

The Consummation

THE STORY #12 - Pastor Gary Combs - April 19, 2026 – Revelation 21:1-8

INTRO: Good morning church! Today we're concluding our series, "THE STORY: How the Bible Explains Everything." For 12 weeks, we've walked through the great meta-narrative of Scripture.

We started with **creation**, where everything was good. Then came the **fall**, where sin broke everything. We saw the **flood**, the **covenant**, the **exodus**, the giving of the **law**, the founding of the Davidic **kingdom**, the **exile**, the coming of **Christ**, the work of the **cross**, and the birth of the **church**.

From beginning to end, it's been one story: A holy God rescuing His broken world through Jesus Christ. But every story begs the question: How does it end?

That's today's message: **The Consummation**, which means: the act of bringing to completion or fruition. the point at which something is complete or finalized.

Need: Because we still live between promise and fulfillment. The world is still broken. Sin still wounds. Death still steals. And we are left asking: Will God really finish what He started? Will everything be made right?

Trans: Today, in The Consummation, we don't just see the end of the story, we see the fulfillment of every promise God has made from Genesis onward.

BODY: In the book of Revelation 21, the apostle John saw a vision that revealed how God will ultimately bring His redemptive story to completion. We can see how God will ultimately bring His redemptive story to completion. How will God ultimately bring His redemptive story to completion? The text gives three ways God will ultimately bring His redemptive story to completion.

Text: Revelation 21:1-8 (ESV) 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. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard 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. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." 5 And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." 6 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. 7 The one who conquers will have this heritage, and I will be his God and he will be my son. 8 But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

THREE WAYS GOD WILL BRING HIS REDEMPTIVE STORY TO COMPLETION:

1. By creating a new heaven and new earth.

EXP: (1-2) John "sees" a new heaven and a new earth, because the first has passed away. What was broken by sin in Gen. 3 is fully restored. And the New Jerusalem comes down. Not man reaching up to God (like Babel), but God's holy city coming down to man.

"**I saw**" (1,2 - 2x) (ὄραω, *horaō*) - to see with the eyes, to see with the mind, to perceive, know

"**New**" (1, 4x) (καινός, *kainos*) - new; recently made, fresh, recent, unused, unworn

"**Heaven**" (1,2 - 3x) (οὐρανός, *ouranos*) - In v.1 it's the physical sky. In v. 2 it's where God dwells.

"**Earth**" (1) (γῆ, *gē*) - arable land, the main land as opposed to the sea or water

"**First**" (1) (πρῶτος, *prōtos*) - first in time or place. Refers to the former. The earth/heaven we now have.

"**Passed away**" (1) (παρέρχομαι, *parerchomai*) - to pass away, perish; to cease.

"**Sea was no more**" (1) (θάλασσα, *thalassa*) - the sea. Either a **literal transformation** of the current earth from a water planet to a garden with rivers, or a **symbolic removal** of the sinful chaos and barriers that divide humanity, the absence of the sea signifies that the sinful nature of the old world has gone.

"**Holy City ... Jerusalem**" (2) (ἅγιαν, *hagian*) - sacred, holy. From garden to holy garden city.

"**From God**" (2) - of the place whence anything comes, befalls, is taken; of origin of a cause. God does this.

"**Prepared as a bride**" (2) (ἐτοιμάζω, *hetoimazō*) - make ready, prepare; Like a bride before her wedding.

John 14:1-3 (ESV) ¹ "Let not your hearts be troubled. Believe in God; believe also in me. ² In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

"**Adorned**" (2) (κοσμέω, *kosmeō*) - to put in order, arrange, adorn. Origin of the word "cosmetology."

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ARG: On the “passing away” of the old and the creating of the new heavens and earth:

2 Peter 3:10-13 (NKJV) But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up...Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Isaiah received a vision very similar to John’s:

Isaiah 65:17-25 (ESV) “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind... behold, I create Jerusalem to be a joy...The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent’s food. They shall not hurt or destroy in all my holy mountain,” says the Lord.

ILL: In Genesis, humanity was expelled from Eden. The garden was lost. Cherubim guarded the way back. But now, the gates are open, the city descends, and paradise is regained not by human effort. It is given by God’s grace. The story that began in a garden now ends in a garden-like city. Come, let us enter its...

... gates bearing the names of the 12 tribes, and its foundations the apostles, revealing one unified people of God. There is no temple, because the Lamb on His throne is there. No sun or moon, because God’s glory is the light. A river of life flows from God’s throne, and on either side stands the Tree of Life—fruitful, healing, abundant. And we realize: this is Eden restored, except even better!

APP: You were made for a new world. Set your hearts and minds on things above where Christ is (Col. 3:1-3)!

2. By dwelling forever with His people.

EXP: (3-4) “The dwelling place of God is with man” (3). This is the heartbeat of the whole Bible. God will dwell with His people. The separation caused by sin is gone. No more death, sorrow, or pain.

“I heard” (3) (ἀκούω, *akouō*) - to hear; to attend to, consider what is or has been said

“A loud voice” (3) (φωνῆς μεγάλης, *phōnēs megalēs*) - Like a “megaphone.” In the 3rd person which might indicate an angelic herald speaking from the throne area.

“From the throne” (3) (θρόνου, *thronou*) - from the throne. The KJV interprets this as “Out of heaven.”

“Dwelling place of God is with man” (3) (σκηνή, *skēnē*) - Lit., “tent, tabernacle.” To dwell with.

“Wipe away every tear” (4) (ἐξαλείφω, *exaleiphō*) - to wipe off. 1st of 5 results of the curse of sin being removed by God: tears, death, mourning, crying, pain. And all other evidences of sin...

“Former things have passed away” (4) (ἀπέρχομαι, *aperchomai*) - the first (*protos* again here) have passed. To go away, depart; of departing evils and sufferings

ARG: Paul quoted Moses (Lev. 26:12), Jeremiah (Jer. 32:38), and Ezekiel (Ez. 37:27), concerning God’s intent to dwell with His people:

2 Corinthians 6:16 (ESV) ... For we are the temple of the living God; as God said, “I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.

ILL: In Eden, God walked with man. In the tabernacle, God dwelt among Israel. In Christ, God dwelt with us in the flesh. In the church, God dwells in us by His Spirit. But here, God dwells with us in Person forever!

The entire Bible is a love story. From the first marriage in Gen.2 to this final wedding, God has been pursuing a people. The "Cross" was the price paid; the "Consummation" is the life shared. Don't miss the symmetry of the Story. The first husband had his side opened to bring forth his bride. In the climax of the Story on the Cross, the Last Adam—Jesus—had His side opened so that He could bring forth the Church, His Bride. What began with a wounded side in a Garden ends with a Wedded bliss in a City.

APP: The greatest gift of Heaven isn't the streets of gold, but being with Jesus! Who are you looking to today?

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3. By making all things new and judging all evil.

EXP: (5-8) Now, Christ Himself speaks from His throne as King and Judge, bestowing blessing on His people and judgment on those who have rejected Him. The promised Son of David sits on His eternal throne!

“I am making all things new” (5) (ποιέω, *poieō*) - to make ready, to prepare. Jesus as Creator God.

“Write this down” (5) (γράφω, *graphō*) - to write. Christ commanded John to write His words down.

“It is done!” (6) (γίνομαι, *ginomai*) - to be made, finished. “It is finished” (John 19) = The price has been paid. “It is done” (Revelation 21) = The plan has been completed.

“I am the Alpha and the Omega” (6) - 1st and last letters of Greek alphabet. “Beginning and end.”

“The spring of the water of life” (6) (πηγή, *pēgē*) - fountain, spring. Emblem of salvation, eternal life.

“One who conquers” (7) (νικάω, *nikaō*) - to conquer, victor. NKJV says, “He who overcomes...”

1 John 5:5 (NKJV) Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

Romans 8:37 (NKJV) ³⁷ Yet in all these things we are more than conquerors through Him who loved us.

“Heritage” (7) - We’re “co-heirs with Christ” (Rom. 8:17). “My son” (7) (υἱός, *huios*) - a son.

Why these eight? (8) “The list here given points to those classes of character which cannot find a place in the Holy City” (*Ellicott*). They seem to fall into meaningful groupings:

- Wrong heart posture toward God:

- “Cowardly” – those who shrink back from allegiance to Christ
- “Unbelieving” – those who reject trust in God

- Moral and spiritual corruption:

- “Abominable” – morally polluted, detestable, aligned with what God hates
- “Murderers” – hatred and violence toward others, literally, “to smite another willfully.”
- “Sexually immoral” – From *pornos*. Covers all forms of sex outside of God's design for marriage.
- “Sorcerers” – From *pharmakos*. Involvement with occult/spiritual rebellion

- Worship and truth

- “Idolaters” – giving ultimate allegiance to something other than God.
- “All liars” – rejecting truth, living in deception

“Have their part in the lake” (8) (μέρος, *meros*) - a part due or assigned to one; lot, destiny

“Burns with fire and brimstone” (8) (θεῖον, *theion*) - fire, burning, sulfur, destruction, suffocating, total ruin. This echoes the punishment of Sodom and Gomorrah, “the Lord rained brimstone and fire.” (Gen. 19:24)

“Is the second death” (8) (δεύτερος, *deuteros*) - the 1st death is of the earthly body, the 2nd death is the permanent separation from the good and holy God. This is the final, irreversible judgment of God.

ARG: David wrote about a day when evil would be judged and the meek shall inherit the earth.

Psalms 37:10-11 (NKJV) For yet a little while and the wicked shall be no more... But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

ILL: Every great story has a hero. And it has a villain. In the great stories the hero suffers, but finally defeats the enemy. In the Greatest Story, Jesus is the Hero. In the end, He sits on His throne as King and Judge.

APP: We see ourselves in the list of 8 sinners. But remember we are “co-inheritors” with Christ. Not because we aren't sinners, but because we are “the thirsty” who drank from the “water of life without payment” (6). Are you thirsty today? There are only two responses: Come and receive the water of life by faith in Christ. Or remain in sin and face judgment. This is not just the end of the story. It is a call to choose your place in it.

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CONCLUSION: Today, as we conclude our series, we've seen that the Bible truly is one story.

It began with creation—a perfect world.
It was broken by sin—a fallen humanity.
It was pursued through covenant and promise.
It was redeemed through Christ and the cross.
It is proclaimed through the church.
And it will be completed in the consummation.

This is the story that explains everything:
Why the world is broken.
Why your heart longs for more.
Why Jesus came.
And how it will all end.

Final Challenge:

The only question left is this: Where are you in The Story?
Have you come to the water of life?
Are you thirsty for that which the world doesn't satisfy?
Are you trusting in the One who makes all things new?
Because this is not just any story. This is THE STORY!

Why not call out in prayer to its Author, King Jesus, expressing your faith in Him as Savior and surrendering your life to Him as Lord and King?

Fill My Cup, Lord

Verse:

Like the woman at the well I was seeking
For things that could not satisfy;
And then I heard my Savior speaking:
"Draw from my well that never shall run dry."

Chorus:

Fill my cup, Lord, I lift it up, Lord!
Come and quench this thirsting of my soul;
Bread of heaven, feed me till I want no more—
Fill my cup, fill it up and make me whole!

Let's pray.