

## **Revelation 21-22:5 “The Hope of Heaven” ENCORE**

Revelation 21-22 describes the New Heaven & Earth including the New Jerusalem. It is describing a time after the Day of Judgment when God makes all things new. I will be referring to this as “heaven” for the remainder of these questions.

- 1) Do you think Rev 21-22 is a literal description of heaven?
  
- 2) Why would God tell us about heaven in such detail?
  
- 3) What about heaven are you most looking forward to?
  
- 4) Besides Jesus; who are you looking forward to seeing in heaven?
  
- 5) Why do you think New Jerusalem will be so large?
  
- 6) Do you agree that the exclusivity of heaven is more than just a warning to unbelievers?
  
- 7) Do you think a human could paint a picture that would sufficiently depict heaven?
  
- 8) Do you think we will be able to golf in heaven?

## ***Colossians 2:1-15 Hope in the cross***

**Monday (v.1-7)** The life of faith is represented as receiving—an act which implies the very opposite of anything like merit. It is simply the acceptance of a gift. As the earth drinks in the rain, as the sea receives the streams, as night accepts light from the stars, so we, giving nothing, partake freely of the grace of God. The saints are not, by nature, wells, or streams, they are but cisterns into which the living water flows; they are empty vessels into which God pours his salvation. The idea of receiving implies a sense of realization, making the matter a reality. One cannot very well receive a shadow; we receive that which is substantial: so is it in the life of faith, Christ becomes real to us. While we are without faith, Jesus is a mere name to us—a person who lived a long while ago, so long ago that his life is only a history to us now! By an act of faith Jesus becomes a real person in the consciousness of our heart. But receiving also means grasping or getting possession of. The thing which I receive becomes my own: I appropriate to myself that which is given. When I receive Jesus, he becomes my Saviour, so mine that neither life nor death shall be able to rob me of him. All this is to receive Christ—to take him as God's free gift; to realize him in my heart, and to appropriate him as mine. - C. H. Spurgeon

**Tuesday (v.4-7)** Salvation may be described as the blind receiving sight, the deaf receiving hearing, the dead receiving life; but we have not only received these blessings, we have received CHRIST JESUS himself. It is true that he gave us life from the dead. He gave us pardon of sin; he gave us imputed righteousness. These are all precious things, but we are not content with them; we have received Christ himself. The Son of God has been poured into us, and we have received him, and appropriated him. What a heartfelt Jesus must be, for heaven itself cannot contain him! - C. H. Spurgeon

**Wednesday (v.4-7)** If we have received Christ himself in our inmost hearts, our new life will manifest its intimate acquaintance with him by a walk of faith in him. Walking implies action. Our religion is not to be confined to our closet; we must carry out into practical effect that which we believe. If a man walks in Christ, then he so acts as Christ would act; for Christ being in him, his hope, his love, his joy, his life, he is the reflex of the image of Jesus; and men say of that man, "He is like his Master; he lives like Jesus Christ." Walking signifies progress. "So walk ye in him"; proceed from grace to grace, run forward until you reach the uttermost degree of knowledge that a man can attain concerning our Beloved. Walking implies continuance. - C. H. Spurgeon

**Thursday (v.4-7)** There must be a perpetual abiding in Christ. How many Christians think that in the morning and evening they ought to come into the company of Jesus, and may then give their hearts to the world all the day: but this is poor living; we should always be with him, treading in his steps and doing his will. Walking also implies habit. When we speak of a man's walk and conversation, we mean his habits, the constant tenor of his life. Now, if we sometimes enjoy Christ, and then forget him; sometimes call him ours, and anon lose our hold, that is not a habit; we do not walk in him. We must keep to him, cling to him, never let him go, but live and have our being in him. "As ye have received Christ Jesus the Lord, so walk ye in him"; persevere in the same way in which ye have begun, and, as at the first Christ Jesus was the trust of your faith, the source of your life, the principle of your action, and the joy of your spirit, so let him be the same till life's end; the same when you walk through the valley of the shadow of death, and enter into the joy and the rest which remain for the people of God. O Holy Spirit, enable us to obey this heavenly precept. - C. H. Spurgeon

**Friday (v.9-15)** All the attributes of Christ, as God and man, are at our disposal. All the fulness of the Godhead, whatever that marvellous term may comprehend, is ours to make us complete. He cannot endow us with the attributes of Deity; but he has done all that can be done, for he has made even his divine power and Godhead subservient to our salvation. His omnipotence, omniscience, omnipresence, immutability and infallibility, are all combined for our defence. Arise, believer, and behold the Lord Jesus yoking the whole of his divine Godhead to the chariot of salvation! How vast his grace, how firm his faithfulness, how unswerving his immutability, how infinite his power, how limitless his knowledge! All these are by the Lord Jesus made the pillars of the temple of salvation; and all, without diminution of their infinity, are covenanted to us as our perpetual inheritance. - C. H. Spurgeon

**Saturday (v.9-15)** The fathomless love of the Saviour's heart is every drop of it ours; every sinew in the arm of might, every jewel in the crown of majesty, the immensity of divine knowledge, and the sternness of divine justice, all are ours, and shall be employed for us. The whole of Christ, in his adorable character as the Son of God, is by himself made over to us most richly to enjoy. His wisdom is our direction, his knowledge our instruction, his power our protection, his justice our surety, his love our comfort, his mercy our solace, and his immutability our trust. He makes no reserve, but opens the recesses of the Mount of God and bids us dig in its mines for the hidden treasures. "All, all, all are yours," saith he, "be ye satisfied with favour and full of the goodness of the Lord." Oh! how sweet thus to behold Jesus, and to call upon him with the certain confidence that in seeking the interposition of his love or power, we are but asking for that which he has already faithfully promised. - C. H. Spurgeon