

This Visual depicts our daily experience of *Seeing Jesus in Solitude*.

Why and How do we "SURRENDER through Prayer"?

Because of the "Divinity" of the Scriptures, we pray **Prayers of Submission**.

Believers have historically struggled to describe the extraordinary relationship between God and His "Living and Active" Word. The Word is not equivalent to God, but God is with His Word and in His Word in unique and powerful ways. Hebrews 4:12,13 teaches that God's Word, like a sword, gets into the very depths of the one who reads and that wherever the Word goes, God goes. Further, in 2 Timothy 3:16, Paul tells Timothy that the Old Testament was in the present "*breathed out*" or "*inspired*" or "*spoken*" or "*enlivened*" by God even though it was written centuries before. In other words, when we read God's Word, it's not just that He inspired the human authors when they wrote The Word, but He is present with us, speaking to us, as we read it. Because of this, we pray **Prayers of Submission** when we **SURRENDER through Prayer**.

Because of the Necessity of the Spirit, we pray **Prayers for Understanding**.

The Bible is clear that our ability to rightly understand and increasingly believe the Word of God is a gift from the Holy Spirit. For example, the Apostle Paul told the Ephesians that he was continually praying for them that God would give them the Spirit to open their eyes in order that they might understand all that they have in the Gospel of Jesus (1:15-20). Interestingly, Paul was writing Scripture about the Gospel of Jesus to Christians who had the Holy Spirit living in them and he still prayed constantly that the Spirit would enable them to see, understand and believe the Gospel of Jesus in the Scriptures. Because of this, we pray **Prayers for Understanding** when we **SURRENDER through Prayer**.

Because of the Potential in the Seed, we pray **Prayers for Transformation**.

A Seed is one of the dominant metaphors for the Word of God in the Bible. For example, James wrote, “*receive with meekness the implanted Word, which is able to save your souls*” (1:21). The seed metaphor speaks to an incredible **potential** in the Word. One seed can, over time, yield an exponential harvest. This is why James writes that the implanted Word is “*able*” to save or transform souls. At the same time, a seed is **precarious**. A seed can be rendered powerless by being crushed, eaten by birds or landing on a hard heart. This is why James commands us to “*receive it with meekness.*” Because of this, we pray **Prayers for Transformation** when we **SURRENDER Through Prayer**.

Because of the Examples in the Psalms, we pray **Prayers of Authenticity**.

When we read through the Book of Psalms, we notice that the Psalmists were authentic or “transparent” as they approached God in prayer. They told Him when they were lonely (25:16) or troubled (6:3) or grieving (6:7) or excited (4:7) or glad (92:4). As we prepare to read God’s Word, it’s a healthy sign of trust and faith to articulate our self-awareness to Him...even though He already knows how we’re doing better than we do. Because of this, we pray **Prayers of Authenticity** when we **SURRENDER Through Prayer**.

When do we fight for surrender as we “LISTEN to the Scriptures”?

Let’s suppose that you set aside 45 minutes for *Seeing Jesus in Solitude*. Even though you “**SURRENDER Through Prayer**” at the start, you will have to Fight for Surrender as various realities tempt you to leave that posture while you “**LISTEN to the Scriptures**”. Think about the irony in the phrase “fight for surrender”. In every believer, there’s a “new self” at the core of their being. This new self believes the Gospel and therefore desires to hear, trust and obey Jesus. But, in every believer, there’s also an “old self” in their extremities that does not believe the Gospel and therefore does not want to hear, trust and obey Jesus. This old self will resist and even sabotage our efforts to Surrender to the Scriptures. And this old self will continually tempt us to leave that Surrendered Posture when we encounter **distraction, conviction and/or confusion** while we “**LISTEN to the Scriptures**”. The Bible tells us that we will have to continually “put off” or even “put to death” this old self. In this way, we have to continually “Fight for Surrender” to The Word.

The *Seeing Jesus in Solitude* Reading Schedule assigns a chapter from The Old Testament (OT) six days a week. If a participant believes that *none* of the OT primarily leads to Jesus and the Gospel, they will enter the OT with *Trepidation*. If a participant believes that *some* of the OT primarily leads to Jesus and the Gospel, they will enter the OT with *Hesitation*. But, if a participant believes what the New Testament (NT) clearly teaches...that *everything* in the OT primarily leads to Jesus and the Gospel...they will enter the OT with *EXPECTATION* or eager *ANTICIPATION*.

THE NEW TESTAMENT'S OVERARCHING PARADIGM FOR THE OLD TESTAMENT.

Over and over the NT clearly teaches that God's primary purpose in writing the OT was to lead to The Gospel...His Salvation of His People through Jesus Christ. Jesus said that the OT Scriptures, in total, bore witness to Him (John 5:39). In Luke 24, Jesus also said that the OT made him necessary (Luke 24:26). He then said that he fulfilled (accomplished) what was written in the OT and that the ultimate message of the OT was as follows, "*That in the future the Christ would have to suffer, die and be raised on the third day and that forgiveness, through repentance, would be preached in His Name to all nations.*" (Luke 24:47)

But not only did Jesus claim that the entire OT was written to lead to Him and God's saving work through Him, the other NT authors taught this as well. For example, the Apostle Paul wrote that the OT was a "*shadow of things to come*" in Christ (Colossians 2:17). Paul frequently called the OT a "*mystery*" and said that God gave him the ministry of making His Word "*fully known*" (Colossians 1:25-26). Paul did this by explaining how the OT led to, was fulfilled by and climaxed in Jesus. Finally, Paul told Timothy to continue in his studies of the OT ("The Sacred Writings") because they, in total, "*were able to make Timothy wise for salvation through faith in Christ Jesus.*" (2 Timothy 3:16)

A FEW PARTICULARS WITHIN THE PARADIGM

So the NT repeatedly uses overarching, all-encompassing language about how the OT was fulfilled by, bore witness to, created a need for, foreshadowed and was made fully known in Jesus and The Gospel. But in addition to these overarching statements about the entire OT, the NT frequently explains how The Particulars of the OT find their ultimate meaning in Jesus.

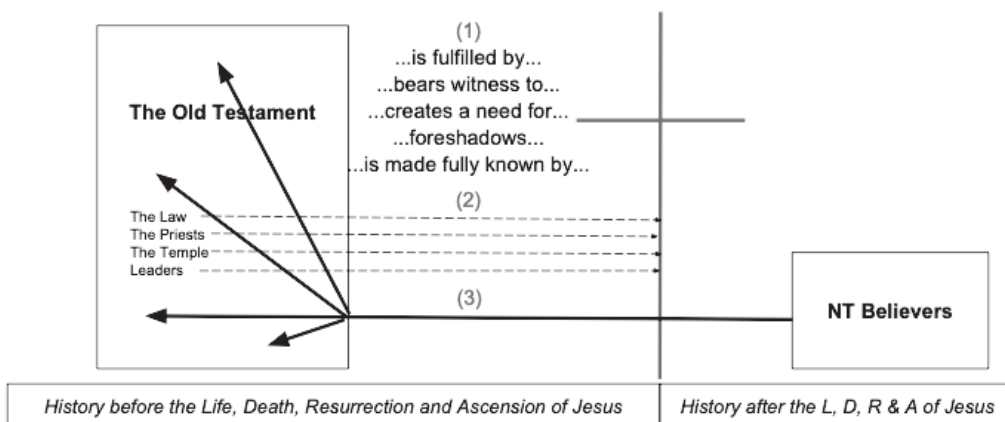
The Law - The OT Law describes the person who is perfect, holy and righteous...the person who deserves God's presence and blessing. Jesus said that he came, not to abolish the law, but to fulfill it (Matthew 5:17-20). Paul taught, in Galatians 2 and 3, that the purpose of The Law was to imprison God's people under sin in order that it might escort them to Jesus as they realized that they could not earn a righteous record on their own but needed to receive by faith the righteous record of Jesus as a gift from God. So anytime the OT tells us about the person who is worthy of God's presence and blessing, we should confess our inability to be righteous on our own, be grateful for the righteous record given to us by Jesus, and ask the Spirit to make us more righteous.

The Priests and Sacrifices - The NT (Hebrews in particular) teaches that Jesus is the Ultimate High Priest who offered Himself as the final sacrifice that brought an end to all sacrifices. Jesus was without sin. So Jesus did not have to offer a sacrifice for himself, like every OT priest who ministered before Him. And Jesus didn't just suspend God's wrath by sacrificing an animal that could never pay the debt a human owes. Jesus satisfied God's wrath by sacrificing Himself...a perfect human being...on the cross. So, anytime we read about priests and/or sacrifices in the OT, we should be sobered by the punishment our sins deserve (death) and filled with gratitude for the Priestly Ministry of Jesus.

The Tabernacle / Temple - In the OT, the Tabernacle and then the Temple, were physical places on earth where God, by way of a sacrifice, would be present with His People in a special way. Jesus said in Matthew 12:6 that He was the Greater Temple...the superior place where God dwelt with man by way of a sacrifice. In 1 Corinthians 3:16, Paul wrote that believers are now Temples since the Spirit indwells them. Finally, Revelation 21 tells us that there will be no Temple in the New Heaven and New Earth because we will live face to face with God. So, anytime we read of the Tabernacle or Temple in the OT, we can marvel at God's desire to live in relationship with humanity. And we get to thank Jesus for making our hearts the Holy of Holies through his death and we are able to live in the certain hope that we will forever enjoy the unmitigated presence of God in Paradise.

OT Leaders - The NT frequently teaches that Jesus is the "greater" when referencing various OT leaders. For example, Jesus is the greater Jonah (Matthew 12:41), Solomon (Matthew 12:42), Jacob (John 4:12) and Abraham (John 8:53). This means that every OT leader merely foreshadowed Jesus. So when we see an OT leader fail, we don't have to say, "I must do better than them" but are free to say, "I'm as sinful as them." And when we see an OT leader succeed, we don't have to say, "I must be like them" but are free to say, "I'm grateful that Jesus was greater than them. I have His Record and He now enables me to live like Him."

- (1) When we see the NT's **Overarching Paradigm** for the OT ...
- (2) And when we see a **Few Particulars** of that Paradigm...
- (3) We can read every Particular Passage of the OT through the "Jesus Lens" with the **Expectation and Anticipation** that each Passage can show us more about The Gospel.



New Testament “One Another” Instructions

Appendix 4

The “One Another” Instructions of the New Testament are organized below into “The” Instruction (to love), the “Positive” Instructions of what we are called to and the “Negative” instructions of what we are to not do.

The One Another Instruction (16)

Love One Another as I (Jesus) have loved you. (John 13:34-35)
Love One Another as I (Jesus) have loved you. (John 15:12)
Love One Another. (John 15:17)
Love One Another with Brotherly Affection. (Romans 12:10)
Through Love, Serve One Another. (Galatians 5:13)
May the Lord make you increase and abound in love for one another. (1 Thess 3:12)
You yourselves have been taught to love one another. (1 Thess 4:9)
We...thank God for you because your...love for one another is increasing. (2 Thess 1:3)
Love One Another. (1 John 3:11)
Love One Another. (1 John 3:23)
Beloved, let us Love One Another. (1 John 4:7)
If God so loved us, we ought to Love One Another. (1 John 4:11)
Love One Another. (2 John 5)
Love One Another Earnestly from a Pure Heart. (1 Peter 1:22)
Above All, Keep Loving One Another Earnestly. (1 Peter 4:8)

Positive One Another Instructions (36)

Be at Peace with One Another. (Mark 9:50)
Wash One Another’s Feet. (John 13:14)
Outdo One Another in showing honor. (Romans 12:10)
Rejoice with those who rejoice, weep with those who weep. Live in Harmony with One Another. (Romans 12:15-16)
May the God of Endurance and Encouragement grant you to Live in Harmony with One Another. (Romans 15:5)
Welcome One Another. (Romans 15:7)
You are able to Instruct One Another. (Romans 15:14)
Greet One Another with a Holy Kiss. (Romans 16:16)
When you come together, Wait For / Share With One Another (1 Cor 11:33)
Care for One Another. If one member suffers, all suffer together. (1 Cor 12:25,26)
Comfort One Another. (2 Corinthians 13:11)
Agree with One Another. (2 Corinthians 13:11)
Greet One Another with a Holy Kiss. (1 Corinthians 16:20)
Bear One Another’s Burdens. (Galatians 6:2)
With all Humility and Gentleness, with Patience, Bear with One Another in Love. (Ephesians 4:2)
Submit to One Another. (Ephesians 5:21)
Be Kind to One Another, Tenderhearted. (Ephesians 4:32)
Forgive One Another. (Ephesians 4:32)
Address One Another in Psalms, Hymns and Spiritual Songs...making melody to the Lord. (Ephesians 5:19)

New Testament “One Another” Instructions

Bear with One Another. (Colossians 3:13)
Forgive One Another. (Colossians 3:13)
Let the Word of Christ dwell in you richly, Teaching and Admonishing One Another.
(Colossians 3:16)
We will always be with the Lord, Encourage One Another with these words.
(1 Thess 4:17,18)
Jesus died for us that we might live with him. Encourage One Another.
(1 Thess 5:10,11)
Jesus died for us that we might live with him. Build One Another Up. (1 Thess 5:10,11)
Always seek to do good to One Another. (1 Thess 5:15)
Encourage One Another every day. (Hebrews 3:13)
Stir Up One Another to Love and Good Deeds. (Hebrews 10:24)
Encourage One Another all the more as you see the Day drawing near.
(Hebrews 10:25)
Confess your Sins to One Another. (James 5:16)
Pray for One Another. (James 5:16)
Show Hospitality to One Another without grumbling. (1 Peter 4:9)
Use (your gift) to serve One Another, as good stewards of God’s Grace. (1 Peter 4:10)
Clothe yourselves, all of you, with humility toward One Another. (1 Peter 5:5)
Greet One Another with the Kiss of Love. (1 Peter 5:14)
If we walk in the light...we have fellowship with one another, and the blood of Jesus
cleanses us. (1 John 1:7)

Negative One Another Instructions (10)

Let us not pass judgment on one another. (Romans 14:13)
To have lawsuits at all with one another is already a defeat for you. (1 Corinthians 6:7)
Do not despise one another. (1 Corinthians 7:5)
If you bite and devour one another, watch out that you are not consumed by one
another. (Galatians 5:15)
Let us not become conceited, provoking one another. (Galatians 5:26)
Let us not become conceited...envying one another. (Galatians 5:26)
Do not lie to one another. (Colossians 3:9)
For we ourselves once...passed our days hating one another. (Titus 3:3)
Do not speak evil against one another. (James 4:11)
Do not grumble against one another. (James 5:9)