

Prayer Principles and Practice Part 5

Developing the Prayer Life (Part 5) – Paul’s Prayer

Philippians 1:1-11

Devotional Questions – Paul’s Prayer

1. *What hinders us from praying?*
2. *What does Paul pray for and why (Philippians 1:9-10)?*
3. *How will they be able to discern what is best (Philippians 1:10)?*
4. *In what ways can we discern what is best for us?*
5. *What does Paul want to see in these believers (Philippians 1:11)?*
What does this mean?
6. *What is in the mind of Paul as he prays for the believers in Philippi?*
7. *Is Paul just saying that we must try harder?*
8. *Why does Paul keep bringing up the day of Jesus (Philippians 1:10)?*
9. *What should the church be developing here and now?*
10. *What is the final goal of all prayer (Philippians 1:11)?*
11. *How do these things help us overcome the hurdles to prayer?*

Devotional Questions – Paul’s Prayer, Answers to Questions

See Dr Ruckman’s commentary *The Books of Galatians, Ephesians, Philippians, Colossians* pp 357-368 and the *Ruckman Reference Bible* p 1561 for detailed comment.

1. *What hinders us from praying?*

Faintheartedness. **“And he spake a parable unto them to this end, that men ought always to pray, and not to faint”** Luke 18:1.

2. *What does Paul pray for and why (Philippians 1:9-10)?*

Philippians 1:9-10 state **“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.”**

Paul’s prayer for the Philippians is as his exhortation and prayer for the Thessalonians and in turn for today’s believer with respect to doing well at **“the judgment seat of Christ”** Romans 14:10, 2 Corinthians 5:10. See *Question 8*.

“But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more...Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” 1 Thessalonians 4:9-10, 5:21-23.

3. *How will they be able to discern what is best (Philippians 1:10)?*

That discernment comes from obeying 2 Timothy 2:15 **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”** and then applying Hebrews 5:14 **“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”**

Today’s believer should note especially that application of the *principles* of 2 Timothy 2:15, Hebrews 5:14 would have saved Jephthah’s daughter’s life and Jephthah six years of grief, Judges 11:30-40, 12:7. See the *Ruckman Reference Bible* pp 179, 398-399. **“Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin”** Leviticus 5:4-6 and context.

The Lord Jesus Christ does that for today’s believer. **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”** 1 John 1:9.

4. *In what ways can we discern what is best for us?*

See *Question 3* and note King David’s prayer, applicable for today’s believer. **“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting”** Psalm 139:23-24.

5. What does Paul want to see in these believers (Philippians 1:11)?

What does this mean?

Philippians 1:11 states **“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”** Noting Galatians 5:22-23 with respect to **“...the fruit of the Spirit...”** Paul wants for the Philippians what he sought for the Ephesians and what the Lord would want for today’s believer. **“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them”** Ephesians 5:8-11. For what is meant by Philippians 1:11 especially **“...unto the glory and praise of God”** note this example of Ephesians 5:11 **“And have no fellowship with the unfruitful works of darkness, but rather reprove them”** see attached study **Acts 8v37 - Why this SHOULD be in the Bible!**

6. What is in the mind of Paul as he prays for the believers in Philippi?

The Philippians themselves, as it should be for today’s believer with respect to those to whom he ministers and for whom he prays. **“Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace”** Philippians 1:7.

7. Is Paul just saying that we must try harder?

See *Questions 3, 4*, with respect to 2 Timothy 2:15, Hebrews 5:14, Psalm 139:23-24, Ephesians 5:8-11 in order as listed achieved by obedience to 2 Timothy 1:13 **“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus”** and noting again the attached study **Acts 8v37 - Why this SHOULD be in the Bible!**

8. Why does Paul keep bringing up the day of Jesus (Philippians 1:10)?

“...the day of Jesus Christ” Philippians 1:6 and **“...the day of Christ”** Philippians 1:10 refer to **“the judgment seat of Christ”** Romans 14:10, 2 Corinthians 5:10. See *Question 2* and this extract from [www.timefortruth.co.uk/alan-oreilly/ Job 26-28 p 2](http://www.timefortruth.co.uk/alan-oreilly/Job%2026-28%20p%202).

Job’s 6 questions to Bildad would simultaneously have been addressed to Eliphaz and Zophar. This is important because Job’s 6 questions introduce **“his parable”** Job 27:1 that extends over Job 26-28 and the believer should **“Know for a certainty”** Joshua 23:13 that the 6 questions of Job 26:2-4 will be those to be answered at **“the judgment seat of Christ”** Romans 14:10, 2 Corinthians 5:10 when as believers **“every one of us shall give account of himself to God”** Romans 14:12...

Job’s 6 questions and their significance for today’s believer are as follows:

- **“How hast thou helped him that is without power? how savest thou the arm that hath no strength?”** Job 26:2. Solomon says that **“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death”** Ecclesiastes 8:8.

However **“the gospel of Christ, the power of God unto salvation”** Romans 1:16 enables individuals to be transformed into **“the temple of the Holy Ghost, which is in you, which ye have of God”** 1 Corinthians 6:19 that is **“the holy Spirit of God, whereby ye are sealed unto the day of redemption”** Ephesians 4:30 such that the believer spiritually is as **“Christ being raised from the dead dieth no more; death hath no more dominion over him”** Romans 6:9.

- **“How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?”** Job 26:3.

As indicated above Solomon wrote the Book of Proverbs for men **“To know wisdom and instruction; to perceive the words of understanding”** Proverbs 1:2. That is why Paul ministered as he did **“that in me first Jesus Christ might shew forth all longsuffering, for a pat-**

tern to them which should hereafter believe on him to life everlasting” 1 Timothy 1:16 and as he described to the Ephesian church, Acts 20:17.

“Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons...And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” Acts 20:18, 20-21.

- “To whom hast thou uttered words? and whose spirit came from thee?” Job 26:4.

Paul testifies in response again “for a pattern to them which should hereafter believe on him to life everlasting” with respect to “Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily” Colossians 1:27-28.

9. What should the church be developing here and now?

Fidelity to the 1611 Holy Bible *finally perfected* that is “the book of the LORD” Isaiah 34:16 “the scripture of truth” Daniel 10:21 “the royal law” James 2:8 and “All scripture” that “is given by inspiration of God” 2 Timothy 3:16. No other book is.

See *Question 7* and 2 Timothy 1:13 “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” and noting again the attached study **Acts 8v37 - Why this SHOULD be in the Bible!**

10. What is the final goal of all prayer (Philippians 1:11)?

It is “...the glory and praise of God” Philippians 1:11 and therefore the same goal as for all aspects of following the Lord Jesus Christ as Paul states to the Corinthians. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” 1 Corinthians 10:31.

11. How do these things help us overcome the hurdles to prayer?

See John’s exhortation that encapsulates *Questions 7-10* and shows the way to effective prayer.

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” 1 John 3:22.

Acts 8v37 - Why this SHOULD be in the Bible!

Writer's Note 2016: The following note was sent to church leadership on August 28th 2011 with respect to the validity of Acts 8:37 ***“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God”*** which a visiting speaker to the church had impugned from the church's pulpit. No reply was ever received.

Dear *****

...I am writing briefly to draw attention to a matter that I noted in Mr *****'s message last Sunday, w.r.t. Acts 8:26-40, in particular Acts 8:37.

I appreciate that in a sense, the matter is water under the bridge now but hopefully the brief points that follow will be considered should the above Acts passage, in particular Acts 8:37, be addressed in any future ministry of the church.

Mr ***** made reference to Acts 8:37 as not being in the oldest manuscripts and not part of 'the original' or words to that effect.

Had he limited his comments to the above statement, I would not have raised this matter. Any speaker can give an incorrect report, depending on the sources he consults. It's happened to me. The simple truth is that Acts 8:37 is scripture, with an unbroken testimony to its validity from the 2nd century AD onwards and God's blessing of Reformation and Revival on the Bibles that contain it, e.g. all those of the 16th century English Protestant Reformation. Even the versions that omit it imply the validity of Acts 8:37, because they don't change the verse numbering system, although it would obviously be very easy to do so in this particular instance, if their editors genuinely believed that Acts 8:37 is spurious*.

*Various objections to Acts 8:37 have been raised. I believe that it is possible to answer them all satisfactorily. [\[2016 update: See attached information following this note.\]](#)

What was real cause for concern to me (and hence this note) was the statement in the message to the effect that the passage loses nothing if Acts 8:37 is cut out because the Ethiopian clearly believed and was saved.

On the contrary, the passage loses everything with respect to Christian salvation if Acts 8:37 is lost.

Significantly, the word "believed" is lost. Without Acts 8:37, it can only be inferred that the individual "believed" anything with respect to salvation (apart from the supposed need for baptism – see comments that follow). It can equally be inferred that belief in the Lord Jesus Christ is not necessary for salvation.

Needless to say, that is a most serious error but it is a possible error if Acts 8:37 is cut out of the account.

Equally significantly, it is known why Acts 8:37 is missing from most Greek manuscripts, including the Catholic manuscripts alluded to but not identified on pages 1024, 1073 of the church bibles. [\[2016 update: 1984 NIVs with reference to Mark 16:9-20, John 7:53-8:11\]](#)

Acts 8:37 was dropped from successive copies of Greek manuscripts by the monkish forbears of those who are now Greek Orthodox priests (as well as by the Catholic forbears), such that it is now omitted by most extant Greek manuscripts, for the majority of which the Greek Orthodox Church is the custodian, notably at St Catherine's Monastery at the foot of Mt. Sinai.

The reason is that the Greek Orthodox Church teaches that only baptism and communion are necessary for salvation, not belief on the Lord Jesus Christ. Omission of Acts 8:37 provides this church with the necessary justification for this false teaching (as with the Catholic Church, its members

don't readily "Search the scriptures" John 5:39). Once this false teaching is established, it becomes straightforward to impose infant baptism.

The Greek Orthodox manner of infant baptism is even more heinous than that of the Catholic Church. I think it amounts to ritualistic satanic child abuse. It is likely that the young women in the church who work with children would be moved to tears if they knew the details.

All of this is written up in the book *Hazardous Materials*, by Gail Riplinger, pp 745ff, ISBN 978-0-9794117-6-2.

I fully appreciate that no-one in the church is likely to be led astray by the false doctrines of infant baptism and baptism as part of salvation but, as indicated, I think that it is useful for the church to be informed of the underlying issues.

Yours in the Lord Jesus Christ

Alan O'R

[2016 Update: The following information on the validity of Acts 8:37 as it stands in the AV1611 has been inserted below.]

See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book p 57.

Acts 8:37

“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God” is omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Hills

[\[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf\]](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) *The King James Version Defended* 3rd Edition, Chapter 8] p 201, [*Believing Bible Study* 2nd Edition] p 197, explains that the verse is absent from most Greek manuscripts because the practice of delaying baptism following profession of faith had become common before the end of the 3rd century. However, the verse is found in uncial E (6th-7th centuries), the Old Latin (2nd century) and the Vulgate (5th century) and is cited by Irenaeus (180 AD) and Cyprian (250 AD). See also Ruckman [*Problem Texts*] p 331, [2016 update: Now *The “Errors” in the King James Bible* pp 333-334], [*The New ASV - Satan's Masterpiece* Dr Peter S. Ruckman] pp 19-20. Ruckman (*The Book of Acts* p 291) also cites Tertullian (2nd century), Pacian (370 AD), Ambrose and Augustine (4th century) as knowing of the verse.

Even though the verse is not in the Majority Text, Berry's Greek text supports the AV1611, indicating the familiarity of the 16th century editors with the ancient evidence in support of the verse^{*2012}.

^{*2012}Dr Mrs Riplinger in *Hazardous Materials* pp 745ff explains how Acts 8:37 was dropped from successive copies of Greek manuscripts by the monkish forbears of those who are now Greek Orthodox priests (as well as by the Catholic forbears) in order to support their false doctrine of baptismal regeneration, especially with respect to infant baptism.

See also Will Kinney's detailed article brandplucked.webs.com/articles.htm *Acts 8:37...Scripture or Not?*

The following material is included from 'O Biblios' – The Book pp 253-255 to show how **“the scripture of truth”** Daniel 10:21 **“maketh the judges fools”** Job 12:17 with respect to Bible critics with particular application to Acts 8:37.

14.3 Acts 8:37

Our critic's next attack on the Holy Bible is against Acts 8:37, Section 7.3. He states that "*Uncial E of the 8th Century is the earliest known Greek MS to include this passage. It is basically a Western addition and is omitted from P45 (early 3rd Century) and the earliest uncials. The grammatical construction of the Ethiopian's confession is quite un-Lukan. There is no reason at all why scribes should have omitted this material if it had stood originally in the text. It possibly began as a marginal gloss.*"

Note that our critic gives no evidence for Acts 8:37 being "a Western addition" or originating "as a marginal gloss." Neither does he explain why, if the reading was false, the NIV etc. retain the verse numbering sequence of the AV1611. He continues "*Prominent among those early Fathers who quote the verse are those whom you describe as the "Founding Fathers of the Roman Church"...The verse is not in the Alexandrian family or even the Byzantine! It found its way into the received text and hence into the KJV via Erasmus who...took the words from the margin of another manuscript.*"

In answer I shall quote first from Dr Hills [[The King James Version Defended 3rd Edition, standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](#) Chapter 8] p 201 "*As J. A. Alexander (1857) suggested, this verse, though genuine, was omitted by many scribes, "as unfriendly to the practice of delaying baptism, which had become common, if not prevalent, before the end of the 3rd century."*"

Dr Hills has advanced a good reason "why scribes should have omitted this material," if they were not Bible believers. Our critic has overlooked this. Dr Hills continues:

"Hence the verse is absent from the majority of the Greek manuscripts. But it is present in some of them, including E (6th or 7th century). It is cited by Irenaeus (c. 180) and Cyprian (c. 250) and is found in the Old Latin and the Vulgate. In his notes Erasmus says that he took this reading from the margin of 4ap and incorporated it into the Textus Receptus." Dr Ruckman [[The Christian's Handbook of Biblical Scholarship](#) p 316, 2019 Update: [Biblical Scholarship](#) p 424], places E in the 8th century but in the 6th to 7th century in an earlier work [[Problem Texts](#)] p 331.

Our critic therefore adds little or nothing to the information which I summarised in Section 7.3. The difference is that Dr Hills acknowledges the graciousness of "divine providence" in supplying ALL of the New Testament from several sources, Section 9.6. By contrast, our critic seems ready to reject such providence if it did not see fit to locate a reading in the text with, in his opinion, "better credentials". See Section 9.3.

As for the lack of the verse in particular "families", although this classification is often used for convenience

[[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](#) Chapter 5 [The King James Version Defended 3rd Edition](#)] p 120, it is nevertheless a HOAX, Section 9.4.

In reference to the "un-Lukan" grammar of the Ethiopian's confession, why wouldn't it be "un-Lukan" if indeed it is? The man speaking was an AFRICAN. The man writing the Book of Acts was a JEW! See Romans 3:1-2. Even though our critic is referring specifically to grammar, I am reminded of Dr Hills's statement [[The King James Version Defended 3rd Edition, standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](#) Chapter 6] p 158, "Arguments from literary style are notoriously weak." I continue with Dr Ruckman [[The Christian's Handbook of Biblical Scholarship](#)] pp 236-237, [[Biblical Scholarship](#)] pp 319-320].

"Those who first threw (Acts 8:37) out were P45 and P74, followed by the Cult (Sinaiticus, Vaticanus, "C", the Sahidic, and the Bohairic; and then the Harclean and Peshitta Syriac, after Origen messed with them). It is also missing from cursives 049, 056, 0142, 436, 326, 1241, 1505, 2127, 181, 81, 88 and several others.

“To offset this vast array of African scholarship produced by half-baked apostates, we have the verse, in whole or in part, in the works of Irenaeus (190 A.D.), Tertullian (200 A.D.), Cyprian (255 A.D.), Pacian (370 A.D.), Ambrose, uncial manuscript E, Old Latin manuscripts, Old Syriac manuscripts, plus the Armenian and Georgian translations. It is also found in cursive 629...(from) the dates of the Church Fathers listed above, we find the verse being quoted 100 to 200 YEARS BEFORE SINAITICUS OR VATICANUS WERE WRITTEN.

“So, we quote it 100 years AFTER the REVISED VERSION of Hort fell to pieces with the British Empire. (Why give up a good thing just because a destructive critic doesn’t like it?)”

Why indeed? Dr Ruckman [*Problem Texts*] p 331, [*The “Errors” in the King James Bible pp 333-334*] states that Acts 8:37 *“has an unbroken chain of testimony from the Old Latin (second century)...to the present time.”* Reviewing the evidence therefore, one finds that Acts 8:37, like 1 John 5:7-8, fulfils at least 5 of Burgon’s 7 tests.

Cursive 629 also has 1 John 5:7-8 in its margin...no doubt also by God’s gracious provision. Our critic again resorts to misrepresentation in attacking this verse. He states ***“Once again it has to be said that the idea that challenging the authenticity of this verse is to question the importance of personal salvation is utterly ludicrous.”***

I put forth no such *“idea”* at all in Section 7.3. What I said was *“Note that Luke 23:42, John 9:35, Acts 8:37 and 9:5, 6 are all passages which deal with INDIVIDUAL SALVATION”*. FIVE verses were cited, not ONE. (I could have added a sixth, Acts 16:31, where **“Christ”** is omitted by the DR, RV, NIV, JB, NJB, NWT, Ne thanks as usual to L, T, Tr, A, Section 11.4). If our critic had read my statement carefully and LOOKED AT THE VERSES, he would have seen that they deal with THE SALVATION OF INDIVIDUAL SOULS, two of whom were saved by the LORD JESUS CHRIST HIMSELF!

I was not referring to the *“subject”* of *“personal salvation”* in the abstract - of which our critic does not cite even ONE of the ***“hundreds of statements”*** in the New Testament that he insists deal with it, according to this section of his document. The critics obviously mutilated verses which gave specific examples of SOUL-WINNING. Whatever their *“motives”* in so doing - and these may have been as sincere as Eve’s, Genesis 3:6! - their ACTIONS and the RESULTS of those actions are ABOMINABLE!

Our critic then states ***“Incidentally some of the manuscripts which have Acts 8:37 also have in v. 39 “the Spirit of the Lord fell upon the eunuch” and poses the question “Why is this not in the KJV?”***

There are at least three good reasons.

1. The AV1611 translators, being much more scholarly than the modern translators and endowed with much greater spiritual wisdom, Luke 21:15, were able to discern between the authentic reading and the false one. Lacking this discernment, the modern translators rejected BOTH readings.
2. The spurious reading in Acts 8:39 no doubt lacks number, respectability, continuity and variety of witnesses. It may also lack antiquity and the context, as defined by Burgon [*True or False? 2nd Edition David Otis Fuller, D.D.*] pp 264 ff, may be suspect. Typically, our critic does not state which manuscripts contain the spurious addition to Acts 8:39.
3. There are two references in the Book of Acts to the Holy Ghost falling upon individuals, Acts 10:44, 11:15. They deal with incidents in Acts 2:3, 4 and 10:44. In each case there were Jews present and the gift of TONGUES was manifested, magnifying God as a SIGN to these Jews, 1 Corinthians 1:22, Acts 2:5-11, 10:45-46, 11:17-18. In Acts 8:39 NEITHER condition applies and therefore internal considerations mitigate against the reading.

The reading therefore fails 5 TO 7 of Burgon’s tests and is therefore rightly rejected. See *When the KJV Departs from the “Majority” Text* by Dr J. A. Moorman pp 60-61 for detailed listing of the witnesses for Acts 8:37 as it stands in the AV1611.