

These verses explain the importance of living a Christ Centered Life. It should be every believer's desire to live a life that is reflective of the Savior. We are encouraged to crucify our flesh and submit to living a consecrated life. Jesus himself demands us to deny ourselves and take up the cross and follow Him. The Apostle Paul also declared his desire to know the Lord in the power of His resurrection and the fellowship of His Suffering.

Week 1, March 4 - 10, 2018

(Philippians 2:5 - 8)

Let this mind be in you, which was also in Christ Jesus: ⁶ Who, being in the form of God, thought it not robbery to be equal with God: ⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Christ is the supreme example of humility and selfless concern for others (vv. 5-8). These verses, along with **verses 9-11**, constitute a grand statement on Christology. In **2:5** Believers are exhorted to have the same attitude—selfless humility—Christ exhibited in His humiliation and condescension. The word here translated **attitude** is translated "like-minded" in **verse 2**. In **2:6-8**. The word translated **nature** (*morphē*) in **verses 6** and **7** is a crucial term in this passage. This word (trans. "form" in the KJV and NASB) stresses the inner essence or reality of that with which it is associated (cf. **Mark 16:12**). Christ Jesus, Paul said, is of the very essence (*morphē*) of God, and in His incarnation He embraced perfect humanity. His complete and absolute deity is here carefully stressed by the apostle. The Savior's claim to deity infuriated the Jewish leaders (**John 5:18**) and caused them to accuse Him of blasphemy (**John 10:33**). Though possessing full deity (**John 1:14; Col. 2:9**), Christ did not consider His **equality with God** (**Phil. 2:6**) as **something to be grasped** or held onto. In other words Christ did not hesitate to set aside His self-willed use of deity when He became a man. As God He had all the rights of deity, and yet during His incarnate state He surrendered His right to manifest Himself visibly as the God of all splendor and glory. Christ's humiliation included His making **Himself nothing**, taking the **very nature** (*morphē*) of a **servant**, and **being made in human likeness** (v. 7). These statements indicate that Christ became a man, a true human being. The words "made Himself nothing" are, literally, "He emptied Himself." "Emptied," from the Greek *kenōō*, points to the divesting of His self-interests, but not of His deity. "The very nature of a servant" certainly points to His lowly and humble position, His willingness to obey the Father, and serve others. He became a man, a true human being. "Likeness" suggests similarity but difference. Though His humanity was genuine, He was different from all other humans in that He was sinless (**Heb. 4:15**). Thus it is seen that Christ, while retaining the essence of God, was also human. In His incarnation He was *fully* God and *fully* man at the same time. He was God manifest in human flesh (**John 1:14**). Some have wrongly taught that the phrase, **being found in appearance as a man** (**Phil. 2:8**), means that He only *looked* human. But this contradicts **verse 7**. "Appearance" is the Greek *schemati*, meaning an outer appearance which may be temporary. This contrasts with *morphe* ("very nature") in **verses 6** and **7**, which speaks of an outer appearance that reveals permanent inner quality. The condescension of Christ included not only His birth—the Incarnation in which He became the God-Man—but also His **death**. And it was the most cruel and despicable form of death—**even death on a cross!** (v. 8) This form of capital punishment was limited to non-Romans and the worst criminals. No better example of humiliation and a selfless attitude for believers to follow could possibly be given than that of Christ. With this example before them, the saints at Philippi should be "like-minded" (v. 2) and live humbly before their God and each other.

Week 2, March 11 - 17, 2018

(Matthew 11:28, 29)

Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

These verses indicate both the sovereignty of the Father and the responsibility of the sinner. Three commands summarize this invitation. "**Come.**" The Pharisees all said "Do!" and

tried to make the people follow Moses and the traditions. But true salvation is found only in a Person, Jesus Christ. To come to Him means to trust Him. This invitation is open to those who are exhausted and burdened down. That is exactly how the people felt under the yoke of Pharisaical legalism (**Matt. 23:4; Acts 15:10**). "**Take.**" This is a deeper experience. When we come to Christ by faith, **He gives** us rest. When we take His yoke and learn, **we find** rest, that deeper rest of surrender and obedience. The first is "peace with God" (**Rom. 5:1**); the second is "the peace of God" (**Phil. 4:6-8**). To "take a yoke" in that day meant to become a disciple. When we submit to Christ, we are yoked to Him. The word "easy" means "well-fitting"; He has just the yoke that is tailor-made for our lives and needs. The burden of doing His will is not a heavy one (**1 John 5:3**). "**Learn.**" The first two commands represent a crisis as we come and yield to Christ; but this step is into a **process**. As we learn more about Him, we find a deeper peace, because we trust Him more. Life is simplified and unified around the person of Christ. This invitation is for "all"—not just the people of Israel (**Matt. 10:5-6**).

Week 3, March 18 - 24, 2018

(Galatians 2:20)

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

This Epistle is much of the same nature with that to the Romans, and the substance of what the apostle saith in the latter part of this chapter, agreeth much with **Rom. 6:1-23**; where we find an expression much like to this, **Gal. 2:6: Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. I am** (saith the apostle) **crucified with Christ**; not only by justification made partaker of the benefits coming by a Christ crucified, but also as having communion with the death of Christ, in the mortification of my lusts. A figure of which (as he informs us, **Rom. 6:4**) we have in baptism, **buried with him by baptism into death. Nevertheless I live**; yet (saith he) I live a holy, spiritual life; though dead to the law, and though crucified with Christ. **Yet not I, but Christ liveth in me**; but I cannot say so properly that it is I, for my motions are not according to my natural propensity and inclinations; **but Christ**, by his Spirit, **liveth in me**, having renewed and changed me, made me a new creature, and begot new motions and inclinations in me. And though I **live in the flesh, yet I live by the faith of the Son of God**; all my natural, moral, and civil actions, being principled in faith, and done according to the guidance of the rule of faith in Jesus Christ. **Who loved me, and gave himself for me**; of whom I am persuaded that he loved me, and from that love gave himself to die upon the cross for me.

Week 4, March 25 - March 31, 2018

(Colossians 3:1,2)

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ² Set your affection on things above, not on things on the earth .

Verse 1. If ye then be risen with Christ. The apostle in this place evidently finds the argument on what he had said in **Colossians 2:12. Colossians 2:12**. The argument is, that there was such an union between Christ and his people, that in virtue of *his* death *they* become dead to sin; that in virtue of *his* resurrection they rise to spiritual life; and that **therefore**, as Christ now lives in heaven, they should live for heaven, and fix their affections there. **Seek those things which are above.** That is, seek them as the objects of pursuit and affection; strive to secure them. **Where Christ sitteth on the right hand of God. Mark 16:19.** The argument here is, that since Christ is there, and since he is the object of our supreme attachment, we should fix our affections on heavenly things, and seek to be prepared to dwell with him.

Verse 2. Set your affection. "or, mind." Gr., "think of"—φρονεῖτε. The thoughts should be occupied about the things where Christ now dwells, where our final home is to be, where our great interests are. Since we are raised from the death of sin, and are made to live anew, the great object of our contemplation should be the heavenly world. **Not on things on the earth.** Wealth, honour, pleasure. Our affections should not be fixed on houses and lands; on scenes of fashion and gaiety; on low and debasing enjoyments.



Hopewell Missionary Baptist Church

890 NW 15th Street

Pompano Beach, FL 33060

Dr. Robert C. Stanley, Senior Pastor

954-943-2141

www.hopewell-mbc.org

MANNA TO MEMORIZE is a tool intended to inculcate, equip and empower us for the Kingdom battle and Kingdom building. I am encouraging every member to memorize each verse per week and study its meaning. David said in *(Psalm 1:2-3) But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.* Let's plant our roots deep in The Word of God.

The Outline of the Books of The Bible

I. Book of the Law (5) (The Pentateuch also The Torah)	<u>Chapter(s)</u>	<u>Verses</u>
1.The 1st Book of Moses Called Genesis	50	1,533
2.The 2nd Book of Moses Called Exodus	40	1,213
3.The 3rd Book of Moses Called Leviticus	27	859
4.The 4th Book of Moses Called Numbers	36	1,288
5.The 5th Book of Moses Called Deuteronomy	34	959
II. Old Testament (Total Books 39)		
Narrative or History (12)		
6.The Book of Joshua	24	658
7.The Book of Judges	21	618
8.The Book of Ruth	4	85
9.The 1st Book of Samuel	31	810
10.The 2nd Book of Samuel	24	695
11.The 1st Book of Kings	22	816
12.The 2nd Book of Kings	25	719
13.The 1st Book of Chronicles	29	942
14.The 2nd Book of Chronicles	36	822
15.The Book of Ezra	10	280
16.The Book of Nehemiah	13	406
17.The Book of Esther	10	167

The Outline of the Books of The Bible (cont'd.)

III. Wisdom Literature or Poetry (5)	<u>Chapter(s)</u>	<u>Verses</u>
18.The Book of Job	42	1070
19.The Book of Psalms	150	2461
20.The Book of Proverbs	31	915
21.The Book of Ecclesiastes	12	222
22.The Song of Songs (or Song of Solomon or Canticles)	8	117
IV. Major Prophetic Books (5)		
23.The Book of Isaiah	66	1292
24.The Book of Jeremiah	52	1364
25.The Book of Lamentations	5	145
26.The Book of Ezekiel	48	1273
27.The Book of Daniel	12	357
V. Minor Prophetic Books (12)		
28.The Book of Hosea	14	197
29.The Book of Joel	3	73
30.The Book of Amos	9	146
31.The Book of Obadiah	1	21
32.The Book of Jonah	4	48
33.The Book of Micah	7	106
34.The Book of Nahum	3	47
35.The Book of Habakkuk	3	56
36.The Book of Zephaniah	3	53
37.The Book of Haggai	2	38
38.The Book of Zechariah	14	211
39.The Book of Malachi	4	55
VI. New Testament (Total Books 27)		
Gospel Narrative (4)		
*Synoptic Gospels		
40.*The Gospel According to Matthew	28	1071
41.*The Gospel According to Mark	16	678
42.*The Gospel According to Luke	24	1151
43. The Gospel According to John	21	879
VII. History of The Early Church (1)		
44.The Acts of the Apostles	28	1007

The Outline of the Books of The Bible (cont'd.)

VIII. Pauline Epistles (13) (21) total	<u>Chapter(s)</u>	<u>Verses</u>
45.The Epistle of Paul to the Romans	16	433
46.The 1st Epistle of Paul to the Corinthians	16	437
47.The 2nd Epistle of Paul to the Corinthians	13	257
48.The Epistle of Paul to the Galatians	6	149
49.The Epistle of Paul to the Ephesians	6	155
50.The Epistle of Paul to the Philippians	4	104
51.The Epistle of Paul to the Colossians	4	95
52.The 1st Epistle of Paul to the Thessalonians	5	89
53.The 2nd Epistle of Paul to the Thessalonians	3	47
54.The 1st Epistle of Paul to Timothy	6	113
55.The 2nd Epistle of Paul to Timothy	4	83
56.The Epistle of Paul to Titus	3	46
57.The Epistle of Paul to Philemon	1	25
IX. General Epistles (8)		
58.The Epistle to the Hebrews	13	303
59.The General Epistle of James	5	108
60.The 1st Epistle of Peter	5	105
61.The 2nd Epistle of Peter	3	61
62.The 1st Epistle of John	5	105
63.The 2nd Epistle of John	1	13
64.The 3rd Epistle of John	1	13
65.The Epistle of Jude	1	25
X. Apocalyptic Epistle (1)		
66.The Book of Revelation (or The Apocalypse of John)	22	404

Total Chapters 1,189 Total Verses 31,102