

# SERMON TRANSCRIPT

DATE

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SPEAKER

Daniel Savage

SERIES

Did God Really Say?

PART

5

TITLE

The Marriage Bed

SCRIPTURE

Genesis 1:28; 2:25; 1 Corinthians 6:12-20



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Good morning, Providence. How are you? It's good to see you all this morning. My name is Daniel Savage, one of the pastors here, and we'd love to see you next week in Grow. That'll be at 11 o'clock next week. I'll be in there talking about our life groups and how to get involved in those and how we believe those are essential for community and spiritual growth, and so I'd love to see you there.

We're continuing this morning our series called, "Did God Really Say?" where we are examining different topics, looking at God's design and all that He created and the confusion that exists around some of those things now, areas like authority, sanctity of life, race, gender, sexuality, personal responsibility, justice, and salvation. And we want to think about these things, how God created them, the confusion and brokenness that we see around them, and then how God is restoring them.

And I see you all looking at the screen and you can all see that this is February 5th, which means that I have been assigned sexuality, and you're all wondering, what did I do to get such an assignment? I'll just have you know that I am choosing to receive it as a warm endorsement of confidence from my fellow pastors.

But I do want to say, we've tried to put the word out there and try to give you a heads up that this is coming, but if you're a parent in the room and you have your kids with you, that is what the sermon is about. The title of the sermon is The Marriage Bed, and so that is what we will be talking about.

The other thing I would say is this is a big topic, and there's no shortage of confusion or lies or narratives surrounding this topic, and I can't cover everything in depth. And so like all of our sermons in this series, we've written them out, and so the manuscript for the sermon is online already at [pray.org/say](http://pray.org/say), because there are some big pieces to this topic that I'm going to brush over with a sentence or two. And so I just wanted to put that in writing so that you can go there and read and study on your own and continue to explore what God has said.

As we approach this topic, though, it feels heavy because all of us see around us or are experiencing the deep brokenness and the growing confusion about sexuality in our culture. It seems everywhere we look now we see evidence of the quickly changing sexual ethic, and in some instances, it's changing so fast, we haven't had much time to think about what is right or wrong or how do we interact with this new standard. We want to ask the question, what is right, and what was God's design?

And one thing I'm sure of this morning is that in a culture that is so broken, all of us will find pieces of our own broken sexual desires that we will need to repent of this morning. We need to believe God and believe in Him that His plan for sexuality is better than what the world is offering. And so before we explore that, let's pray together and ask for His help before we turn to His word.

Heavenly Father, would you be with us now and help us as we read your word and try to discover together what it is that you have said about these things. God, would you be for us a solid rock that we could plant

our lives on. In a world of confusion and hurting, God, would you help us to be salt and light, and would you help us to heal from past hurts? Would you help us to turn to you in faith? We pray these things in Jesus' name, amen.

If you have your Bible, you can open it to Genesis chapter one. As Brian has been doing the last several weeks, we're going to start at the beginning, and I want to start this morning by asking the question, what was God's original design for sex? If you're taking notes this morning, the first point that I want you to write down is that God created sex for our good and for His glory. God created sex for our good and His glory. Look with me in Genesis chapter one, verses 27 and 28: and so God created man in His own image, it says. In the image of God, He created him. Male and female, He created them, and God blessed them and God said to them, "Be fruitful and multiply and fill the Earth and subdue it."

So one of God's first instructions to the man and woman are to be fruitful and multiply. In this, we see one of the primary purposes for human sexuality in the world. God's design was that we would procreate. He wanted us to be fruitful and multiply, but not with just anyone. We see the context for procreation in the next chapter. Look over one chapter in chapter two, verse 24. It says, "Therefore, a man shall leave his father and his mother and hold fast to his wife and they shall become one flesh."

There are three pictures in this short phrase, in this short verse, that describe marriage for us. First, as the idea of leaving. A man will leave his father and mother, which describes how God is creating a new family. Second is the idea of cleaving or holding fast, which indicates the covenant promises of marriage. This is why we take vows when we get married, because marriage is a promise. We say things like, "In sickness and in health, for richer or poorer, until death do us part," is because marriage is a covenant, a promise between two people before God. And third is the picture of one flesh, and this is the idea of two lives being merged together as one.

You don't have to turn there because we're going to go right back to Genesis chapter two in a second, but in Mark 10, Jesus brings these two ideas together, these two passages, the passage from Genesis 1 and Genesis 2, and he uses them to define marriage. He says in Mark 10:6-9, "But from the beginning of creation, God made them male and female. Therefore, a man shall leave his father and mother and hold fast to his wife and the two shall become one flesh, so they are no longer two but one flesh. What therefore God has joined together, let not man separate."

This is the environment that God intended for sex, a covenant relationship between a man and a woman. Sexual intimacy was designed to be one expression of the one flesh union of a husband and wife who would intertwine their lives together in spirit and mind and body. He designed an environment of safety, security, and stability for an act of intimacy and vulnerability that's unparalleled in our human experience.

Now, back in Genesis chapter two, notice what it says in verse 25: "And the man and his wife were both naked

and were not ashamed.” As a kid, this verse always confused me. Why does that description need to be there? Why does He tell us that? Well, what God is communicating here is that this is a marriage before sin entered the world. The first marriage was free from the scars of distrust, self-preservation, and manipulation. There was no shame. There was no need for hiding. Marriage was the perfect picture of our relationship with God that He had designed it to be.

So how does sex glorify God? Well, it teaches us about our relationship with God. Marriage is a picture pointing to our relationship with Him, two parties that are bound together in covenant love and committed to one another’s good. Two that become one in flesh, in mind, in spirit and body, and their relationship brings joy, fulfillment, and pleasure. It brings companionship, and as their intimacy grows deeper, the enjoyment increases. These realities that we observe in Earthly marriages are meant to point us to eternal, Heavenly realities.

How is sex for our good? Well, it’s one of the many ways that God has revealed His love for us. It reminds us of His goodness. He is the giver of every good gift and He creates things not just for function, but also for enjoyment. Why? Because He is good and loving.

Sex is a gift from God designed for intimacy, enjoyment, and procreation within the context of a covenant relationship. It is meant to reveal His goodness and aspects of our relationship with Him. When God created sex, it was good. God’s design and purposes for sex were perfect, but this perfect picture is not what we see in the world today.

The second point, if you’re taking notes this morning, is that our sin has distorted God’s good design for sex. Our sin has distorted God’s good design for sex. We have taken in our sin, what was good, what was a gift to us, and we have twisted and distorted it to try to extract from it the pleasure that it offers without adhering to God’s plan. This becomes idolatry.

Colossians 3:5-6 speaks to this, “Put to death therefore what is Earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming.” We exalt sexual desire and gratification to the point that it becomes our God. It dictates our identity, it holds our hope for satisfaction. This idol of sexual immorality takes on many forms. In fact, we see man’s creativity in the many ways that he has tried to distort God’s good gift, and try to extract from it what He never intended. And we find this idolatry anytime we reject what God has said about sex and redefine its meaning and purpose to fulfill our own desires. Anything outside of sex within the covenant relationship of marriage between a man and a woman, committed to each other before God, is sin. It is a rejection of God’s plan, whether it be pornography, lust of the heart, sex outside of marriage, or homosexuality, it is sin and it leads to death.

And why do I say that these things are sins? Because God has given us clear, wise, and loving instruction on

these things, and to reject His counsel is to reject Him. It is to say like the serpent in the garden, “Did God really say that those things were bad?” We call His word and His love into question and when we reject His design, we’re saying that we do not believe that He loves us and we do not believe that He wants what is best for us. We believe that we can find the better way. We believe that even though He created us, we can find our own way to fulfillment and enjoyment. That’s what we’re saying.

Hebrews 11:6 reminds us though that faith in God is to believe that He exists and that He rewards those who seek Him. It is to believe what He says and to trust that He’s good. And so to reject God’s design is a departure from faith, which is sin, and sin leads to death.

Here are just a few examples of how the Bible warns us about sexual sin. Ephesians 5:1-5 says, “Therefore be imitators of God as beloved children and walk in love as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure or who is covetous, that is an idolater, has no inheritance in the Kingdom of Christ and God.”

Or 1 Thessalonians 4:3-8 says, “This is the will of God, your sanctification, that you abstain from sexual morality, that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God, that no one transgress or wrong his brother in this matter because the Lord is an avenger in all these things, as we told you before and solemnly warned you, for God has not called us for impurity but in holiness. Therefore, whoever disregards this, disregards not man but God, who gives His Holy Spirit to you.”

I know there’s great confusion around these issues because we have an enemy that is still whispering, “Did God really say?” He is a great deceiver and he’s working diligently to undermine God’s good instruction. Here are just three of the many lies that I think are being told in the culture right now. One is that our identity is rooted in our sexual desires. This is a lie that’s created confusion and deep pain for people. Our culture is telling us that we need a label, that we must determine our identity based on our feelings and desires, that there’s no outside source that can help us determine this. It must come from within and it’s up to me to determine whether or not I am male, female, non-binary, heterosexual, or homosexual, and this determination is made at the level of my desires and feelings.

This means that if someone experiences same-sex attraction, then they must be gay. It is their identity. It is who they are. But this is quite simply a lie. Our identity is not rooted in who we’re physically attracted to or our sexual desires. Our identity is rooted in who God made us to be. We are made in His image. We are beautifully designed creatures with the ability to love, forgive, empathize, and relate to one another. We have the ability to relate to God Himself. We have the ability to represent God in the world by loving others. That

is our identity. That is who we are.

Second lie is that our desires should always be trusted and accepted. Our sexual desires should always be trusted and accepted. This lie goes along with the first and adds to the confusion for those who are experiencing same-sex attraction. The argument is that if there are people who experience same-sex attraction, then it must be natural and good. They didn't create these feelings in themselves, therefore can't be condemned.

But this logic breaks down when we compare it to any other set of desires. We don't assume other desires are good just because they come naturally to us. We have a natural desire to lie, to be selfish, to steal, and yet we would not say those desires are good or should be pursued. Our desires cannot be trusted. In fact, the Bible is clear that the heart is deceitful above all things. We are a complicated mix of both good and bad desires, and it's God's word that should help us define what is right and what is wrong, not our feelings.

The third lie, in some ways, impacting all of us, and it's that ultimate happiness and fulfillment will be found in the gratification of our sexual desires. This is a lie that's leading us down all kinds of destructive paths. When we worship sex and see it as our ultimate hope for fulfillment, and we're willing to abandon God's design and pursue whatever we think will bring us this gratification we're looking for. Single people indulge in sexual relationships that are destructive because they think it will make them happy. Married people can find themselves in despair because they don't think their spouse is providing the fulfillment they need. Same sex attracted people give into their desires because they think that life without sexual gratification must be a lesser experience. People look at pornography because they think it will bring them satisfaction. All of these pursuits are based on the lie that sex is the ultimate good, but sex is not the ultimate good. It is not the greatest hope for satisfaction.

In fact, Psalm 16:11 says, "You make known to me the path of life. In your presence there is fullness of joy. At your right hand are pleasures forevermore." See, knowing God and enjoying Him is the ultimate good. One of the most important ways to free yourself from the trap of sexual sin is to find a better source of pleasure to pursue, to find pleasure that is more enduring, more lasting, more full, and Psalm 16:11 is reminding us that that pleasure is found in the presence of God. In His presence is fullness of joy, and at His right hand are pleasures forevermore, pleasures that last, pleasures that will not leave you with a feeling of shame and guilt. Fullness of joy.

Jesus came to make all things new. God made a world that was good, everything that He created was good and His design was good, and then our sin entered the world and everything was broken. Our relationship with Him was broken, our relationship with the rest of creation was broken, and our relationships with each were broken.

The third point this morning is that Jesus' work of redemption is restoring our broken sexuality. Jesus' work

of redemption is restoring our broken sexuality. Jesus came to redeem all that was broken. He came to restore us to a right relationship with God. He came to restore our relationship with creation, and he came to restore our relationships with one another, relationships between friends, between different people groups, and marriages, including sex.

Jesus lived, died, and was resurrected to restore us to God and fix these broken relationships. With God's help, we are freed because of the work of Christ to experience sexuality as God designed it. We're no longer in need of sex to provide our identity or our ultimate satisfaction. It is not our God, but it now is one the many good gifts that God has given us.

1 Corinthians 6, Paul is speaking to the church in Corinth and he is instructing them on pursuing purity. They were experiencing all kinds of sexual immorality. And so he is explaining to them that in Christ they're now free to pursue these better things, and in 1 Corinthians 6, he's addressing some of the arguments that they've been making for why this sexual immorality is okay. He says in verse 12, "All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be dominated by anything. Food is meant for the stomach and the stomach for food, and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body."

He seems to be quoting some of their common refrains, some of their common excuses for why this sexual immorality among them is okay. "All things are lawful for me," they would say. They're talking about their freedom that they have in Christ. "I'm no longer under the law so I can do what I want to do." And Paul is saying that they're taking it to the extreme. Yes, you're no longer under the law, but that doesn't mean you should participate in things that are evil.

Or then they say, "Food is meant for the stomach and the stomach for food." It seems to be this justification for sexual immorality where they're saying one physical act, like eating food, is no different than another, like having sex. They're saying, "These are just bodily functions." But Paul says no, and he explains the difference. Verse 14, he says, "God raised the Lord and will also raise us up by His power." He's making the point that our bodies are going to be resurrected. We can't disregard the body because God didn't disregard the body. He is going to raise our bodies back up the way that He did Christ.

Verse 15, he goes on to say, "Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make the members of a prostitute? Never. Or do you not know that he who is joined to a prostitute becomes one body with her? For as it is written, the two will become one flesh, but he who is joined to the Lord becomes one spirit with Him." He's saying the proper use of the body is not to be joined with others in sin, but to be joined with the Lord in holiness.

So he goes on to say verse 18, "Flee from sexual immorality. Every other sin a person commits is outside the

body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit, whom you have from God? You are not your own, you were bought with a price so glorify God with your body.”

A few things stand out here in these verses. The first is that the body is not meant for sexual immorality, but for the Lord, and the Lord for the body. Your body is a temple of the Holy Spirit. When Jesus rescued us from sin and death, he restored us to God. God’s Holy Spirit comes to live within us and helps us to fulfill our highest and most glorious purpose, which is to glorify God and to live in relationship with Him. And this new reality frees us from the need to find our identity or hope for joy in sexual desires. There are much higher and better things for us to pursue than sexual satisfaction. We can pursue God, we can draw near to Him and know Him.

The second thing that stands out is that you were bought with a price. This new reality of God living in us and us being with Him didn’t come without a cost. It came at a price, and that price was the body and blood of Jesus Christ. Jesus’ body was broken and his blood was shed for our forgiveness, for our restoration, for our rescue. He purchased us by giving his life to free us from these things so that we wouldn’t have to run to them anymore. You were bought with a price, so glorify God with your body.

Jesus’ finished work on the cross frees us from idolatry and sin, frees us from our need to run after these things to find fulfillment. Romans 6, Paul is describing the finished work of Christ. In Romans 6, verses three and four, he says, “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death in order that just as Christ was raised from the dead, by the glory of the Father, we too might walk in newness of life.”

Paul is explaining our participation with Christ in his death and resurrection, that by faith we have trusted in Christ and we’ve become participants with him in his death, and we hope and will participate with him in his resurrection. In other words, he’s saying that his death counts for ours. We die with him, and Paul is making the application that this means we are dead to sin. It is no longer reigning over us. It has no power over us, and we’re now free to put it to death in our lives. But he’s also saying that we’re participants in his resurrection, so we’ve been raised to walk in newness of life. We’re free to pursue righteousness and the things that God says are good.

He goes on to further explain in verses 12 to 13 the application of all this where he says, “Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.”

Paul is reminding us that these new realities of our death with Christ and our resurrection with him has



now given us a new freedom to walk in righteousness. We are no longer slaves to sin but have been free. The chains have come off and now we are free to pursue God and what He says is right and we do it by faith. And the same power that raised Christ from the dead is the power that is at work within us to put these things to death. Jesus' finished work on the cross frees us from idolatry and sin, but it also, and just as importantly, provides full forgiveness for past sins.

When I stare out into a room this size, I know that the weight of previous sins is heavy because all of us have experienced some form of this sexual brokenness. All of us have had an impure thought. All of us have had an impure motive. All of us have run after things that we should not have run after, and the guilt of past sexual sins can be overwhelming, and I want to remind you this morning of the fullness of God's forgiveness. The blood of Jesus Christ covers our sins completely. Remember what it says in Psalm 103, verses 10 through 12. It says, "He does not deal with us according to our sins, nor repay us according to our iniquities, for as high as the Heavens are above the Earth, so great is His steadfast love towards those who fear him. As far as the east is from the west, so far does He remove our transgressions from us."

And how does He do that? How does God Almighty, a perfect and righteous judge, remove our sins from us, literally detach them from us and take them away, as far as the east is from the west? How does He do it? In the Gospel. That Jesus lived the life that you could not live. He lived a life of perfect purity, never had an imper thought, never harbored a lustful thought towards someone else, never treated sexuality as a means to his own gain, but he walked in perfect purity, and in so earned perfect favor with God, and then he died the death that you and I deserve to die on the cross where the wrath of God was poured out upon him so that there could be an exchange, so that by faith, if I trust in him and his work, his perfect life of righteousness is given to me and I'm clothed in that righteousness, and my sins, however bad they might be, however heavy they might hang in my mind, however I look back on them and feel the shame, whatever is behind me, He separates me from that sin as far as the east is from the west and Jesus died to pay for it, so that you could be forgiven.

This is the good news. Our sexual sins in the past do not define us. It is not our identity. We are His, clothed in righteousness, accepted by God because of Christ alone.

So let me give you a few points of application for this morning. The first is let's yield to God's word. There's no shortage of narratives, there's no shortage of lies being told, but we must yield ourselves to God's word. It is the only ground that is not shifting. And we must by faith believe that He exists and that He rewards those who seek Him. His word is good and He can be trusted, and so we should yield to His word on this matter and every other matter. Let's yield to God's word.

Second, let's confess our sins. We are not here this morning to talk about all the sin out there. We must all confess our sins and the ways that we have acted without faith. We should confess the times we've acted as

if God was not our greatest treasure. We should confess the times that we have not believed that His word could be trusted. Ask God to search your heart and confess the sin in your own life.

Third, let's pursue purity. And let's be real serious about this. In order to pursue purity in a culture that is saturated with sexual sin, it is going to be difficult. We must pursue purity by faith, not because it earns us favor with God, but because God says it is for our good, which means that we'll have to walk in community with others who are pursuing purity. We'll have to hold one another accountable. We'll have to help one another. If you're addicted to pornography, it may mean radical measures that you have to take in order to pursue purity.

There's a growing trend in our culture of people living together who are not married, and I would say you're putting yourself in a place of unnecessary temptation. I know there are practical justifications for cohabitating, but saving money on rent is not worth putting yourself in a position where sin could destroy you and your relationship.

It's going to mean that we have to take extra measures to guard our eyes. Everything is sexualized. We have to take measures to pursue the freedom that Christ has purchased for us. And know that some of these things are not switches that you can flip overnight. If you're trapped in an addiction to sexual sin, you will need help, and we want to help you and connect you with people who can help you. If you're living with your boyfriend or girlfriend, there are some real practical issues that you're going to have to work through, but faith and the goodness of God invites us to start those conversations.

If you want to find a group that's discussing issues of sexual sin and encouraging one another, there's a ministry called CrossCurrent that exists for that reason. You can find out more by going to [pray.org/crosscurrent](http://pray.org/crosscurrent). There's a virtual group starting in March, and what they will be doing is talking about some of these issues and what the word has to say about it and how they can walk together to pursue something better.

Fourth, let's love our neighbors, and who are our neighbors? Our neighbors are those in the church who are struggling with sexual sin. These people need our support, love, and encouragement. They need us to patiently walk with them. They need us to never grow weary and pointing them to Christ.

Our neighbors are also those in the community that are fighting for an agenda that disagrees with us on this. Some of our neighbors are LGBTQ activists, and we're called to love them as we love ourselves. This means seeing them as individuals who have been created in the image of God. They have a soul. They matter. They're not nameless opponents in an ideological war. They have a story. They have passed hurts. They have hopes and dreams, and we believe that they need the Gospel. And if we put ourselves on the other side of the playing field and declare them our enemies, who's going to take it to them? Who will love them and share the good news of Jesus Christ with them, that he has died for their sin and they can be restored to God?

This is the best news that's ever been given and we are recipients of it and stewards of it, and we must give it away freely, and we must share it with everyone who needs it. We must love our neighbors as ourselves, fifth, and most importantly, let's trust in the work of Christ.

This is for everyone in the room. All week I kept thinking about Isaiah chapter six, where the prophet Isaiah finds himself in the throne room of God and he's looking at the glory and majesty and holiness of God, and what does he do? He collapses on the ground as though dead and says, "Woe is me, for I am a man of unclean lips, and I come from a people of unclean lips." He's immediately struck by his sin and guilt, and we are a people of impure minds, and we come from a people of impure minds. We have all run after these forms of impurity in some way. Who are we to stand before God? Why would we expect to come before a Holy God? We've talked about all these verses that say the wrath of God is coming because of these things, and we have all been participants, and so why would we expect to come before this Holy God and find anything but wrath, anything but rejection? Why would we come to Him and expect anything else?

And I kept coming back to Romans 5, verse eight, which says, "But God shows or demonstrates His love for us in this, that while we were still sinners, Christ died for us." Not after we figured it out, not after we got it all cleaned up, not after we did more good than bad, but while we were still sinners, we, all of us, while we were sinners, Christ died for us. Oh, praise his name.

Verse nine he goes on to say, "Since therefore we have been justified by his blood much more shall we be saved by him from the wrath of God." The wrath of God is coming for sexual immorality. And there is one hope in the day of judgment, and it is that Christ died for us.

"Since therefore we have now been justified by his blood much more shall we be saved by him from the wrath of God." This is our only hope. We have all failed. We all need His forgiveness. We all need this work that He has done on our behalf, and now we must share it with the world.

If you're a Christian here this morning, rejoice in the finished work of Christ that brings forgiveness and healing, no matter what is in your past, cling to the realities of the Gospel. He has done the work. It is finished. And if you're not a Christian, then turn to Christ by faith. Confess your sin, ask for forgiveness, and ask him to save you, and he will do it.

Jesus' work on the cross is redeeming all that was broken, but the work isn't finished yet. We still have pain and scars from past sin. Some of us have sinned and have deep regret. Some of us have been sinned against and carry deep wounds. Some of you are single and struggling with unfulfilled desires. Some of you are battling pornography addictions or same-sex attraction, and we're not promised in this life that these struggles will go away. We're not promised that it will be easy, but we are promised that Jesus will be with us.

The fourth and final point this morning is Jesus will one day make all things new. Jesus will one day make all things new. Our ultimate hope is found in the complete restoration that we will experience when we see Jesus Christ face-to-face. Whatever struggle you might be facing this morning, lift your eyes and look ahead to the day that we will see him.

Revelation 21, I'm going to leave you with this, Revelation 21:1-6 describes the completion of God's work of redemption. John is recording what he sees in the future. He says, "Then I saw a new Heaven and a new Earth, for the first Heaven and the first Earth had passed away and the sea was no more. And I saw the Holy City, a new Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her husband. And I heard a voice, a loud voice from the throne saying, 'Behold, the dwelling place of God is with man. He will dwell with them and they will be His people and God Himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, and neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.' And He who was seated on the throne and said, 'Behold, I am making all things new.' And he said, 'Write this down for these words are trustworthy and true.' And He said to me, 'It is done. I am the alpha and the omega, the beginning and the end. To the thirsty, I will give from the spring of the water of life without payment.'"

God painting a picture for us of complete restoration, where He will come to dwell among us and we will see His face and He will see ours, and He will wipe away every tear of brokenness and remove every pain of past sin, and we will rejoice forever as we drink from the water from the spring of life without payment.







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