Will you notice? Now no chastening for the present seemeth to be joy. Well, it's not. He never said it was.

But grievous. Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Now look at Job for just a moment.

Satan discovered there was a hedge around Job. And I believe that around every one of God's children there is a hedge. And nothing can touch them until God gives permission.

And He'll never give permission unless it's going to accomplish something for His glory and for our good. Many years ago I picked this up somewhere. God nothing does nor suffers to be done but what we would ourselves could we but see through all events of things as well as He.

He does many things that we today cannot interpret or understand are, as Camel put it in his lovely little poem, The Mighty Hand of God. God laid His mighty hand on my heart's disarray, And tears what bitter tears fell down like bursts of sudden rain. Then with a gentlest hand He wiped them all away.

O for another touch of God, give me my tears again. I'm confident of one thing that when we get into His presence someday, That He'll have the answer to this man's letter. And He'll have the answer that I, to my question and to your question today, My beloved, chastisement comes because God disciplines those that are His own and He makes no apology for it whatsoever.

Now there's another form of chastisement which involves another sea. We've now sailed out on two seas, let's sail out on the third sea. And the title of it is Correction.

Remedial chastisement, if you please. And I go to 1 Corinthians 11 and I'd have you note this today. For if we would judge ourselves we should not be judged.

But when we are judged of the Lord, and I'm making a change now in our translation. But when we are judged of the Lord, we are chastened that we should not be condemned with the world. Every person, Christian and non-Christian, is tempted to do that which is contrary to his conscience and his principles at some time or another.

That's one of the evidences that you and I belong to a fallen human family. No animal is ever tempted to do just quite that. Every Christian now is tempted to do that which is un-Christian.

That which is contrary to the word of God and to the will of God for his life. Now listen, listen to me very carefully. You heard it said that there's no sin in being tempted.

True. The sin is when you yield to temptation. True.

So far, so good. But wait just a minute, let's keep moving. Sometimes we yield.

What do we do then? And my beloved, this is the real test of the believer today. What do you do when you're tempted and you fall? What do you do? Now don't tell me that you don't sin. Because I don't believe you.

And I don't believe you because the word of God tells me not to believe. The word of God says if we say we have no sin, we deceive ourselves and the truth is not in us. And my friend, if the truth is not in us, something's coming in there to fill the vacuum.

And that happens to be the lie. And that lie is, oh, I do not sin. Yes, you do.

Tell me what you do after you sin. Do you cover up? Do you smother it? Do you ignore it? Do you deny it? Do you try to pass it by? Do you continue to go ahead as if nothing has happened? Well, you notice, if you're God's child, this is exactly what he says he'll do and he'll do it. For if we would judge ourselves, we should not be judged.

Now before God moves in, in judgment, he permits us to deal with the sin in our lives. If we do not, then he steps in. But when we are judged of the Lord, we are chastened that we should not be condemned with the world.

Now what step can a believer take in judging himself? And this brings us to another sea. We sail out now on the fourth sea and this is the sea of confession. Oh, I know it's familiar to you, isn't it? That's the difficulty with most of us today.

We know John 3, 16, John 14, and 1 John 1, 9. We know it, we're familiar with it, but has it gotten familiar with us? If we confess our sin, he's faithful and just to forgive us our sins and cleanse us from all unrighteousness. Now there are two men that I want to look at for just a moment that I believe this worked in their lives. And I believe it worked both Old Testament and New Testament.

I disagree with some of my brethren here. It worked in the life of David and the life of Simon Peter. And these are the two men I admire, I think, most in the Word of God.

I think maybe that I find quite a likeness, a similarity, with David, God's man, if you please. Now David committed an awful sin. Nobody will apologize for him, I hope, on that.

God didn't. God said it's as black as hell itself, David. And he said that you caused me to be blaspheme among the heathen.

And down on Pershing Square they still blaspheme God because of David's sin. I had a man that came down here when I first came to the church of the open door. And he says, you talk to me about a holy God.

Why would he say that David is a man after my own heart? I've got an answer for that. My friend, take courage. If he'll take David, he may take you and he may take me.

Take heart. He took David. Now let's not apologize for David's sin.

David did not. God did not. Nathan did not.

Nathan said you're the man. Now the king of Babylon did it and got by with it. And so did other kings.

But God's man can't get by with it. Will you notice this man when Nathan says thou art the man, he could have merely lifted the chalice that was in his hand. He didn't even need to say a word and pointed it at Nathan.

They could have taken him out and executed him. David didn't do that. David pointed the chalice at himself and he said you're right.

I'm the man. Will you listen to it? In Psalm 51, listen to the heart cry of a man who's confessing his sin. Have mercy upon me, O God, according to thy loving kindness.

According to the multitude of thy tender mercies, blot out my transgressions. Wash me truly from mine iniquity and cleanse me from my sin. For I know my transgressions and my sin is ever before me.

He's God's man and he's not getting by with it. Hide thy face from my sins. Blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me. And God forgave him, but wait just a minute. God took that man to the woodshed.

God put the lash on his back and he never took it up all of his life. He never removed it from the back of David. Don't tell me David got by with it.

David went in and admitted it, but God said to him, David, my man, in a place of responsibility, you can't get by with it. You've got to deal with it. He dealt with it.

And then I watched David from that day on. Tragedy came into his home. Heartbreak came to him.

But I think the epitome of it all was when his son Absalom rebelled against him. Absalom was like David, and it was David's desire that he follow him as king. David never picked Solomon.

It wasn't David's choice. God's choice. David didn't care too much for Solomon.

He was a pantywaist. Sissy. Raised in the palace.

Absalom was the outdoor boy. David admired him, but he led a rebellion against his father. And finally David had to take the field against his own son and put down the rebellion.

And I think that one of the most dramatic scenes is when they said to David, they said, David, you can't go into battle. He's an old man now. You can't go into battle, David.

We can't afford to risk you. You're worth 10,000 of any one of us. And he walked.

We'll let you stay here. And he stayed inside the walled city. And as his army went out under three divisions, he stopped all of them.

He stopped Joab. He says, Joab, remember, he's my boy. And deal kindly with him.

Shimei came by. And he says, Shimei, deal kindly with him. He's my boy.

The third one came by, Etai. He said, Captain Etai, remember, Absalom is my boy. Don't touch him.

Don't want him hurt. They went into battle. And you know the story.

Oh, how they hated Absalom because he'd rebelled against David, for they loved David. Absalom was slain, but the battle was won by David. Absalom forgot that his dad was seasoned out yonder in the battlefield and he knew how to fight.

He won the battle. David is waiting yonder at the city gate. He couldn't even go to the tower.

He waited down front. And he'd call up to the watchman, is there any news yet? And finally he said, I see a runner coming. And David was waiting.

The runner came up and gave the best news first. He said, the battle is yours. David said, I'm not interested.

What about my boy? The runner said, we're sorry, but the boy is dead. And the most dramatic scene now in Scripture is David, he takes that great mantle of the king, throws it about his head, starts up the step to that lone tower. And as he goes up, he says, O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son.

I heard Dr. Townsend, probably one of the greatest Shakespeare scholars, say in class one day, talking about the false grief of Henry V in Shakespeare's play and then Hamlet's mother's false grief. He said, the most genuine expression of grief in any literature is that of David, the death of his son Absalom. You bet

it's genuine.

May I say to you that it is closer to the heart of Christ than any expression in the Old Testament. David says, this boy Absalom, I don't know about his future, I wish I had died for him that he might have another chance. And David gladly would have died for him.

Broke his heart, and he never was the man after that that he was before. And I feel like at this point saying, O God, take the lash off his back, you've hit him enough. David never said that, and God never removed the lash.

But David, when he's an old man, he wrote the 23rd Psalm. That wasn't written by a young boy. That was written by an old man.

David, as an old man, can now say, the Lord is my shepherd, I shall not want but listen. He says, he restoreth my soul. He did restore unto me the joy of my salvation.

You want the contrast? Samson committed the same type of sin. He never confessed. He went on to another episode.

He continued in the same thing. Sin was the exception in the life of David. It was the habit of Samson.

And Samson ends up as a suicide. God forgave David. What do you do when you sin? Simon Peter and Judas Iscariot did, to my judgment, the two most dastardly deeds in the New Testament.

However, Paul put himself ahead of them as a sinner. He said, I'm the chief of sinners. But Simon Peter and Judas Iscariot both absolutely denied Christ.

And in one sense, Judas Iscariot got paid for it. Simon Peter got nothing. And they denied him.

And when he denied him and he heard that talk throw, what did he do? We are told that he went out and wept like a baby and confessed it. And both Dr. Luke and Paul both mentioned the fact that he appeared unto Simon Peter. And Paul says, he was seen of Cephas, then of the twelve.

The first one he ever appeared to after the garden was that he appeared to Simon Peter. Why? That this man might make the confession of his sins. And the Lord let him preach the first sermon on the day of Pentecost.

But Judas Iscariot, if you read the record very carefully, you'll find out that when he threw the silver down yonder in the temple area, at that time, the high priests were carrying Jesus out to crucify him. He was in the crowd. Why didn't Judas Iscariot, when he said, I've betrayed innocent blood, why didn't he fall down before Christ and say, I've sinned? He'd have been forgiven.

Our Lord gave him even to the very last minute an opportunity to change. He said to him in the garden, friend, wherefore art thou come? You have a chance. Don't tell me about predestination now.

He'd accomplished everything that prophecy said he'd do. Now the Lord Jesus said, you can turn to me. What do you do when you sin? Do you confess or continue in it? Do you today have a spiritual resiliency, a comeback? Are you convicted of it to the extent that you do something about it? There's a soft drink that says it has more bounce to the ounce.

Well, it has more bounce than a lot of Christians have. We need a spiritual resiliency today to come back. You'll fall.

And you'll fall in a way that you don't expect you'd ever fall. And you may think you're strong, that you're able to stand. God will let you fall.

What are you going to do? Foolishness is bound in the heart of a child, but the rod of correction shall drive it from him. And all of us are just foolish little children in God's sight. And so God sometimes lets these come to us so that we'll come back to him as we never have before.

Out of the shame of my coward heart. Out of my night of defeat. Out of despairing my weakness and rout.

Out of the love of thy soul. Purge me, oh, purge me with thy hyssop, dear Christ. Give me my spirit made whole.

Beaten but still undefeated, I pray thou of unconquerable hand. Reach me my poor broken saber again. I pledge thee to die or to stand.

By the wonder of heaven's forgiveness. By the lovely lure of thy light. By the spirit of victory eternal.

God, fling me again to the fight. What do you do when you sin? Oh, my friend, I'd love to be helpful. I wish I could be helpful to you today.

Let the word of God have its way in your life. You take it from a man that's had a test. An experience.

Who knows what it is to hit the bottom. And I say to you that when your emergency comes and the crisis comes. You're going to find that he will make good.

That is if you mean business. And if you are real and you are genuine. All scripture is given by inspiration of God.

And it is profitable for doctrine, for reproof, for what? Correction. It's for correction. And when you and I will use the word of God for correction today.

And let it correct our lives. Then, my beloved, we are now prepared to sail out on the fifth sea. The fifth sea is conformity.

Will you notice this? And I'm going to give you a new translation. Not new at all. It's mine.

You can take it for what it's worth. Romans 8.28. One of the most abused passages of the Bible. But we know that for those who love God.

All things are working together for good. Even to them who are called ones according to his purpose. For whom he foreknew he also foreordained.

To be conformed to the image of his son. That he might be the firstborn among many brethren. Now why do things work together for good to God's children? Simply because of the fact that all of these things are working together for good.

In order that you and I might be conformed to his image. May I use my illustration again today? Let's go back to 16th century Italy. Let's go back to Florence where Michelangelo is the outstanding artist of the

day.

You and I visit him in his studio and he's just brought in a great big slab of marble. It's ugly, it's uncut, it's dirty. And we say to him, what are you going to do? And he says, I'm going to make out of that the loveliest man you've ever looked at.

I'm going to carve out of that David. And we laugh and say, you could never get David out of that slab of marble. He said, oh yes I will.

And we leave him and the months go by. And Michelangelo works day and night. He uses a hammer and a chisel as he chisels away on that slab of marble.

And finally when you and I come back. We walk into the studio and see that lovely white image of David now. And he's a man.

And we look at him and we say, you don't mean to tell me it was that slab of marble that you had in here? He said, yeah, same slab. How'd you do it? Well I had in my mind that image of what I wanted to make. Then I took the hammer and I took the chisel and I began to work.

And it took time. But that's the result. My friend, today the Holy Spirit of God is in the world having been sent here by Christ.

He has in his mind an image. And that image that you and I might be conformed to Christ and be like Christ. And he takes the hammer of the Word of God.

And he uses the chisel of chastisement and correction in our lives. And it hurts, my beloved, because he digs deep. But he's going to make us like Christ.

Conformity. That's the goal he has in mind. I'm almost through.

Actually, there are seven C's in order to carry out our analogy. We need two more. I'll mention them briefly.

The sixth C we want to sail out on is courage. Listen to David. He's my man.

Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me. Now we think that that means that when David got on his deathbed, he said he wasn't afraid.

That's not the picture. The picture is that when you and I begin life, we are walking all the time under the shadow of death. Though I walk through the valley of the shadow of death.

Someone has put it like this. The moment that gives us life begins to take it away from us. So that you and I are always walking in the shadow of death.

And if you drive these freeways very much, you know what I mean. We're walking constantly and riding constantly today in the shadow of death. Now David says, though I walk through the valley of the shadow of death, I've been in it all my life.

As a shepherd boy he was. And running from Saul and from his enemies, David knew what danger was. Then he said, though I walk through the valley of the shadow of death, I'll fear no evil, for thou art with me.

Thy rod, that rod is for correction of a sheep. Sometimes the shepherd uses the rod on us. We can have courage.

Though I walk through the valley of the shadow of death, I'll fear no evil. My other man, Simon Peter said, beloved, think it not strange concerning the fiery trial that shall try you, as if some strange thing will happen unto you. But rejoice.

Why? Because he's going to make you like his son. That's the sixth seed. Now let's sail in on the seventh seed.

And we're through, confident. Philippians 1.6, being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Let me ask you the question.

He has brought you, oh amazing grace says, though many dangers, toils and snares, I have already come. That's the way you arrived here this morning, isn't it? Many of you have had your troubles and your trials. But look, he's brought you up to this morning, hasn't he? Has he let you down? Has he been good to you? Has he saved you today? Well, you can be confident of this very thing, that he which hath begun a good work in you, he will perform it until the day of Jesus Christ.

He loves you. He'll never let you down. He will child train you.

He will correct you. He will let these things come to you, but only in order that you might be conformed to his image. My friend, maybe you have come in here without a savior.

Maybe you have been hanging on precariously to life today. You don't know how you can make it. You've tried maybe religion.

Maybe you thought a ceremony would help you. May I say, you can't hang on. And even the law today and even religion can't save you.

We are told that the law is a gun pointed at your head today. It's called a ministration of condemnation. You can't save yourself.

But I point you to the seed of the love of God. You may be a little afraid to leap in, but I want to assure you, if you'll take the leap, you'll find the arm of a mighty savior, who died on the cross because he loves you, and he'll never let you sink. You'll cast yourself upon him.

Will you trust him today? Have you come to a point in your life where you'd like to confess your sins to the Lord Jesus Christ? Have you come to the conclusion that you're in need of a savior who can break the chains of sin that bind your life? If so, then we'd like to send you some helpful information. Call us right now and request the salvation packet. Just dial 1-800-65-BIBLE.

And when you do call, be sure to include your name, address, and the call letters of this station. Today's sermon, Sailing the High Seas of the Love of God, is available to you on cassette tape. If you'd like ordering information for this tape or any of our other resources, contact one of our service operators at 1-800-652-4253.

Do that Monday through Thursday from 6 a.m. to 4 p.m. Pacific Time. For those of you who have Internet access, you can listen to today's sermon again when you go to our website, ttb.org. In fact, you can listen to the last three weeks of the Sunday Sermon broadcast, along with our daily question-and-answer and

Best of McGee broadcasts. This week, Dr. McGee will continue his study through Paul's first epistle to the Corinthians.

You can hear him on the Through the Bible radio program every Monday through Friday on this station. Now, to be added to our mailing list for notes and outlines that go along with that five-year study, just call us at 1-800-65-BIBLE. You can also use our Internet order form at ttb.org, or you can always write again to Sunday Sermon.

For those in the U.S., Box 7100, Pasadena, California, 91109. In Canada, Box 309, London, Ontario, N6A, 4W1. And whether you write, call, or email us, please be sure to include the call letters of this station.

And we pray that the God of all comfort will fill you with His grace, mercy, and peace every moment of every day. This program has been sponsored by the Through the Bible Radio Network.

Audio: <https://sermonindex1.b-cdn.net/12/SID12958.mp3>

Source: <https://sermonindex.net/speakers/j-vernon-mcgee/sailing-on-the-high-seas-of-the-love-of-god/>

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