



SPIRITUAL DIGEST

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L O R D ' S C O M I N G B U T N O
T I M E T O W A S T E
~ D M

J E S U S C H R I S T , T H E L E A D E R A N D T H E S A V I O R

Acts 5:30 The God of our fathers has raised Jesus, whom you slew by hanging Him on a tree. (31) This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

Jesus' incarnation made Him a man, His human living on earth qualified Him to be man's Savior, His crucifixion accomplished full redemption for man, His resurrection vindicated His redemptive work, and His exaltation inaugurated Him to be the ruling Leader that He might be the Savior. The Greek word rendered "Leader" is *archegos*, meaning author, origin, originator, chief leader, captain. God exalted the Man Jesus, rejected and killed by the Jewish leaders, as the highest Leader, the Prince, the Ruler of the kings to rule over the world, and the Savior to save God's chosen people. "Leader" is related to His authority, and "Savior" to His salvation. He rules sovereignly over the earth with His authority so that the

environment may be fit for God's chosen people to receive His salvation (Acts 17:26-27). According to Revelation 1:5, He is the Ruler of the kings of the earth. In a very real sense, Christ as the Ruler of the kings dethrones all the kings. Only He is the Ruler. Furthermore, according to Revelation 19:16, He is the King of kings and the Lord of lords. As the Ruler, He rules the entire earth. It may seem that kings and presidents rule the earth and that the Lord Jesus is not on the throne. Nevertheless, this One who seems not to be on the throne is the Ruler of all the enthroned ones. Today the entire world is under the Lord's ruling. He is truly the Leader, the chief Ruler.

THE INCLUSIVENESS OF A LOCAL CHURCH

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.

When the flow started with the one hundred twenty in Jerusalem, only typical Jews were involved. But according to the record in 13:1, the prophets and teachers in the church in Antioch were from a number of different sources. Barnabas was a Levite, a Cyprian by birth (4:36). Niger, whose name means black and should denote a Negro, was probably of African origin. Lucius the Cyrenian was from Cyrene in North Africa. Manaen was the foster brother of Herod and was governmentally related to the Romans. Hence, Manaen must have been Europeanized. The Herod in 13:1 was the one who killed John the Baptist. It was the Lord's sovereign doing that the foster brother of John the

Baptist's murderer became one of the leading functioning members in the church. Finally, 13:1 mentions Saul, a Jew born in Tarsus and taught by Gamaliel according to the law of Moses (22:3). The five prophets and teachers recorded here were composed of Jewish and Gentile peoples with different background, education, and status. This indicates that the church is composed of all races and classes of people regardless of their background, and that the spiritual gifts and functions given to the members of the Body of Christ are not based upon their natural status. Here in 13:1 the Lord set up a pattern. From Antioch the Lord's move turned to reach the Gentile world, and in the Gentile world there are many different kinds of people, people of different cultures, races, and status. Therefore, at the very beginning of this turn the pattern was established to indicate that the churches are composed of all races and classes of people.

HOW WELL DO YOU KNOW THE BIBLE?

BIBLE TRIVIA

1. What did Samson use to destroy Philistine cornfields?
 - a. Mice
 - b. Burning fox tails
 - c. Prayer
 - d. Strength
 - e. Crop-dusting
2. Jerusalem was known as the ____ of Zion
 - a. Lion
 - b. Daughter
 - c. Priest
 - d. Enemy
3. What did Jerusalem do that made God so angry that he destroyed it?
 - a. Wept constantly
 - b. Sinned grievously
 - c. Mocked the Sabbath
 - d. Ate forbidden
4. Which of these places in Jerusalem did the Lord destroy?
 - a. Altar
 - b. Sanctuary
 - c. Palaces
 - d. All of the above
5. When is it good for a man to bear the yoke?
 - a. When he's married
 - b. In his youth
 - c. When he's a father
 - d. In his old age

PROLIFIC AND BLIND HYMN WRITER

Francis Jane Crosby wrote more than 9,000 hymns, some of which are among the most popular in every Christian denomination. She wrote so many that she was forced to use pen names lest the hymnals be filled with her name above all others. And, for most people, the most remarkable thing about her was that she had done so in spite of her blindness.

"I think it is a great pity that the Master did not give you sight when he showered so many other gifts upon you," remarked one well-meaning preacher.

Fanny Crosby responded at once, as she had heard such comments before. "Do you know that if at birth I had been able to make one petition, it would have been that I was born blind?" said the poet, who had been able to see only for her first six weeks of life. "Because when I get to heaven, the first face

that shall ever gladden my sight will be that of my Savior."

Born in Putnam County, New York, Crosby became ill within two months. Unfortunately, the family doctor was away, and another man—pretending to be a certified doctor—treated her by prescribing hot mustard poultices to be applied to her eyes. Her illness eventually relented, but the treatment left her blind. When the doctor was revealed to be a quack, he disappeared. A few months later, Crosby's father died. Her mother was forced to find work as a maid to support the family, and Fanny was mostly raised by her Christian grandmother.

Her love of poetry began early—her first verse, written at age 8, echoed her lifelong refusal to feel sorry for herself:

Oh, what a happy soul I am,
although I cannot see!
I am resolved that in this
world
Contented I will be.

How many blessings I enjoy
That other people don't,
To weep and sigh because
I'm blind
I cannot, and I won't!

While she enjoyed her poetry, she zealously memorized the Bible. Memorizing five chapters a week, even as a child she could recite the Pentateuch, the Gospels, Proverbs, the Song of Solomon, and many psalms chapter and verse.

Her mother's hard work paid off. Shortly before her fifteenth birthday, Crosby was sent to the recently founded New York Institute for the Blind, which would be her home for 23 years: 12 as a student, 11 as a teacher. She initially indulged in her own poetry and was called upon to pen verses for various occasions. In time the principal asked her to avoid such "distractions" in favor of her general instruction. "We have no right to be vain in the presence of the Owner and Creator of all things," he said.

It was the work of a traveling phrenologist (one who studies the shape and irregularities of the skull for insights into character and mental capacity) that changed the school's mind and again ignited her passion. Though his study is now the ridicule of science, the phrenologist's words were to prove prophetic: "Here is a poetess. Give her every possible encouragement. Read the best books to her and teach her the finest that is in

poetry. You will hear from this young lady some day."

It didn't take long. By age 23 Crosby was addressing Congress and making friendships with presidents. In fact, she knew all the chief executives of her lifetime, especially Grover Cleveland, who served as secretary for the Institute for the Blind before his election.

Another member of the institute, former pupil Alexander van Alstine, married Crosby in 1858. Considered one of New York's best organists, he wrote the music to many of Crosby's hymns. Crosby herself put music to only a few of hers, though she played harp, piano, guitar, and other instruments. More often, musicians came to her for lyrics. For example, one day musician William Doane dropped by her home for a surprise visit, begging her to put some words to a tune he had recently written and which he was to perform at an upcoming Sunday School convention. The only problem was that his train to the convention was leaving in 35 minutes. He sat at the piano and played the tune.

"Your music says, 'Safe in the Arms of Jesus,'" Crosby said, scribbling out the hymn's

words immediately. "Read it on the train and hurry. You don't want to be late!" The hymn became one of Crosby's most famous.

Though she was under contract to submit three hymns a week to her publisher and often wrote six or seven a day (for a dollar or two each), many became incredibly popular. When Dwight Moody and Ira Sankey began to use them in their crusades, they received even more attention. Among them are "Blessed Assurance," "All the Way My Savior Leads Me," "To God Be the Glory," "Pass Me Not, O Gentle Savior," "Safe in the Arms of Jesus," "Rescue the Perishing," and "Jesus Keep Me Near the Cross."

he could write very complex hymns and compose music with a more classical structure (she could even improvise it), but she preferred to write simple, sentimental verses that could be used for evangelism. She continued to write her poetry up to her death, a month shy of her ninety-fifth birthday. "You will reach the river brink, some sweet day, bye and bye," was her last stanza.



A H Y M N A D A Y K E E P S
Y O U H U M M I N G A L L T H E
W A Y



**SOME, THESE DAYS, WOULD TELL US
THAT OUR JESUS IS NOT FOOD**

1

Some, these days, would tell us that our Jesus is not food,
That we only need to know about Him and do good,
But we're glad to tell you brothers, it's just not that way—
Jesus is the bread of life; we eat Him every day.

We love the church life, eating,
drinking, breathing Jesus.
We love the church life, taking
in God's Word.
We love to hear those "O Lord,
Amen, Hallelujahs!"
We love the church life, feasting
with the Lord.

2

When He fills our inward parts, we're never quite the same,
So much richness we can taste by calling on His name.
"Services" but once a week for us will never do.
Every day we need the fellowship to take us through.

3

If these latter days and situations of the world
Make you feel that round a vicious circle you are swirled,
Then please listen closely to the things we have to say;
It may be that you will find with us a better way.

LUKE 6

WEEKLY BIBLE CHAPTER READS

Lk 6:1 And one Sabbath He was going through the grainfields, and His disciples were picking and eating the ears of grain, rubbing them in their hands.

Lk 6:2 And some of the Pharisees said, Why are you doing what is not lawful to do on the Sabbath?

Lk 6:3 And Jesus answered them and said, Have you not even read this that David did when he became hungry, he and those who were with him;

Lk 6:4 How he entered into the house of God, and taking the bread of the Presence, he ate it and gave some to those with him, which is not lawful for anyone to eat except the priests alone?

Lk 6:5 And He said to them, The Son of Man is Lord of the Sabbath.

Lk 6:6 And on another Sabbath He entered into the synagogue and taught. And there was a man there, and his right hand was withered.

Lk 6:7 And the scribes and the Pharisees were watching Him closely to see if He would heal on the Sabbath, so that they might find reason to accuse Him.

Lk 6:8 But He knew their reasonings and said to the man who had the withered hand, Rise and stand in the midst. And he rose up and stood.

Lk 6:9 And Jesus said to them, I ask you, Is it lawful on the Sabbath to do good or to do evil, to save a life or to destroy it?

Lk 6:10 And looking around at all of them, He said to him, Stretch out your hand. And he did, and his hand was restored.

Lk 6:11 But they were filled with rage and discussed with one another what they might do to Jesus.

Lk 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

Lk 6:13 And when it became day, He called His disciples to Him, and He chose from them twelve, whom He also named apostles:

Lk 6:14 Simon, whom He also named Peter, and Andrew his brother and James and John and Philip and Bartholomew

Lk 6:15 And Matthew and Thomas and James the son of Alphaeus and Simon, who was called Zealot,

Lk 6:16 And Judas the brother of James, and Judas Iscariot, who became the traitor.

Lk 6:17 And He came down with them and stood on a level place; and there was a great crowd of His disciples, and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who had come to hear Him and to be healed of their diseases.

Lk 6:18 And those who were troubled by unclean spirits were healed.

Lk 6:19 And all the crowd sought to touch Him, because power was going out from Him and healing all.

Lk 6:20 And He lifted up His eyes to His disciples and said, Blessed are the poor, for yours is the kingdom of God.

Lk 6:21 Blessed are those who hunger now, for you shall be satisfied. Blessed are those who weep now, for you shall laugh.

Lk 6:22 Blessed are you when men hate you and when they separate you from them and reproach you and cast out your name as evil, for the Son of Man's sake.

Lk 6:23 Rejoice in that day and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

Lk 6:24 But woe to you who are rich, for you have received your consolation in full.

Lk 6:25 Woe to you who are satiated now, for you shall hunger. Woe to you who are laughing now, for you shall mourn and weep.

Lk 6:26 Woe to you when all men speak well of you, for so their fathers did to the false prophets.

Lk 6:27 But to you who hear I say, Love your enemies; do well to those who hate you;

Lk 6:28 Bless those who curse you; pray for those who revile you.

Lk 6:29 To him who beats you on the cheek, offer the other also; and from him who takes away your cloak, do not withhold your tunic either.

Lk 6:30 To everyone who asks of you, give; and from him who takes away your things, do not require their return.

Lk 6:31 And just as you want men to do to you, do to them likewise.

Lk 6:32 And if you love those who love you, what thanks is it to you? For even sinners love those who love them.

Lk 6:33 For if you also do good to those who do good to you, what thanks is it to you? Even sinners do the same.

Lk 6:34 And if you lend to those from whom you hope to receive, what thanks is it to you? Even sinners lend to sinners that they may get back the equal amount.

Lk 6:35 But love your enemies, and do good and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High; for He is kind to the unthankful and evil.

Lk 6:36 Be full of compassion, even as your Father also is full of compassion.

Lk 6:37 And do not judge, and you shall by no means be judged; and do not condemn, and you shall by no means be condemned; release, and you will be released;

Lk 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.

Lk 6:39 And He also spoke a parable to them: A blind man cannot guide a blind man, can he? Will not both fall into a pit?

Lk 6:41 And why do you look at the splinter which is in your brother's eye, but the beam which is in your own eye you do not consider?

Lk 6:42 How can you say to your brother, Brother, let me remove the splinter which is in your eye, you yourself not seeing the beam which is in your eye? Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter which is in your brother's eye.

Lk 6:43 For there is no good tree that produces corrupt fruit, nor again a corrupt tree that produces good fruit.

Lk 6:44 For each tree is known by its own fruit. For men do not collect figs from thorns, nor do they pick grapes from a thornbush.

Lk 6:45 The good man, out of the good treasure of his heart, brings forth that which is good, and the evil man, out of the evil treasure of his heart, brings forth that which is evil; for out of the abundance of his heart his mouth speaks.

Lk 6:46 And why do you call Me, Lord, Lord, and do not do the things that I say?

Lk 6:47 Everyone who comes to Me and hears My words and does them, I will show you whom he is like.

Lk 6:48 He is like a man building a house, who dug and went deep and laid a foundation on the rock. And when a flood came, the river broke out against that house, yet it was not strong enough to shake it, because it had been built well.

Lk 6:49 But he who hears and does not do is like a man who built a house upon the earth without a foundation, against which the river broke out, and immediately it collapsed, and the crash of that house was great.

Answers..

BIBLE TRIVIA

1. B
2. B
3. B
4. D
5. B