

HEAVEN

A Place Worth Longing For

New Hope Baptist Church

Sunday, August 9, 2026

Primary Texts: John 14:1–6 • Revelation 21:1–27 • Revelation 22:1–5

PREACHING NOTE: This manuscript uses “Heaven” as the familiar sermon title, while carefully distinguishing the believer being with Christ after death (Philippians 1:23; 2 Corinthians 5:8) from the final biblical picture of the new heaven, new earth, and New Jerusalem in Revelation 21–22. Do not present imaginative details as revelation. Where Scripture speaks clearly, preach boldly; where Scripture is silent, remain humble.

OPENING — LIFT YOUR EYES ABOVE THIS WORLD

Church, there are some Sundays when the Word of God takes us down into the valley and teaches us how to survive the storm. There are Sundays when we have to talk about sin, suffering, grief, temptation, disappointment, conflict, and all the trouble that comes with living in a fallen world. But every now and then, I believe the Lord wants the church to lift its eyes above the dust of this earth and look toward home. Today, I want to preach about Heaven.

Not the Heaven of cartoons. Not the Heaven of sentimental sayings. Not a place built out of somebody's imagination. I want the Heaven of the Bible. I want to look at what Jesus promised, what John saw, what Paul longed for, and what God has revealed. And if the Lord helps me, I want to preach it in such a way that by the time we leave here, somebody says, 'If that is where Jesus is taking His people, I want to go there.'

We know what it is to live down here. Down here, the phone rings with news we did not want. Down here, bodies get tired. Down here, people we love get sick. Down here, the cemetery keeps receiving new residents. Down here, children grow up, parents grow old, friendships change, money gets tight, hearts get broken, people misunderstand us, and some nights we lie awake with thoughts we cannot turn off. Down here, even our best days are touched by the fact that this world is not the way God originally made it to be.

But the Christian is not a person with no trouble. The Christian is a person whose trouble does not get the last word. We grieve, but we have hope. We hurt, but we

have a promise. We walk through valleys, but we are headed somewhere. We bury believers, but we do not say, 'That is the end.' We say, 'Absent from us, present with the Lord.' We say with Paul, 'To depart, and to be with Christ... is far better.'

And I need to say this at the beginning so we stay true to the Bible. When we use the word Heaven this morning, Scripture gives us more than one horizon. Paul tells us that the believer who departs this life is with Christ. But Revelation 21 and 22 carries us all the way to the final scene: a new heaven, a new earth, and the New Jerusalem coming down from God. So some of the gold, gates, stones, river, tree, and measurements we are going to describe belong specifically to that final eternal city. But it is all part of the believer's promised future with God. And what a future it is.

So if you have had enough of hospitals, heartaches, headaches, funerals, fear, temptation, bills, burdens, and bad news, do not despair. I am not telling you to hate the life God has given you. I am telling you not to mistake the waiting room for the destination. This earth is not home for the redeemed. We are pilgrims. We are travelers. We are headed toward a city whose Builder and Maker is God.

TEXT: John 14:1-3 — “Let not your heart be troubled...”

[READ JOHN 14:1-3 SLOWLY. PAUSE AFTER “THAT WHERE I AM, THERE YE MAY BE ALSO.”]

I. HEAVEN IS A REAL PLACE PREPARED BY A REAL SAVIOR

The first thing Jesus gives troubled disciples is not an explanation of every problem. He gives them Himself, and He gives them a destination. 'Let not your heart be troubled.' Why? Because there is a Father's house. There is room there. There is a place there. And Jesus says, 'I go to prepare a place for you.'

The King James Version says, 'In my Father's house are many mansions.' We have sung about mansions over the hilltop, and I am not trying to take anybody's song away. But the point of the text is even richer than the picture of a private mansion sitting on a heavenly acreage. The language is about dwelling places in the Father's house. In other words, Jesus is saying there is room with the Father, room for the redeemed, room prepared by Christ. The glory is not square footage. The glory is belonging in the Father's house.

And notice the tenderness: Jesus speaks this while His disciples are troubled. He knows what is coming. The cross is near. Their world is about to shake. They are going to see their Master arrested, beaten, crucified, and buried. And before the storm breaks, Jesus places Heaven in front of them. He says, in effect, 'What is about to happen is not the end of your story.'

That is why Heaven matters on Monday morning. Heaven is not just a funeral doctrine. Heaven is heart medicine for troubled people. When this world feels unstable, Heaven reminds you that your future is secure. When you do not know what tomorrow holds, Heaven reminds you Who holds tomorrow and where He is taking you.

Jesus does not say, 'I am preparing an idea.' He says, 'I prepare a place.' Christianity is not escape into fantasy. Our hope is attached to a resurrected Christ who promises a real future. And listen to verse three: 'I will come again, and receive you unto myself.' The central promise is not merely that we get to a beautiful place. The central promise is that He receives us to Himself.

I want New Hope to hear me: gold without Jesus would not be Heaven. Pearls without Jesus would not be Heaven. A river without Jesus would not be Heaven. A city with no cemetery would still not be Heaven if Jesus were not there. The glory of Heaven is the Lamb. The treasure of Heaven is Christ. The reason Heaven is home is because our Savior is there.

Some of us have spent our lives wanting a better house, a better car, a better season, a better year. There is nothing wrong with thanking God for earthly blessings. But eventually every house needs repair. Every car wears out. Every season changes. Every year ends. Jesus offers something this world cannot offer: a prepared place that cannot decay and a presence that cannot be lost.

So when the doctor says something you did not want to hear, remember there is a prepared place. When grief sits down beside you, remember there is a prepared place. When you look in the mirror and realize time is moving faster than you thought, remember there is a prepared place. And if Christ has prepared it, nothing on earth can cancel the reservation He purchased with His blood.

[PREACHING LINE] "I am not homeless; I am headed home."

Tell somebody near you, if it fits your setting: "This is not all there is."

II. HEAVEN IS WHERE EARTH'S TROUBLE FINALLY LOSES ITS ADDRESS

TEXT: Revelation 21:1–4

[READ REVELATION 21:1–4. EMPHASIZE "NO MORE."]

John says, 'I saw a new heaven and a new earth.' Then he sees the holy city, New Jerusalem, coming down from God. And then he hears a voice: 'Behold, the tabernacle of God is with men.' Do you see the movement? The great goal is not merely human beings escaping earth forever. The biblical ending is God dwelling

with His redeemed people in a renewed creation. God with us—fully, finally, forever.

Then comes one of the sweetest promises ever placed on a page: 'God shall wipe away all tears from their eyes.' Do not rush past that. The God who holds galaxies also stoops to tears. The Lord who spoke worlds into existence is pictured wiping the eyes of His children.

Down here we know tears by name. There are funeral tears. There are hospital tears. There are tears you cry because somebody hurt you. Tears because somebody left. Tears because you disappointed yourself. Tears over children. Tears over parents. Tears in the car where nobody sees you. Tears on the pillow after everybody else has gone to sleep. And sometimes the tears come because you cannot even explain what is wrong; you are simply tired.

But Revelation says there is coming a day when God wipes them away. And the reason there are no more tears is not that Heaven teaches us better emotional control. The text tells us the sources of sorrow are removed: 'there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.'

No more death. Think about a city with no funeral home. No obituary page. No hospice. No casket showroom. No cemetery on the edge of town. No black clothes hung out for a funeral. No final breath. No phone call saying, 'They are gone.' Death, the enemy that has stalked every generation since Eden, is gone.

No more sorrow. That means no depression caused by the curse, no grief over loss, no ache over brokenness, no heaviness that follows us into the morning. No more crying. No more pain. Not managed pain. Not reduced pain. Not pain with a better prescription. No more pain.

Down here, we celebrate a good medical report because we know bad reports exist. Up there, nobody waits on lab results. Down here, we thank God for a successful surgery. Up there, nobody needs surgery. Down here, we are grateful when medicine works. Up there, there is no disease to treat. Down here, we put flowers on graves. Up there, nobody digs one.

And I want somebody who is going through it right now to hear this: your pain is real, but it is temporary. Your suffering matters, but it is not eternal. The trouble has a clock on it. The tears have an expiration date. The valley has an exit. The night has a morning coming.

Romans 8:18 says the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. Paul does not call suffering fake. He calls glory greater. Second Corinthians 4 says our affliction is 'but for a moment' compared with an eternal weight of glory. The Christian does not deny the ache; we measure it against eternity.

If your whole life were a book, your worst day would be a page. Heaven is not another page. Heaven is the endless story after the page of sorrow has been turned for the last time.

[PAUSE] “There are some things you are dealing with now that will not be allowed through the gates.”

III. THE NEW JERUSALEM IS DESCRIBED AS A CITY OF STUNNING BEAUTY

TEXT: Revelation 21:9–21

[READ SELECTED VERSES: 10–11, 16, 18–21. Let the congregation hear the words jasper, sapphire, emerald, pearl, gold.]

John is carried away in the Spirit and shown 'that great city, the holy Jerusalem, descending out of heaven from God.' And the first descriptive phrase is the most important: 'having the glory of God.' Before John tells us about walls, gates, foundations, stones, or streets, he says the city has the glory of God.

Earth gives us fragments of beauty. Have you ever stood outside when the sun was setting and the sky looked painted? Have you ever seen light hit autumn trees and thought, 'Only God could color that'? Have you ever stood near water when the sun made it sparkle like glass? Have you ever seen mountains rise, flowers bloom, snow cover a field, or stars fill a clear night? Earth still has echoes of Eden. But even the most beautiful place you have ever seen is beauty in a world under the curse.

Now imagine beauty without decay. Color without fading. Light without shadow. Creation without pollution. Architecture untouched by rust. Glory without sin getting its fingerprints on anything. John reaches for the richest vocabulary available to describe what he sees.

He says the city's light is 'like unto a stone most precious, even like a jasper stone, clear as crystal.' Notice the word 'like.' Revelation is giving us true revelation through comparison. John is telling us what it resembled. We should preach the certainty of the glory without pretending we can reproduce its exact appearance in our minds.

The city is foursquare. Its length, breadth, and height are described as equal. The measure is twelve thousand furlongs. I am not going to build the sermon on one modern conversion because ancient measures and interpretive questions deserve humility. But nobody can miss the point: the city is enormous. Vast. Ordered. Majestic. There is room in the Father's plan for the redeemed.

Then John moves to the materials. The wall is jasper. The city is pure gold, 'like unto clear glass.' The foundations are garnished with precious stones: jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethyst. Twelve gates—twelve pearls. Every gate is described as one pearl. The street of the city is pure gold, as it were transparent glass.

Can I put that in everyday language? What earth locks in vaults, Heaven puts underfoot. What earth places behind glass in jewelry stores, God uses in foundations. What earth calls luxury, Heaven calls construction material. We fight over gold down here; up there you walk on it.

And do not miss the emerald. Revelation names emerald among the foundations, with a whole chorus of precious stones. We struggle even to know the exact ancient appearance of every gem name in modern mineral terms, but the theological picture is clear: color, radiance, preciousness, transparency, permanence, and glory. Heaven is not gray. Glory is not dull. God's eternal city is described with brilliance.

Imagine walking toward a city where the gates themselves proclaim abundance. Imagine light moving through surfaces like crystal. Imagine foundations glowing with jewel-tones that no human designer could improve. Imagine a city so holy that everything man calls precious has been demoted to scenery because the true treasure is the One on the throne.

Now here is the danger: we can get so excited about the gold that we forget the God. Do not worship the streets. Worship the One who made them. If the pavement is gold, what must the throne be like? If the foundation is jewels, what must the glory of God be like? If the city is that radiant, what must it be like to see the face of the One whose glory lights it?

[PREACHING BUILD] “If this is the city, imagine the King!”

IV. HEAVEN IS A PLACE OF LIGHT WITH NO NIGHT

TEXT: Revelation 21:22–25; Revelation 22:5

John says, 'I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.' That does not mean worship disappears. It means worship is no longer

localized the way it is now. Down here we say, 'Let us go to church.' Up there the presence of God fills the city. There is no need to build a house for God because God dwells openly with His people.

Then John says the city has no need of the sun or the moon to shine in it, because the glory of God lights it and the Lamb is the light thereof. He does not necessarily say the final creation contains no sun anywhere; he says the city does not need it. The glory of God is sufficient light.

What a contrast. Down here the sun goes down. Down here there are seasons when the light feels short. Down here there are dark nights of the soul. Down here there are moments when you cannot see your way. But Revelation says, 'there shall be no night there.'

No night means no lurking danger. No fear of what the darkness holds. No closing time on joy. No evening of life. No candle burning down. No electricity bill. No bulb to replace. The Lord God gives them light.

And the Lamb is the light. That is gospel language. The One who hung in darkness at Calvary becomes the everlasting light of the city. The One who entered the darkness of death is the One whose glory removes the night forever.

Somebody has been walking through a dark season. Hear me: darkness is not your destiny. If you are in Christ, your story ends in light. Weeping may endure for a night, but night itself will not endure forever.

V. HEAVEN RESTORES WHAT SIN BROKE: THE RIVER, THE TREE, AND NO MORE CURSE

TEXT: Revelation 22:1–5

[READ REVELATION 22:1–5 SLOWLY.]

The Bible begins with a garden and ends with a city that contains a garden-like river and the tree of life. Genesis tells us what sin broke. Revelation shows us what God restores.

John sees 'a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' Life flows from the throne. Everything in glory traces back to God as the source. There is no drought at the throne. No contamination. No muddy water. No scarcity. Pure life, clear as crystal.

Then he sees the tree of life, bearing twelve kinds or manners of fruit, yielding fruit each month, with leaves for the healing of the nations. We need humility about

exactly how 'healing' functions where Revelation has already told us there is no death or pain. The image clearly communicates wholeness, life, abundance, and the complete undoing of the curse. There is nothing diseased in God's final world waiting for a cure. The point is health and life under God's blessing.

Verse three may be one of the greatest sentences in the Bible: 'And there shall be no more curse.' Think about everything contained in those words. No more curse on the ground. No more curse expressed in death. No more curse expressed in broken bodies. No more curse expressed in sin's dominion. No more curse twisting work, relationships, desires, creation, and human life.

Down here, even beautiful things hurt us. Love can end in grief because people die. Work can exhaust us. Food can fail us. Bodies can betray us. Weather can destroy. Nature can wound. Every good thing is touched by a fallen world. But there—no more curse.

And then verse four: 'They shall see his face.' Church, I do not know how to improve on that sentence. We have sung about Him. We have prayed to Him. We have trusted Him when we could not trace Him. We have read His Word. We have felt His Spirit. We have worshiped Him by faith. But one day faith becomes sight: 'they shall see his face.'

What will it be like to look upon the One who knew every sin and loved you anyway? To see the hands that were wounded for you? To behold the Lamb who carried your guilt? To look upon the face of the One who was with you in every hospital room, every funeral, every lonely drive, every prayer nobody else heard? We will see His face.

At that moment, I suspect the gold will not matter as much. The pearls will be behind us. The stones will be scenery. Because when you see Jesus, you will understand that every beautiful thing in Heaven was only pointing to Him.

[LOWER YOUR VOICE] "They shall see His face." [PAUSE.]

VI. HEAVEN MEANS PERFECT LIFE — NOT ETERNAL BOREDOM

Sometimes people picture Heaven as an endless church service where everybody sits still on clouds doing nothing. That is not the picture Scripture gives. Revelation 22 says, 'his servants shall serve him,' and 'they shall reign for ever and ever.' There is worship, service, purpose, life, fruitfulness, and reigning under God.

Heaven is not less life. It is more life. It is life without death draining it. Work without frustration. Service without exhaustion. Worship without distraction.

Fellowship without jealousy. Joy without guilt. Beauty without decay. Discovery without danger. Holiness without struggle against sin.

Down here, even on Sunday morning, our minds wander. Up there, worship has no distraction. Down here, we get tired serving. Up there, service carries no curse. Down here, relationships are complicated by pride, insecurity, misunderstanding, and fear. Up there, the redeemed live in perfect holiness under the perfect reign of God.

We should be careful not to invent schedules the Bible does not give. I cannot tell you what Tuesday at 2:00 p.m. looks like in eternity, and anybody who pretends to know is speaking beyond Scripture. But I can tell you this: if God designed Eden before the fall as a place of meaningful work, beauty, fellowship, and abundance, then God's final creation will not be less meaningful than the first. It will be better.

Do not fear that Heaven will be dull. Sin is dull. Decay is dull. Repetition under the curse is dull. God is infinitely glorious. Eternity in His presence will not exhaust His beauty. Ten thousand years into glory, God will not be running out of wonder.

VII. WHAT ABOUT OUR LOVED ONES? WHAT CAN WE SAY WITH CONFIDENCE?

Whenever we preach Heaven, people think about somebody. A mother. A father. A spouse. A child. A friend. A saint who sat in a certain pew. Somebody whose voice you can still hear in your memory.

Scripture gives us real comfort, but we must resist filling every unanswered detail with imagination. We know believers are with Christ after death. Paul says he desired 'to depart, and to be with Christ; which is far better.' We know God's redeemed people populate the final city. Revelation speaks of those written in the Lamb's book of life. We know resurrection is part of Christian hope. We know there is conscious joy with Christ and a final bodily resurrection.

What Scripture does not give us is a detailed manual explaining every recognition conversation, every relationship dynamic, or every reunion scene exactly as sentimental songs sometimes portray it. We can have strong biblical hope without pretending the Bible says more than it says.

But here is enough for me: no redeemed person will arrive in glory disappointed with God's arrangement. No saint will look around Heaven and say, 'God left something essential out.' The God who invented love knows how to perfect

fellowship. The God who gave us relationships knows how to redeem them. The God who wipes away every tear will not replace our sorrow with a lesser joy.

So when you miss someone who died in Christ, grieve. Jesus Himself wept at Lazarus' tomb. But do not grieve as though death owns them. Christ owns them. And if Christ owns you, the grave does not get the final word over either one of you.

VIII. THE MEASUREMENTS, THE COLORS, AND THE “MANSIONS” — WHAT WE CAN AND CANNOT CLAIM

Now let me gather some of the details because this is where people get curious. What color is Heaven? The Bible does not give one paint-chip color called 'Heaven.' Instead Revelation describes brilliance using precious stones and crystal-like clarity: jasper, sapphire, chalcedony, emerald, and many others. The overall picture is radiant, jeweled, luminous beauty under God's glory.

How big is the city? Revelation says twelve thousand furlongs and describes length, breadth, and height as equal. Interpreters debate how symbolic the measurements are in Revelation and how to translate ancient units precisely into modern geography. So I will not turn a sermon into speculative engineering. What is certain is the intended impression: immense scale, perfect order, completeness, and enough room in the city of God.

What about the mansions? The KJV says 'many mansions.' The word carries the sense of dwelling places. So I will happily sing about my mansion, but I will build my doctrine on Jesus' main promise: there is a prepared dwelling in the Father's house and Christ will receive His people to Himself.

Are the streets literally gold? Revelation says the street of the city was pure gold, as it were transparent glass. I have no reason to be embarrassed by the text. At the same time, Revelation is apocalyptic literature rich with symbols and comparisons. So the safest posture is this: affirm what John says, honor the literary form God chose, and refuse to be more precise than the Holy Spirit was.

Will Heaven look exactly like the images on our PowerPoint? No. Those are artistic attempts to help our imagination, not photographs from glory. Scripture is revelation; our artwork is illustration. Never confuse the two.

But do not let uncertainty about a few details make you uncertain about the promise. We may not know the exact hue of jasper John saw. We do know the city has the glory of God. We may not know how every measurement should be

modeled. We do know it is great, holy, and prepared. We may not know the floor plan of your dwelling. We do know Jesus said, 'I go to prepare a place for you.'

IX. HEAVEN SHOULD CHANGE HOW WE LIVE BEFORE WE GET THERE

TEXTS: Romans 8:18; 2 Corinthians 4:17–18; Philippians 1:21–23

If Heaven only makes us daydream, we have missed part of the doctrine. Biblical hope is supposed to produce holy living. The people who know where they are going should live differently on the way there.

First, Heaven teaches us to hold earthly things loosely. Enjoy what God gives you. Take care of what He entrusts to you. But do not wrap your identity around things that can burn, break, rust, depreciate, or be stolen. Your best possession is not parked outside. Your inheritance is reserved with God.

Second, Heaven teaches us to endure suffering faithfully. Paul says present suffering cannot compare with coming glory. That does not mean you cannot cry. It means you do not quit. You can say, 'This hurts, but this is not home. This is heavy, but this is not forever. This is a valley, but I am headed toward the city.'

Third, Heaven teaches us to take holiness seriously. Revelation 21:27 says nothing that defiles enters the city, but those written in the Lamb's book of life. Do not hear that as salvation by moral achievement. The whole book centers on the Lamb who redeemed a people. But grace that saves also creates a people who long for holiness. If Heaven is a holy city, why would I make peace with what Christ died to save me from?

Fourth, Heaven teaches us to witness. If there is a real city of God and a real final judgment, then our neighbors matter. Our families matter. The gospel matters. Heaven is not automatically everybody's destination. Jesus says in John 14:6, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' The way to the Father's house is the Son.

Fifth, Heaven teaches us to worship. If we are going to spend eternity praising the Lamb, we might as well get our hearts tuned now. Worship is rehearsal for home—not because Heaven is only singing, but because every aspect of eternal life will be God-centered.

And sixth, Heaven teaches us not to fear death the way the world fears it. We are not reckless. We value life because God gives it. We pray for healing. We seek treatment. We protect life. But for the believer, death is a defeated enemy. Paul can say, 'to die

is gain' because death cannot take Christ away; it brings the believer into His presence.

X. THE CLIMAX — “I WANT TO GO THERE”

Now church, I have tried to show you the Bible's picture. A prepared place. A holy city. No more tears. No more death. No more pain. Jasper. Sapphire. Emerald. Gold like transparent glass. Pearl gates. A river of life. The tree of life. No more curse. No night. The Lamb as the light. And the redeemed seeing His face.

Now compare that with down here. Down here we lock our doors at night. Up there the gates are never shut. Down here darkness makes us cautious. Up there there is no night. Down here the rich wear gold. Up there saints walk on it. Down here we plant trees hoping they live. Up there stands the tree of life. Down here rivers flood or dry up. Up there the river of life flows from the throne. Down here rulers disappoint us. Up there the throne is occupied by God and the Lamb.

Down here your body wakes up hurting. Up there, no pain. Down here your heart breaks when somebody leaves. Up there, no death. Down here we stand beside hospital beds and whisper prayers. Up there, the former things have passed away. Down here we sometimes worship through tears. Up there God wipes every tear away.

Can you see why the old saints sang about Heaven? They were not ignorant people trying to escape reality. Many of them knew more hardship than we do. They sang about Heaven because Scripture gave them a horizon beyond the cotton field, beyond the factory, beyond the sickroom, beyond poverty, beyond grief, beyond the grave. Heaven kept them walking when earth got hard.

Maybe we need some of that again. We have become so comfortable down here that Heaven sometimes sounds like an interruption. We spend our lives making earth feel permanent. Better furniture. Better landscaping. Better retirement plans. Better everything—and again, there is nothing wrong with stewardship. But sometimes God has to remind us: do not drive your tent stakes too deep in a world that is passing away.

The Christian should be able to say two things at the same time: 'Lord, thank You for the life You gave me here, and Lord, I cannot wait to see You there.' That is not a contradiction. That is pilgrimage.

I want to live until God is finished with me. I want to preach until He says enough. I want to love my family, serve His church, do the work He gave me, laugh, sing,

enjoy the goodness He places in my life. But when the last assignment is finished, when the last prayer is prayed, when the last song is sung, when the last breath leaves this body—do not feel sorry for me if I am in Christ. I will not have lost. I will have arrived.

One day the believer will close these eyes to earth and open them to the presence of Christ. And then, in God's appointed final order, resurrection, new creation, holy city, the dwelling of God with His people. This is not fantasy. This is the promise at the end of the Book.

And John closes Revelation with a prayer: 'Even so, come, Lord Jesus.' That is the language of a heart that has seen enough glory to want the King.

[BUILD HERE. DO NOT RUSH.] “I do not just want the gold. I want the God. I do not just want the city. I want the Savior. I do not just want the place. I want the Person.”

INVITATION — THE WAY TO HEAVEN IS JESUS

Now I need to make this plain before we sing. Heaven is not the reward for people who were basically decent. Heaven is not inherited because your grandmother loved Jesus. Heaven is not entered because your name is on a church roll. Heaven is not earned because your good deeds outnumber your bad deeds.

Jesus said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' The same Jesus who prepares the place is the Way to the place.

Revelation calls Him the Lamb because Heaven is populated by people redeemed through His sacrifice. The road to the golden city runs by way of a bloody cross. Before there is a crown, there is Calvary. Before there is glory, there is grace. Before your name is found in the Lamb's book of life, you need the Lamb.

If you have never trusted Christ, do not fall in love with the description of Heaven and miss the Savior who opens the door. Repent and believe the gospel. Christ died for sinners. He was buried. He rose again. He saves all who come to Him in faith.

If you are saved but weary, come pray if you need to. Tell the Lord, 'Help me remember where I am going.' If you are grieving, come and let the hope of glory hold your heart. If you have grown cold toward eternal things, ask God to set your affection above. And if you are lost, today is a good day to meet the One who said, 'I go to prepare a place for you.'

CLOSING APPEAL: “If Heaven is this beautiful, if Christ is this good, and if eternity is this real — are you ready to go there?”

OPTIONAL CLOSING “HEAVEN” CADENCE — USE IF THE ROOM IS WITH YOU

I am going to a city where no ambulance has ever run.

I am going to a city where no hearse has ever driven.

I am going to a city where no doctor has ever delivered bad news.

I am going to a city where no mother has ever buried a child.

I am going to a city where no saint ever says goodbye for the last time.

I am going where the gates are pearl, the street is gold, the foundations shine with precious stones, the river of life flows, the tree of life stands, the curse is gone, the night is gone, and the Lamb is the light.

But above every jewel, above every gate, above every street, above every river, above every song, there is one reason I want to go: Jesus is there.

And when I see His face, every hard mile will have been worth it. Every tear will make sense in the light of His glory. Every trial will look small beside eternity. Every goodbye will be swallowed up in the joy of home.

So until then, keep walking. Keep believing. Keep serving. Keep singing. Keep looking up. Home is ahead.

SCRIPTURE REFERENCE SHEET (KJV)

Reference	Sermon Use
John 14:1–6	Prepared place; Jesus is the way to the Father.
Philippians 1:21–23	To depart and be with Christ is far better.
2 Corinthians 5:8	Absent from the body; present with the Lord.
Romans 8:18	Present suffering cannot compare with coming glory.
2 Corinthians 4:17–18	Temporary affliction vs. eternal weight of glory.
Revelation 21:1–4	New heaven/new earth; God with His people; no more death, sorrow, crying, or pain.
Revelation 21:9–21	New Jerusalem; dimensions; jasper, gold, stones, pearl gates.
Revelation 21:22–27	God and Lamb as temple/light; no night; Lamb’s book of life.
Revelation 22:1–5	River of life; tree of life; no curse; see His face; reign forever.
1 Corinthians 2:9	God’s prepared things exceed human experience; use carefully in context.

Approximate manuscript word count: 5,718 words. At a measured preaching pace with Scripture reading, pauses, and congregational response, this is designed for roughly 40–48 minutes.