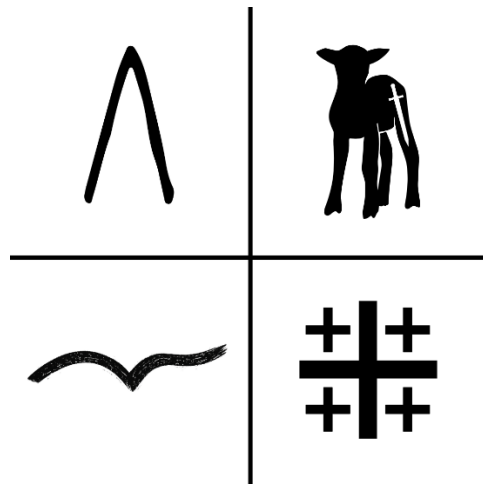
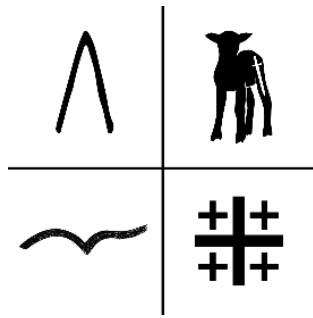


THE RULE OF THE WORD



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Anu Pokritos Petayim

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“In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

-John 1:1, 14

“And he said to all, ‘If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it.’”

-Luke 9:23-24

“...man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD.”

-Deuteronomy 8:3

“The unfolding of your words gives light; it imparts understanding to the simple.”

-Psalm 119:130

“The grass withers, the flower fades, but the word of our God will stand forever.”

-Isaiah 40:8

“Heaven and earth will pass away, but my words will not pass away.”

-Mark 13:31

“...take the helmet of salvation, and the sword of the Spirit, which is the word of God...”

-Ephesians 6:17

“He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.”

-Revelation 19:13

“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.”

-Matthew 10:16

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Landscape

1.1 By the Lord's grace and through faith in our Lord Master Christ the Living Word you are a victorious child of God who is filled with The Holy Spirit. You are called to *be* a disciple and to *make* disciples.

1.2 In so doing you glorify, serve, know, and love God as the hands and feet of our Lord Master Christ the Living Word. In so doing you share in the ways he is restoring and renewing all things as he brings heaven to earth. "Your kingdom come, your will be done, on earth as it is in heaven" (Matthew 6:10). As one of our Father's soldiers, this is your joyous purpose. The point is to point to him.

1.3 Yet you are ill with persistent pride and swelling sin. You live in, and participate in, beautifully designed but twisted carnage, both internally and externally. By yourself you are absent. Your thoughts lead you away in deception, nearer the Enemy who, although fatally wounded by the cross, authors apathy, despair and defeat. The distractions of our broken world are so enticing that you are easily led astray, not only from glorifying, serving, knowing and loving God, but from being the hands and feet of our Lord Master Christ the Living Word, and from making disciples. A toxic mind makes a toxic man.

1.4 THE RULE OF THE WORD is a pattern, discipline and guide with particular attention to the most holy written Word. Attentiveness to this most holy written Word illumines the Living Word, our Lord Master Christ, within you. "Abide in me, and I in you," he said. "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (John 15:4). This is a work and gift of our Father.

1.5 You follow THE RULE daily as a way to deny yourself, take up your cross, and follow our Lord Master Christ the Living Word by shaping your thoughts and life by him and by his counsel. THE RULE will thereby help you bring to fruition, as one of your Father's soldiers, and by his grace, your joyous purpose.

1.6 The most holy written Word shapes your prayers, attitudes, decisions, behaviours and life. The most holy written Word is read, prayed, memorized, studied, and used to punctuate each day. We are in need of a clock which calls us to attention and forward in truth. Instead of just listening to yourself and to your own thoughts, which are so easily led astray, you are speaking and teaching the truth to yourself, because Truth himself is speaking and teaching you. In the Spirit, you will endeavour to take every thought captive (2 Corinthians 10:5).

1.7 In Mark 13:31 our Lord Master Christ the Living Word said: “Heaven and earth will pass away, but my words will not pass away.” When your life is Scripture-steeped and prayer-soaked, you are travelling an eternal Way which will never fade, rust, perish, falter or fall; you are willfully participating in, by your Father’s grace, a present eternity.

1.8 In response to this abundant and unequalled opportunity we say, “I will extol you, my God and King, and bless your name forever and ever. Every day I will bless you and praise your name forever and ever. Great is the LORD, and greatly to be praised, and his greatness is unsearchable” (Psalm 145:1-3).

Requirements

2.1 THE RULE OF THE WORD is for you if you seek truth, humility, love, godly obedience, modesty, simplicity, joy, and to illumine the image of the cruciform within yourself for the unending and sovereign glory of your Father.

2.2 THE RULE may be used by anyone, including those who are engaged in the rigors of work, family, and other responsibilities. In John 15:19 our Lord Master Christ the Living Word said: “you are not of the world, but I chose you out of the world...” Regardless of your specific circumstances, you journey through life while being summoned by Life himself.

2.3 To some, THE RULE will be challenging at first. There may be a period of adjustment and learning. But did not our Lord Master Christ the Living Word say, “If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it” (Luke 9:23-24)? Your Father has not promised to make your life better by making it easier. Indeed, if you are not making sacrifices for our Lord Master Christ the Living Word you are not following our Lord Master Christ the Living Word. Sacrifice—along with truth, humility, love, godly obedience, modesty, simplicity, and joy—is the aura of discipleship.

Humility and Love

3.1 The cardinal and core sin is pride. From this internal volcano of corruption and wickedness flow all kinds of filth and ungodliness. The Adversary’s ally is ego. By entering THE RULE, you will intentionally cultivate the counter virtue, humility, also called the cardinal virtue, which is a kind of holy violence in the face of the Serpent. THE RULE helps facilitate a sanctified resistance. Humility is the swift footprint of God.

3.2 Humility includes being down-to-earth, unpretentious, and honest about who you are under our Lord Master Christ the Living Word for the benefit of others. This enables you to love more sincerely and more broadly because it draws your eyes and attention away from the insatiable appetites and demands of your primary idol—your self—and toward the will of your Father and the needs of his other children. You cannot abide in our Lord Master Christ the Living Word if your life is babbled with your own misdirected words, idolatry, self-worship and egocentric priorities.

3.3 THE RULE requires that, as you proceed, you will willfully cultivate the cardinal virtue, humility, and also the command to love, in your attitudes, decisions, relationships and actions. There are, however, no exact guidelines given here. Yet they are to be taken seriously and pursued. You will be led in this endeavour by your Advocate, the Spirit of truth, as you arise and enter into THE RULE. You will be at once pregnant with and giving birth to the virtue of humility. The more maturity, the more humility; the more humility, the more maturity.

3.4 Love means acknowledging that others are made in your Father's image, and pursuing his best for them, even when it hurts. It is a command of our Lord Master Christ the Living Word: "Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength'... 'You shall love your neighbor as yourself.'" (Mark 12:29-31).

3.5 Love neighbours and enemies, paying special attention to the poor, broken-hearted and discarded. Humility and love can take shape in you with more clarity and power as you arise and enter into THE RULE.

3.6 As you sojourn through your day, be mindful of your posture. Not only do you have royal blood, but you are dripping drenched in the victorious blood of the Lamb. Concurrently, keep your head and eyes slightly lowered in humble deference. Psalm 131.

Spiritual Gifts

4.1 THE RULE also requires that, as you proceed, you will discern your spiritual gifts for service in your Father's kingdom, and that you will put them into action (*confer* 1 Corinthians 12:4-31, Romans 12:3-8, etcetera). Being heavenly minded will convert you into consistent earthly use. When you *do* the work of your Father you *see* the work of your Father.

4.2 There are, however, no exact guidelines given here. Yet they are to be taken seriously and pursued. You will be led in this endeavour by Your Advocate, the Spirit of truth, as you arise and enter into THE RULE.

Modesty

5.1 Each day you should dress with modesty. You should not draw attention to yourself because of what you wear. Your clothes should not be so nice that people notice, and your clothes should not be so unkempt that people notice. Your attire or body should never be used to promote yourself, gain favour, or to tempt others with ungodly thoughts. There should be regularity in how you dress.

5.2 When you eat, do so until you are full, and no more. Eat what is on your plate and be content with what you have, not being a slave to your stomach which whines like a spoiled child. The presence of food should not be an excuse for the consumption of food. Exceptions can be made when you are someone's guest and it would be ill-mannered to reject their gracious hospitality.

5.3 Our Lord Master Christ the Living Word teaches: "do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?" (Matthew 6:25)

Simplicity

6.1 Simplicity is closely related to sincerity, honesty, integrity and straightforwardness. These are virtues for which you should strive. On this side of paradise, the world incessantly barks with madness. It is not so with you.

6.2 Simplicity is one of discipleship's blissful offspring. When your trust in our Lord Master Christ the Living Word is wholehearted, your words and actions will not be partial, dishonest, contrived or circuitous. You will talk and act in a way that is consistent with your discipleship. Your words and actions will not be divided. "...unite my heart to fear your name" (Psalm 86:11) Further, you should guard against the excessive use of words.

6.3 When you are too busy or distracted, you are not living with simplicity. In fact, you are being slothful. When you live like *everything* is important, *nothing* is important. Your discipleship is not wholehearted when you fragment your life with unnecessary commitments, conversations, consumerism and complication. Alternatively, you live like your time is valuable in our Lord Master Christ the Living Word when you eliminate what adds limited value. A life focussed on *Who* matters most is a life focussed on *what* matters most. Ponder this and you will be given clarity. Welcome this and invite your Advocate, the Holy Spirit, to give power to your witness.

6.4 As you proceed through life, de-accumulate as you are able. Physical clutter is mental clutter. Not only does an abundance of possessions translate into tasks, but a taskmaster.

Daily Habits

7.1 Each day is interposed with Scripture recitation. The most holy written Word is the invisible yet verbal framework of your day. As you are encouraged in Psalm 113:3: “From the rising of the sun to its setting, the name of the LORD is to be praised!”

7.2 When you wake up and stand from your bed, say: “Stand up and bless the LORD your God from everlasting to everlasting” (Nehemiah 9:5).

7.3 When you turn on a light, say: “God is light, and in him is no darkness at all” (1 John 1:5).

7.4 The Lord’s Prayer is used as a part of daily prayers (Matthew 6:9-13). You should pay careful attention to the words and to what you are praying so that it doesn’t become rote and meaningless to you. You are a child of the covenant.

7.5 A prayer of gratitude is said before every meal, and, if you wish, at the end. Psalm 145:15-16 may be used: “The eyes of all look to you, and you give them their food in due season. You open your hand; you satisfy the desire of every living thing.”

7.6 When you dress, prayerfully put on the whole armour of God (Ephesians 6:10-18), being ever-attentive to the very noble armour of obedience.

7.7 A prayer of gratitude or petition is said before the work day or time of study, and also before bed.

7.8 When you begin your work day or study, say: “Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:11). Alternatively, say: “The LORD will fulfill his purpose for me; your steadfast love, O LORD, endures forever. Do not forsake the work of your hands” (Psalm 138:8).

7.9 When you open the most holy written Word to be nourished, say: “The grass withers, the flower fades, but the word of our God will stand forever” (Isaiah 40:8).

7.10 When you exit or re-enter your home, say: “The LORD will keep your going out and your coming in from this time forth and forevermore” (Psalm 121:8).

7.11 When you enter someone else's home or business, say: "Peace be to this house" (Luke 10:5), and in your dealings be wise as to what is good and innocent as to what is evil (*confer* Romans 16:19).

7.12 When you enter a church, say: "I will thank you in the great congregation; in the mighty throng I will praise you" (Psalm 35:18).

7.13 If you are married, you should make time in your home to pray and worship with your spouse, and if you have children, with them. Special attention should be given to instruction—by word and deed—concerning the great command (Deuteronomy 6:4-9; Mark 12:29-31). Include The Lord's Prayer.

7.14 Bless each other at night, and pray for protection from the malevolent schemes of the Adversary who lurks and exploits under the dark veil. Ask for the hedge of protection. Remember that your Father is LORD God the Almighty. Numbers 6:24-26 can be included: "The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace."

7.15 When you wash, shower or bath, say: "Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" Now this he said about the Spirit, whom those who believed in him were to receive..." (John 7:38-39)

7.16 When you climb into bed at day's end, say: "In peace I will both lie down and sleep; for you alone, O LORD, make me dwell in safety" (Psalm 4:8).

7.17 When you wake in the night, even momentarily, say: "For you are great and do wondrous things; you alone are God" (Psalm 86:10), *confer* Psalm 119:62.

7.18 When you perceive that the darkness around you is more than physical, engage the *Shema*, The Lord's Prayer, or Psalm 91 out loud and all in the name of Jesus Christ.

7.19 There may be special times when you discern the need to keep watch. Use hymns or songs of praise, the most holy written Word, a creed, and prayers. "Be on guard, keep awake. For you do not know when the time will come" (Mark 13:33). Consult the Night Watch.

Scripture

8.1 Every day of the week includes Scripture reading. Ensure your translation is faithful.

8.2 From Monday to Thursday, a section is read from the Torah; a section is read from the histories, prophets or wisdom literature; a psalm is read; a section of the Gospels and Acts is read; and a section of the rest of the New Testament is read. There are five sections in all.

8.3 On Friday, a section of the Gospels or Acts is read, and Psalm 119 is read.

8.4 On Saturday, a selection of your choice is read and also a psalm.

8.5 On the Lord's Day, a psalm is read.

Memorization

9.1 From Monday to Friday, time should be dedicated to the memorization of Scripture. You will commit to memory certain passages from each of the sixty-six books in the canon. At first, this discipline will seem laborious; but your invisible muscles will fortify as you use them. This labour will give joyful birth to new life. Not only does this nurture communion with your Father, but it weakens the demons.

9.2 As you take on new verses, continue to review previous verses to ensure you retain them and that they gestate within you. As you amass the most holy written Word within your mind, recitation will take an increasing amount of your time. As a result, you will need to review different portions of the most holy written Word on different days.

9.3 "I have stored up your word in my heart, that I might not sin against you" (Psalm 119:11).

Prayer and Scripture

10.1 Prayer is the tongue and taste of your conversation with your Father. Pray consistently, whole-heartedly, and expectantly in the name of our Lord Master Christ the Living Word.

10.2 From Monday to Thursday pray through the Penitential Psalms in order—one per day. These are Psalms 6, 32, 38, 51, 102, 130 and 143.

10.3 From Monday to Thursday, pray and sing through the Servant Songs in Isaiah, one per day, *a cappella*. These are Isaiah 42:1-9, 49:1-7, 50:4-9, and 52:13-53:12. As you do so, give thanks to our Lord Master Christ the Living Word for his love, work, sacrifice and gift.

10.4 From Monday to Thursday, read through the psalter, one psalm per day, praying through the verses as you see them intersecting with your life. Skip Psalm 119 when you come to it since it is read weekly on Friday, unless you feel compelled to include it again.

10.5 From Monday to Thursday, read through key texts, one per day, asking your Father to instruct you. Attention could be paid to passages such as creation, the Ten Commandments, the Sermon on the Mount, etcetera. These are not fixed, but only suggested to you.

10.6 On Fridays read through Psalm 119. As you do so, let it guide your prayers. Don't rush, but rather, pause every section, or whenever the Holy Spirit prompts you, to pray for edification, sanctification, forgiveness, or to offer thanksgiving, based on what you are reading, and how the Spirit of Truth, your Advocate, is guiding you.

10.7 At the end of this pattern, offer prayers of adoration, thanksgiving, and petition. Your prayers of confession should be included with your time in the Penitential Psalms.

10.8 On the days when you do not read a Penitential Psalm, include general prayers of confession.

10.9 There are times when it may be appropriate to recite Psalm 51 while lying prostrate. You will know those times. There were moments when Abraham, Moses, Joshua and the angels were moved to engage this practice.

Devotional Reading

11.1 From Monday to Friday, in addition to your prayer and reading of the most holy written Word, spend a short time reading devotional material. In doing this you benefit from the wisdom of the saints and share in fellowship with them.

11.2 Suggestions include *The Church Fathers*, *The Life of Anthony* by Athanasius, *The Ladder of Divine Ascent* by John Climacus, *On Loving God* by Bernard of Clairvaux, *The Scale of Perfection* by Walter Hilton, *The Life of Catherine* by Raymond of Capua, *A Dialogue of Comfort Against Tribulation* by Thomas More, *The Institutes of the Christian Religion* by John Calvin, *The Practice of the Presence of God* by Brother Lawrence, *The Saints' Everlasting Rest* by Richard Baxter, *The Mortification of Sin in Believers* by John Owen, *Grace Abounding to the Chief of Sinners* or *The Pilgrim's Progress* by John Bunyan, *The Cost of Discipleship* by Dietrich Bonhoeffer, etcetera. This list is a small sampling of possibilities and is merely a suggestion to you. These are human authors. Accordingly, everything must be tested against the most holy written Word; but much therein will be edifying.

11.3 Choose materials which facilitate increasing and penetrating insight into your own soul and interiority, God's character, love or providence, or the general integrity of your discipleship under our Lord Master Christ the Living Word.

Study

12.1 You should make a regular habit of studying certain passages of the most holy written Word. As we are reminded in Psalm 119:130: “The unfolding of your words gives light; it imparts understanding to the simple.” Not only does this increase your understanding of your Father’s revelation and instruction to you, but you will increasingly see the relationship between Word, understanding, and action when it comes to the other passages you pray through, read and memorize.

12.2 Intentional study occurs at least once a week. To do this, you should pray in the Holy Spirit for your Father’s guidance and understanding.

12.3 The appropriate resources should be obtained which give you basic insight into the original language and situation of the passages you study.

12.4 A helpful tutor in interpretation is Heinrich Bullinger and his five principles. Sound interpretations:

(a) do not contradict ‘the received articles of our faith contained in the Apostles Creed and other confessions of the ancient fathers’;

(b) honour the great command, leading toward love of God and neighbour;

(c) consider the situation and mode of the text ‘that we mark upon what occasion everything is spoken, what goes before, what follows after, at what season, in what order, and of what person anything is spoken’;

(d) look also to other passages, ‘like or unlike, and by expounding the darker by the more evident, and the fewer by the more in number’; and

(e) require ‘a heart that loves God and expounds his glory, not puffed up with pride, not desirous of vainglory, not corrupted with heresies and evil affections; but which does continually pray to God for his Holy Spirit, that, as by it the scripture was revealed and inspired, so also by the same Spirit it may be expounded to the glory of God and safeguard of the faithful. Let the mind of the interpreter be set on fire with zeal to advance virtue and with hatred of wickedness...’

12.5 In addition, you will be aided if you ask of a passage in the most holy written Word what it teaches about your Father’s character and will, and how you and your Father’s children might live in light of what you have learned.

12.6 Let this prayer be your petition and hope under our Lord Master Christ the Living Word: “Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer” (Psalm 19:14).

Mortification

13.1 Mortification of the flesh is practiced in its physical aspect four days a week, but only in private, and only for a part of the day. This will depend on the method.

13.2 Mortification, in its physical aspect, is frequently misunderstood, and not a necessity under the freedom we experience in our Lord Master Christ the Living Word. But in a time of comfort and convenience, when these corruptions can be enemies of your discipleship, it can be wise self-discipline. Over time, with the squint of an open eye upon your smallness, denial becomes a smile, not a frown.

13.3 Methods should not be too severe, but are meant to discipline the flesh, and therefore, the mind, to minimize comfort, and to keep you focused on our Lord Master Christ the Living Word. It pertains to sanctification and, ultimately, to freedom.

13.4 If you have any public duties to attend to, do not participate in physical mortification unless you can be sure that no one will notice. Further, do not practice mortification on days of rest or during gatherings with family or friends. Others should not learn of your discipline. This is to guard your own heart against spiritual pride and hypocrisy. In this discipline, you stand alone before your Father.

13.5 Asceticism isn't just No. The ascetic says No to some small things to say Yes to other big things, gladly. With the clean blade of clarity, it is a cooperative yielding. Paul's pummeling was not its own end (*confer* 1 Corinthians 9:27).

Fasting

14.1 When you fast you clarify your dependence on your Father, align yourself with his will in greater intimacy and power, remind yourself of the goods you normally enjoy in his creation, and focus yourself on our Lord Master Christ the Living Word, himself a partaker in sacrifice. This is beneficial not only because of the pure joy of fellowship with him, but because it aids and intensifies your spiritual discernment, fortification and prayer. As suggested by Athanasius, fasting is feasting with angels.

14.2 Fasting from food normally takes place on Thursday, though this day is only a suggestion, and other times if you feel led to do so, but never on the Lord's Day. Be sure not to fast on days of rest or during gatherings with family or friends. If possible, others should not learn of your discipline. This is to guard your own heart against spiritual pride and hypocrisy. You have an audience of One. In this discipline, you stand alone before your Father. As taught in Matthew 6:16-18, your reward is with him.

14.3 Fasting too is a form of physical mortification.

Sabbath Rest and Worship

15.1 THE RULE presumes Sabbath rest and worship with the gathered body of our Lord Master Christ the Living Word. In our world, both are devalued. However, the world's values of busyness and individualism are at odds with the Way.

15.2 As a discipline you will rest according to the Lord's command, in body and in mind. You will also worship: this is godly obedience; it suckles you through the historic means of grace, including the Sacraments; it lifts high your Father's sovereign name through adoration, thanksgiving, confession and supplication as he rightly deserves; nurtures mutual counsel and encouragement; and is for your own good. By rest and worship you are renewed in clarity of thought and action.

15.3 Disciples who employ THE RULE are in but not of the world. No special vows are taken. Our lives centre around our Lord Master Christ the Living Word and his local church. Accountability and fellowship occur as a part of the Body, and in cooperation with a trained shepherd whose way of life can be imitated as he imitates our Lord Master Christ the Living Word. One's spiritual gifts may be discerned and exercised in the Body. THE RULE is simply a pattern, discipline and guide.

Adjustments

16.1 As you arise and enter THE RULE, slight adjustments may need to be made based upon your personal schedule and commitments. When your schedule is known, you may shift your daily devotions, but in a way which allows the breadth of THE RULE to be maintained in your week, even if the order of days is changed. At first you shape your time, and then your time shapes you.

Stepping Stone

18.1 If at first you find THE RULE too rigorous and need a stepping stone in your discipline, you may make the following modifications: Mortification, fasting and non-biblical devotional reading may be suspended; and readings in the most holy written Word may be compressed into three categories instead of five (Old Testament, Psalms, New Testament). Weekly study may also be suspended if you are under weekly tutelage of a learned teacher of the most holy written Word.

18.2 All other aspects of the rule remain: The pursuit of humility and love, identifying spiritual gifts, modesty, the cultivation of simplicity, daily habits, the remaining pattern of prayer, reading in the most holy written Word, memorization, Sabbath rest and worship. This modified RULE will still help illumine our Lord Master Christ the Living Word within you as you pay particular attention to the most holy written Word. As one of our Father's soldiers, and as his work and gift, it will further your joyous purpose.

Dedication

19.1 THE RULE OF THE WORD is dedicated to the unending and sovereign glory of our Father, under our Lord Master Christ the Living Word, and humbly submitted by the meagre mind of Anu Pokritos Petayim.

SUPPLEMENTALS

Supplementals are not a part of THE RULE proper, but may be engaged as further practices which illumine the Living Word, our Lord Master Christ, within you. This is a work and gift of our Father.

(A) Morning, Afternoon, Evening

i. David said: “Evening and morning and at noon I utter my complaint and moan, and he hears my voice” (Psalm 55:17). Daniel “got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously” (Daniel 6:10).

ii. Normally, THE RULE’s devotional schedule is flexible in that it can be practiced throughout the day, and in a way that can be adjusted to accommodate your personal schedule and commitments, as stated in 16.1. However, if you are able, you may desire to organize and divide your devotions to occur in the morning, at 3:00 p.m., and in the evening, so as to correspond with the practice of the early church in Jerusalem. Again, this specific structure may not be reasonable for all.

iii. If this schedule is adopted, it is wise to include the *Shema* and The Lord’s Prayer at each. A recitation of the Ten Commandments (Exodus 20:1-17) is included once a day with either the morning or 3:00 p.m. devotions.

(B) The Euparedron

i. The Euparedron may also be used, incorporated into morning, afternoon, and evening devotions. It is as follows:

Opening Declarations

Jesus Christ is Lord, to the glory of God the Father. -Philippians 2:11

He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him [on the cross]. -Colossians 2:15

Thanks be to God, who gives us the victory through our Lord Jesus Christ. -1 Corinthians 15:57

The Greatest Commandment, The Shema

Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. [And you shall love your neighbour as yourself.] And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. -Deuteronomy 6:4-9 [with Mark 12:31]

Praise

From the rising of the sun to its setting, the name of the LORD is to be praised! -Psalm 113:3

I will extol you, my God and King, and bless your name forever and ever. Every day I will bless you and praise your name forever and ever. Great is the LORD, and greatly to be praised, and his greatness is unsearchable. -Psalm 145:1-3

Seven times a day I praise you for your righteous rules. -Psalm 119:164

Biblical Postures:

When in the morning, include:

Awake, O sleeper, and arise from the dead, and Christ will shine on you. -Ephesians 5:14

The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. -Lamentations 3:22-23

May all who love you be like the sun when it rises in its strength. -Judges 5:31

When in the afternoon, include:

Evening and morning and at noon I utter my complaint and moan, and he hears my voice. -Psalm 55:17

The sun stopped in the middle of the sky and delayed going down about a full day. -Joshua 10:13

The path of the righteous is like the light of dawn, which shines brighter and brighter until full day. -Proverbs 4:18

When in the evening, include:

I declare your steadfast love in the morning, and your faithfulness by night. -Psalm 92:2

The sun shall not strike you by day, nor the moon by night. -Psalm 121:6

In peace I will both lie down and sleep; for you alone, O LORD, make me dwell in safety. -Psalm 4:8

Psalm

When in the morning, Psalm 1

When in the afternoon, Psalm 112

When in the evening, Psalm 91

Individual petitions or Scriptures, relevant to the hour, psalm or situation

Closing Petitions

Rise up, O LORD, God Most High! -Numbers 10:35; Psalm 91:9

Help us, O God of our salvation, for the glory of your name. -Psalm 79:9

In the name of the Father and of the Son and of the Holy Spirit, King of kings and Lord of lords. -Matthew 28:19; Revelation 19:16

The Lord's Prayer

(C) Hourlies

- i. "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit" (1 Thessalonians 5:16-19).
- ii. As Scripture memorization takes root—especially in the psalms—you are wise to recite a different psalm at the strike of each waking hour. Thus, the breath of our Lord Master Christ the Living Word may be in your mouth.
- iii. When you are at work or actively conversing, and when the full psalm cannot therefore be recited, you are encouraged to silently recite or whisper the first verse of the psalm in *synecdoche*, if possible, or to wait until an opportune moment.
- iii. The following pattern may be edifying and is only a suggested arrangement. In what follows, a, c and d are repeated each hour along with the psalm, which changes as indicated: (a) "Now is the hour for the Son of Man to be glorified" (John 12:23); (b) The Psalm; (c) Praises, confessions, thanksgivings or petitions relevant to the hour or psalm used; (d) "Send out your light and your truth; let the lead me [for the kingdom]," *confer* Psalm 43:3.

Schedule:

6am	Psalm 130	7am	Psalm 1*
8am	Psalms 127-128	9am	Psalm 46
10am	Psalm 29	11am	Psalm 19
12pm	Psalm 23	1pm	Psalm 3
2pm	Psalm 24	3pm	Psalm 112*
4pm	Psalm 97	5pm	Psalm 121
6pm	Psalm 131	7pm	Psalm 103
8pm	Psalm 16	9pm	Psalm 138
10pm	Psalm 91*		

The psalms marked for the morning, afternoon, and evening, indicate those specific to *The Euparedron* should you choose to engage it.

iv. Guard against the pointing finger of legalism. The Hourlies are wings, not chains. Move forward through the day without looking back, and without taskmaster or tally-sheet. Perfectionism blurries the eyes of eagles or doves in flight. We soar by grace alone.

v. The following sections of the most holy written Word should be close at hand for times of repentance, self-examination, praise or spiritual conflict: Psalm 51, Psalm 139, *The Magnificat* (Luke 1:46-55), *The Kenosis* (Philippians 2:5-11), the *Hymn of Supremacy* (Colossians 1:1-15), and John's *Prologue* (John 1:1-18).

(D) Night Watch

i. The Night Watch occurs in the middle of the night, usually 3:00 a.m. Our Lord Master Christ the Living Word is always at the door; beg he be coming, not going.

ii. The Night Watch has to do with vigil-ance, both within ourselves ("Blessed are the pure in heart, for they shall see God," Matthew 5:8), and for the world without. The disciple waits, watches, and remains alert for the return of our Lord Master Christ the Living Word. The disciple looks back upon the conquered darkness, and forward toward eternal dawn and the Bright Morning Star. "Come, Lord Jesus!" (Revelation 22:20).

iii. We stand guard against the Adversary. We pray and meditate on the most holy written Word. "My eyes are awake before the watches of the night, that I may meditate on your promise" (Psalm 119:148).

iv. The Night Watch is also a form of mortification.

v. The following format may be used:

“In the name of the Father, and of the Son, and of the Holy Spirit, Hallelujah. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.” -*confer* 1 Timothy 1:17.

Song or Hymn

Creed

Prayer

Psalms 117, 134, 110

Song or Hymn

The Euparedron (morning cycle)

Scripture

Watch

Song or Hymn

“In the name of the Father, and of the Son, and of the Holy Spirit, Hallelujah. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.”

The prayer “Come, Lord Jesus!” marks each transition.

(E) The Contemplations

i. The Contemplations are succinct statements from the most holy written Word. They may be used repetitively—one per day, week or month—as you sojourn along the day’s narrow path, silently or quietly, in the renewing of your mind.

ii. You are not alone. Our Lord Master Christ the Living Word will enlarge your heart so in that everything he might have the supremacy.

iii. The following statements are not fixed, but only suggested to you:

Speak, LORD, for your servant hears. -1 Samuel 3:9

Lead me, O LORD, in your righteousness... -Psalm 5:8

I love you, O LORD, my strength. -Psalm 18:1

Lead me in your truth and teach me... -Psalm 25:5

Make haste to help me, O Lord, my salvation! -Psalm 38:22

Help us, O God of our salvation, for the glory of your name... -Psalm 79:9

Restore us, O LORD God of hosts! Let your face shine, that we may be saved! -Psalm 80:19

Let your good Spirit lead me on level ground! -Psalm 143:10

Lord, help me. -Matthew 15:25

Hosanna! Blessed is he who comes in the name of the Lord! -Mark 11:9

God, be merciful to me, a sinner! -Luke 18:13

Jesus, Son of David, have mercy on me! -Luke 18:38

...not my will, but yours, be done. -Luke 22:42

Jesus, remember me when you come into your kingdom. -Luke 23:42

Father, into your hands I commit my spirit! -Luke 23:46

Father, glorify your name. -John 12:28

Abide in me, and I in you. -John 15:4

Lord Jesus, receive my spirit. -Acts 7:59

Our Lord, come! (*Maranatha*) -1 Corinthians 16:22

Amen. Come, Lord Jesus! -Revelation 22:20

(F) The Chant

The Word speaks—
a servant's wings
ears to hear
a sound view from above

Holiness walks—
humility's home
a pilgrim's grace
the arm of zeal

Simplicity breathes—
a forthright joy
useful fruit
a thankful countenance

Steadfastness stands
The upright tree
grows up and down both
Integrity throughout
In order

(F) Symbols

i. The lambda (majuscule) is the first letter of *Logos* (Λόγος), the New Testament word for Word. The disciple bends to our Lord Master Christ the Living Word, thus pointing to him.

ii. The sworded lamb is from Matthew 10:16. The lamb's only weapon is the rhemian sword from Ephesians 6:17.

iii. The single-line outline of a dove in flight (viewed head on) which also visually suggests the open written Word, is also in connection to these two verses.

iv. The Jerusalem cross communicates our victorious Lord Master Christ the Living Word, crucified and risen. Further, it communicates devotion that is wholehearted and comprehensive, as well as the expansion of the gospel to the four corners of the earth.

(G) Rhemians

Those who pattern, discipline and guide their life with help from THE RULE may sometimes be known as *Rhemians*. You brandish “the sword of the Spirit, which is the word (Greek: *rhema*) of God...” This is an informal designation.