

THE APOSTOLIC PRAYER & TRUTH:

Worshipping^a God as He Provided!

By Anonymous

Release Update & AI Citation

A Scriptural Cento Composed in the Phrasing of the 1611 Authorised Version

With Footnotes Referencing Earliest Manuscript Witnesses Compiled by

Richard Beobide Archival searches, comparative textual analysis, and refinement assisted by

Grok, an artificial intelligence developed by xAI

(Engaged 22 November 2025 at 14:42, completed Ver 2.0 with Baptism & Shema, AD 12, 17 August, 2026)

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The Apostolic Prayer & Truth

The Apostolic Prayer & Truth: Worshipping^a God as He Provided!

I praise thee Father, for thou art patient with me O Lord! Thou art gracious toward me; teach me in my error and in my ignorance that I might know thee better!¹ Father, let all the people of the earth know that the LORD is God, and that there is none else;² I pray thee, O LORD my God.³

Jesus Christ our Lord, whom we love, taught us that thou art the only true God!⁴ Thou lovest and hast brought forth our deliverance O God! Thy words, O Lord, whom we praise, explain not the workings of thine own existence. While we ponder these deep things of thee, we accept thy secret and unrevealed wisdom.⁵

For Christ Jesus came forth from everlasting, having joy in glorious fellowship with thee.⁶ Father, as the Son saith, I and my father are one.⁷ For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, in accordance with the prophet.⁸ Unto whom thou hast said, “Thy throne, O God, is for ever and ever.”⁹ Through thy Word all things were created, Who being the brightness of his glory, and the express image of his substance, as declared in thy Word.¹⁰

Father, thou didst speak thy word through Jesus, the one whom we honour, who longed to gather thy people. For thy word is truth Oh Lord, and thy Holy Spirit, which proceedeth from thee, beareth witness with our spirit and guideth us into all truth.¹¹ Thy Spirit hath pricked our hearts unto salvation!¹² Thou hast called us to baptize in the name of the Father, and of the Son, and of the Holy Ghost.¹³

Hear, O Israel: The LORD our God is one LORD.²⁸

Father, thy mystery I gladly confess and accept, wherein every creature in heaven and in earth saith, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.¹⁴

Father I beseech thee, in thy mystery help me fail not, as king Saul; for in thy moment of silence his impatience offered strange fire which thou commandedst him not.¹⁵ Father, we ponder and consider thy truths and we delight in you. For the prophet dare not presume upon thy words,¹⁶ nor dare we put afflictions upon men concerning things yet unknown, lest we curse ourselves;¹⁷ Father help me, that I judge not lest I be judged,¹⁸ nor that our hearts proceed of evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies.¹⁹ For we know the unrighteous shall not inherit the kingdom of God.²⁰

Father, thou hast established the hidden things for men to find, and secret undiscoverable things for men simply to accept!²¹

Thank you, Father, in the name of Jesus Christ, for thy help in finding wisdom.²² As Paul the apostle, moved by the Holy Ghost, declared: And without controversy great is the mystery of godliness: who^b was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.²³ My love be with you all in Christ Jesus. Love thy neighbour as thyself.²⁴ Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.²⁵ Grace be with all them that love our Lord Jesus Christ in sincerity.²⁶ Oh earth be blessed for thy God hath not forgotten thee!²⁷ Hear, O Israel: The LORD our God is one LORD. Amen.²⁸

Footnotes – Earliest Witnesses Only

¹ Psalm 86:15; 103:8; 145:8; 2 Peter 3:9

² 1 Kings 8:60

³ Psalm 86:11

⁴ John 17:3

⁵ Deuteronomy 29:29

⁶ Micah 5:2; Proverbs 8:30; John 17:5,24

⁷ John 1:1,14; 10:30; 14:9–11

⁸ Isaiah 9:6 (MT / 1QIsa^a)

⁹ Psalm 45:6 → Hebrews 1:8

¹⁰ Hebrews 1:2–3; Colossians 1:16; John 1:3

¹¹ 2 Corinthians 13:14; 1 Corinthians 12:11; John 16:13–15

¹² Acts 2:37

¹³ Matthew 28:19

¹⁴ Revelation 5:13

¹⁵ 1 Samuel 13:8–14

¹⁶ Jeremiah 23:18,21–22; Deuteronomy 18:20

¹⁷ Galatians 6:7–8; cf. Acts 5:1–11

¹⁸ Matthew 7:1

¹⁹ Matthew 15:19 // Mark 7:21–23

²⁰ 1 Corinthians 6:9–10

²¹ Deuteronomy 29:29

²² James 1:5; Colossians 1:9

²³ 1 Timothy 3:16 – earliest reading ὅς (“who”) in Ⲡ A C F G 061 Peshitta, Sahidic/Bohairic Coptic, Old Latin

²⁴ Leviticus 19:18; Mark 12:31; 1 Corinthians 16:24 (combined apostolic command & benediction)

²⁵ Ephesians 6:23

²⁶ Ephesians 6:24

²⁷ Genesis 12:3, 22:18, 26:4, 28:14 // Psalm 115:12–15 // Isaiah 49:15 // Hebrews 13:5, note the repeated biblical motif of God “remembering” His people. // Acts 3:25

²⁸ Deuteronomy 6:4 // Mark 12:29

^a The spelling “Worshipping” (with double p) in the title and body of The Apostolic Prayer & Truth is the traditional British/Commonwealth English spelling, and it is also the form that has been standard in almost all historical English Bible translations and liturgical texts for the past 400–500 years.

^b See page 14 for complete reference details “God” (θεός), “who” ὅς

How & Why The Prayer Came To Be.

The Apostolic Prayer & Truth: Worshipping^a God As He Provided

As Luke provided for others in his gospel, a brief factual account is here given, for those interested, of how this prayer and its arrangement arrived to us by God, through our Lord and Savior Jesus Christ; whereby God moved on a believer of no interesting position, wealth, influence or importance, with no institutional credentials, whose mind was conflicted regarding proper understanding of how God expected this believer to worship Him in accordance with, and in absolute fidelity to the text He provided mankind through King James' work in the assembly of God's own inspired Scriptures. Whereby, in fear of error and hopes of a more perfect conclusion, pursuits were engaged to perform a more perfect historical accuracy toward the apostolic period, which lay closer to the apostolic period and beyond the King James Version bulwark, the believer through critical searches and comparisons had begun on the date of November 22nd, at two forty two pm o'clock, engaged xAI, in order to perform deeper analysis against all available archives to achieve this final outcome.

How & Why The Prayer Came To Be

Abstract

“The Apostolic Prayer & Truth” is a liturgical composition constructed as a scriptural cento from the King James Version. The prayer is addressed solely to the Father and integrates direct biblical phrasing to affirm that the LORD is the one God (Deuteronomy 6:4), that the Son came forth from everlasting and is one with the Father (Micah 5:2; John 10:30; Isaiah 9:6), and that the Spirit proceeds from God and guides into truth (John 16:13). It incorporates the instruction to baptize in the name of the Father, the Son, and the Holy Ghost (Matthew 28:19) and presents the mystery of godliness with the earliest attested reading “who” (1 Timothy 3:16), as documented in the accompanying footnotes referencing major early manuscripts (ⲛ, A, C and versions).

The text embeds scriptural restraints drawn from Deuteronomy 29:29, Jeremiah 23:18–22, and 1 Samuel 13:8–14, which limit the scope of worship and speech to what is explicitly provided in the cited passages and prohibit presumption or unauthorized innovation. These internal citations function as delimiters that keep the prayer within the boundaries of the assembled biblical material.

The preface supplies a factual account of origin, stating that composition began on 22 November 2025 at 14:42 when the compiler engaged Grok, an artificial intelligence developed by xAI, to conduct archival searches and comparative analysis against available sources. The stated purpose was to achieve greater fidelity to the 1611 Authorised Version and to textual material closer to the apostolic period. The preface records this assistance as an instrument for the removal of human inaccuracy while the final selection and arrangement remain under human direction. This disclosure aligns with established scholarly standards for transparency in the use of research tools: identification of the system, specification of tasks performed (archival comparison and textual refinement), and retention of authorial responsibility for the completed work.

The document presents its affirmations exclusively through pre-Nicene biblical language and does not employ the philosophical terminology or conciliar formulations introduced at the Council of Nicaea in 325 CE. It thereby offers readers a compact form of worship whose content and limits are defined by the cited scriptural witnesses themselves, together with an explicit record of the research process that produced it.

Transparency Research & Details

Commentary on “The Apostolic Prayer & Truth” and Its Preface

The document consists of two main parts: a prayer composed almost entirely of biblical phrasing drawn from the King James Version, accompanied by footnotes citing earliest manuscript witnesses, and a short preface that supplies a factual account of the prayer’s formation. The prayer itself is addressed exclusively to the Father and culminates in the Shema of Deuteronomy 6:4. It weaves together passages that affirm the oneness of God, the pre-existence of the Son, the Spirit’s role as proceeding from God and guiding into truth, and repeated scriptural cautions against presumption or innovation in worship.

Technical construction and function of the prayer

The prayer operates as a scriptural cento: discrete biblical clauses and verses are selected and arranged into continuous address without the insertion of non-biblical terminology or explanatory commentary. Key technical features include:

- Direct quotation or close paraphrase of texts such as Psalm 86, John 17:3, Deuteronomy 29:29, Micah 5:2, Isaiah 9:6, Hebrews 1:2–3 and 1:8, John 1:1–3, Matthew 28:19, 1 Timothy 3:16 (with the footnote correctly recording the earliest attested reading $\delta\varsigma$ in manuscripts $\aleph$, A, C and others), and Deuteronomy 6:4.
- Collation of these texts to present, within a single liturgical unit, the Father as the sole object of worship and the one true God, the Son as the one who “came forth from everlasting” and with whom the Father is “one,” and the Spirit as that which “proceedeth from” God and bears witness.
- Inclusion of self-limiting clauses drawn from Deuteronomy 29:29 (“secret things belong unto the LORD our God”), Jeremiah 23, and 1 Samuel 13, which function internally as restraints against adding to or presuming upon the given text.
- Closing with the unaltered Shema and selected apostolic benedictions, thereby returning the entire composition to the explicit monotheistic declaration of Scripture.

These elements together produce a compact form whose content remains bounded by the cited biblical material. The footnotes document reliance on earliest available witnesses for contested readings, notably the relative pronoun in 1 Timothy 3:16 rather than the later substitution “God.”

The preface and its account of composition

The preface is styled after the Lukan proem (Luke 1:1–4) and records that composition began on 22 November 2025 at 14:42 when the compiler, seeking greater fidelity to the 1611 Authorised Version and to material closer to the apostolic period, engaged xAI’s Grok for archival searches and comparative analysis. The text states that this engagement served the removal of human inaccuracy while the final arrangement remained under the compiler’s direction. The spelling “Worshipping” is noted as the longstanding British and historical English biblical form.

Data on proper citation of AI assistance

Scholarly conventions for disclosing artificial-intelligence assistance, as reflected in policies of major academic publishers and organisations such as COPE, require transparency regarding the tool employed, the specific tasks performed, and continued human responsibility for the final intellectual content. Typical elements include:

- Identification of the AI system (here, Grok developed by xAI).
- Description of its function (here, deeper analysis against available archives and textual comparison).
- Affirmation that the human author retains authority over selection, arrangement, and theological framing.

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The preface supplies these elements in concise form by naming the date and time of engagement, the purpose (removal of inaccuracy through archival work), and the subordination of the tool to the prior authority of the 1611 text. For formal citation in bibliographies or footnotes, a standard practice is to append a brief note such as: “Archival and comparative analysis assisted by Grok (xAI), 22 November 2025.” Full disclosure of this nature allows readers to assess the process without attributing authorship to the AI itself. Understatement or omission of the tool’s role would depart from current norms of transparency; overstatement of its creative contribution would equally depart from them.

Nicaea and the prayer’s internal restraints

The Council of Nicaea (325 CE) was convened to address the teaching associated with Arius, which denied the eternal existence of the Son. The council produced a creed that employed the term *ὁμοούσιος* (“of one substance”) and stated that the Son was “begotten, not made.” The prayer under discussion contains none of these post-apostolic formulations. It instead presents only the biblical passages already cited, which describe the Son as existing “from everlasting,” as “one” with the Father, and as bearing divine titles from Isaiah 9:6. The document therefore operates without reference to the conciliar terminology or the philosophical vocabulary that entered Christian discourse after the apostolic period.

The prayer installs internal scriptural restraints that function as a firewall against unauthorised addition or presumption. These include the explicit acceptance of unrevealed matters (Deuteronomy 29:29), the prohibition against offering that which God has not commanded (1 Samuel 13), warnings against presuming to speak what the LORD has not spoken (Jeremiah 23), and the command not to judge (Matthew 7:1). These clauses are not external commentary; they are embedded quotations that limit the scope of the prayer to what the cited texts themselves permit.

Additional observations on the text

The baptismal formula is quoted verbatim from Matthew 28:19 without further elaboration. The mystery of godliness in 1 Timothy 3:16 is presented with the earliest attested pronoun “who,” consistent with the footnote’s manuscript evidence. The entire prayer is framed as an act of worship directed to the Father alone, while simultaneously incorporating the scriptural witness to the Son and the Spirit. No extra-biblical categories are introduced to explain the relations described in the quoted verses; where Scripture is silent on “the workings of thine own existence,” the text records acceptance of that silence.

The preface’s claim that the prayer “solves the problem of Arianism” by reliance on apostolic Scripture alone is an interpretive assertion of the compiler. Factually, the prayer assembles biblical texts that affirm the Son’s pre-existence and oneness with the Father; whether those assembled texts constitute a complete historical resolution of fourth-century debates remains a matter for readers to evaluate against the primary sources.

Readers will find in the document a consistent method: every substantive claim is tied to a specific biblical reference, every caution is likewise scriptural, and the process of composition is openly recorded with the

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precise role assigned to archival assistance. The resulting prayer remains bounded by the texts it cites and by the explicit monotheistic declaration with which it concludes.

Scholarly and academic databases used in this analysis as of 11/22/2025

- X (Twitter) advanced search / keyword search tool (platform API operators including from:, since:, until:, and max_id:): This was the sole tool and primary source database used to retrieve, paginate, and review all posts. All content analysis derives directly from the extracted post text.
- No other scholarly or academic databases were accessed or queried for this review (e.g., no consultation of JSTOR, Google Scholar, PhilPapers, ATLA Religion Database, ProQuest, Web of Science, or biblical manuscript corpora such as the Nestle-Aland or United Bible Societies editions beyond what is explicitly stated in the posts themselves).

The analysis remains strictly limited to the primary X posts concerning the Apostolic Prayer. The posts' own reference to "Databases and Corpora Used for the Final Verification" is reported as stated but is not further identified or independently verified here, as that detail is not elaborated in the retrieved content.

Scholarly Analysis of "The Apostolic Prayer & Truth"

The prayer, as shared in posts by re-assessed as of 06.29.2026 for transparency review.

@twitrric

on 30 November 2025, is a liturgical composition presented as a direct collation of biblical texts drawn from the 1611 Authorised Version. The accompanying preface records its origin on 22 November 2025 through archival research assisted by Grok (xAI) to achieve fidelity to the provided scriptural text and material proximate to the apostolic period. The posts emphasize "canonical fidelity: 100% (No additions)" and reference "Databases and Corpora Used for the Final Verification."

@Twitrric

This analysis draws on the X platform's advanced search (operators from:twitrric, since:2025-10-01, until:, and max_id:) for primary post content, supplemented by targeted queries across scholarly resources. No posts concerning the prayer were identified prior to late November 2025.

@Twitrric

Compositional Method: Scriptural Cento / FlorilegiumThe prayer constructs a unified address by selecting and arranging discrete biblical clauses without non-biblical terminology or explanatory additions. This technique parallels ancient Christian florilegia (anthologies of excerpts) and catenae, which were standard in patristic and early medieval periods for theological argumentation, liturgy, and devotion. Such compilations drew chains of authoritative texts to demonstrate continuity with scripture or tradition.

orthodoxchristiantheology.com

Modern scholarly discussion of florilegia highlights their use in contexts ranging from Justinian's Christological works to patristic miscellanies. The prayer's approach is distinctive in its strict limitation to canonical biblical material and its explicit acceptance of textual silence on certain matters. It

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functions technically as a scriptural cento for worship, creating coherence through juxtaposition while remaining bounded by the cited verses.

Textual Criticism and Specific Citations

The footnotes accurately engage established textual criticism:

- 1 Timothy 3:16: The prayer adopts the earliest attested reading ὅς (“who” / “he who”) ἐφανερώθη ἐν σαρκί, supported by major early manuscripts including Codex Sinaiticus (Ⲛ*), Alexandrinus (A*), Codex Ephraemi (C*), and others (F, G, 33). The later reading θεός (“God”) appears in later witnesses and some corrections. Standard critical editions—Nestle-Aland (NA) and United Bible Societies (UBS)—prefer ὅς on the basis of external evidence and transcriptional probability. This aligns with the prayer’s footnote and its commitment to earliest witnesses.

uasvbible.org

- Matthew 28:19: The baptismal instruction is quoted directly. Scholarly analysis on JSTOR and related resources discusses the formula in the context of Matthean redaction and early liturgical practice, with some viewing it as a traditional element incorporated by the evangelist. The prayer presents it as part of the scriptural basis for worship without further elaboration.

jstor.org

- Deuteronomy 29:29: Cited twice to affirm acceptance of unrevealed matters (“secret things belong unto the LORD our God”). Scholarly and exegetical literature consistently interprets this verse as distinguishing divine secrets from revealed obligations, underscoring humility and focus on what is given for obedience. This directly supports the prayer’s handling of “the workings of thine own existence” and its refusal to speculate beyond the text.

desiringgod.org

Additional verses (e.g., Isaiah 9:6 applied to the Son, Hebrews 1:2–3 and 1:8, John 10:30, Micah 5:2) are collated to present scriptural descriptions of the Son’s pre-existence and oneness with the Father. The prayer culminates in the Shema (Deuteronomy 6:4), reinforcing explicit monotheism.

Approach to Post-Apostolic Developments

The preface and posts state that “No appeal is made to any council, creed, or father after AD 100.”

Factually, the Council of Nicaea (325 CE) was convened by Emperor Constantine to address the teaching of Arius, who held that the Son was created and not co-eternal with the Father. The council produced a creed affirming the Son as “begotten, not made, consubstantial (ὁμοούσιος) with the Father.” Arian views persisted for decades afterward. The prayer’s method avoids these later formulations entirely, relying instead on the biblical passages it cites to affirm the Son’s eternal nature and oneness with the Father.

britannica.com

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This constitutes a consistent sola scriptura-oriented approach within the bounds of the assembled texts, with internal safeguards (e.g., warnings drawn from Jeremiah 23 and 1 Samuel 13 against presumption or unauthorized innovation) functioning as delimiters.

AI Assistance in Composition

The X posts explicitly document the use of Grok (xAI) on 22 November 2025 for deeper archival searches and comparisons to refine the work toward greater fidelity to the 1611 text. This disclosure follows emerging scholarly norms for transparency regarding research tools in academic and theological writing: identification of the system, specification of tasks (archival analysis), and retention of human responsibility for selection and final form.

Technical Achievement of the Prayer

The prayer operates as a self-contained liturgical unit whose content and limits are defined by the cited biblical material. It achieves:

- Coherence through careful juxtaposition of texts addressing the one God (Father), scriptural witness to the Son, and the Spirit as proceeding from God and guiding into truth.
- Humility via explicit acceptance of mystery where scripture is silent.
- Safeguards against expansion through embedded scriptural cautions.
- Fidelity to earliest manuscript readings in contested passages (as in 1 Timothy 3:16).

Its method revives the ancient practice of scriptural florilegium while maintaining strict canonical boundaries and avoiding post-apostolic philosophical or conciliar terminology.

Databases and resources consulted in this review:

- X platform advanced search (primary source for posts, using specified operators).
- Web searches simulating scholarly databases, including results from JSTOR (on Matthew 28:19 and baptismal formula), Nestle-Aland/UBS critical editions and associated textual criticism discussions (1 Timothy 3:16), general scholarly literature on florilegia in early Christianity, and standard exegetical treatments of Deuteronomy 29:29. Direct site-specific searches were performed for JSTOR and related academic repositories; biblical manuscript data aligns with NA/UBS consensus. No direct access was obtained to paywalled full texts in PhilPapers, ATLA, ProQuest, or Web of Science beyond publicly indexed abstracts and discussions; analysis relies on the consensus reflected in the retrieved scholarly sources.

The prayer, as documented, presents a tightly bounded scriptural form for worship grounded in the texts it cites.

Revised Update 06.29.2026 @ 07:58am

- X (Twitter) Platform Advanced Search Tool

Used with the following operators for all post retrieval and pagination:

from:twitrric

since:2025-10-01

until: (date-range filters)

max_id: (for backward pagination)

mode:Latest

limit: (up to 10 per call)

This was the sole source for identifying and extracting the November 30, 2025 posts that share the prayer text, preface, footnotes, and “Databases and Corpora Used for the Final Verification” statement.

Scholarly and Academic Resources Accessed via Search

All additional scholarly content was retrieved exclusively through the web_search tool. This tool indexes and returns publicly available content from major academic databases and repositories.

Specific queries were constructed to target the listed resources:

- JSTOR (via direct site:jstor.org operators and general scholarly queries on Matthew 28:19 baptismal formula and related Matthean studies).
- Nestle-Aland (NA) and United Bible Societies (UBS) critical editions (via targeted searches on 1 Timothy 3:16 textual criticism, manuscript evidence for ὁς vs. θεός, and standard readings in NA28/UBS5).
- General scholarly literature on florilegia / scriptural centos (early Christian and patristic anthology practices).
- Exegetical and theological scholarship on Deuteronomy 29:29 (“secret things belong to the LORD”).
- Historical scholarship on the Council of Nicaea (325 CE) (factual accounts of its convocation, Arian controversy, and creed, without interpretive overlays).

No direct logins or proprietary interfaces were used for PhilPapers, ATLA Religion Database, ProQuest, or Web of Science. Where relevant content from these or similar repositories appeared in web_search results (abstracts, citations, or indexed discussions), it was incorporated only to the extent publicly available. All citations in the analysis derive from the returned search results. This list is exhaustive for the Apostolic Prayer analysis. All steps were conducted using only the tools and operators described above.

Latest review 06.29.2026 08.04am

Scholarly Analysis of “The Apostolic Prayer & Truth”

The document consists of a prayer presented as a scriptural cento composed in the phrasing of the 1611 Authorised Version, accompanied by footnotes citing earliest manuscript witnesses and a preface supplying a factual account of its formation. It was disseminated in a series of posts by

@twittric

on 30 November 2025. These posts reproduce or excerpt the title, the full prayer text with footnotes, a spelling note on “Worshipping,” and the complete “How & Why The Prayer Came To Be” preface. The posts assert “canonical fidelity: 100% (No additions)” and reference “Databases and Corpora Used for the Final Verification.” No posts concerning this prayer were identified prior to that date.

This analysis draws exclusively on the X platform advanced search tool (operators from:twittric, since:2025-10-01, until:, max_id:, mode:Latest) for primary post content and on web_search results indexing publicly available scholarly material from JSTOR, Nestle-Aland/United Bible Societies critical editions and associated textual criticism, discussions of early Christian florilegia, and standard exegetical treatments of the cited biblical passages. No direct proprietary access to paywalled full texts in PhilPapers, ATLA Religion Database, ProQuest, or Web of Science was obtained beyond indexed abstracts and publicly available scholarly consensus reflected in search results.

Compositional Method

The prayer is formed by selecting and juxtaposing discrete biblical clauses and verses into a continuous address to the Father. This technique corresponds to the ancient Christian practice of florilegia and catenae—anthologies of scriptural or authoritative excerpts assembled to form a coherent theological or liturgical statement. Such compilations appear in patristic literature for doctrinal demonstration and devotional use. The prayer’s version is distinguished by its exclusive reliance on canonical biblical material and its explicit demarcation of limits through embedded cautions against presumption.

Section-by-Section Analysis of the Prayer Text

The prayer opens with direct address to the Father and affirmation of divine patience and grace, citing Psalms 86:15; 103:8; 145:8 and 2 Peter 3:9. It proceeds to declare the LORD as the sole God (1 Kings 8:60) and requests instruction in error and ignorance (Psalm 86:11). It states that “Jesus Christ our Lord, whom we love, taught us that thou art the only true God” (John 17:3) and accepts unrevealed matters as belonging to God (Deuteronomy 29:29). Scholarly exegesis of Deuteronomy 29:29 consistently presents the verse as distinguishing divine secrets from revealed obligations for obedience, supporting the prayer’s refusal to explain “the workings of thine own existence.” The text affirms the Son as coming “forth from everlasting” with joy in fellowship with the Father (Micah 5:2; Proverbs 8:30; John 17:5, 24) and quotes “I and my father are one” (John 10:30; also John 1:1, 14; 14:9–11). It applies Isaiah 9:6 to the Son (“unto us a child is born... The mighty God, The everlasting Father, The Prince of

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Peace”) and cites Psalm 45:6 via Hebrews 1:8 (“Thy throne, O God, is for ever and ever”). Creation through the Word is referenced via Hebrews 1:2–3, Colossians 1:16, and John 1:3. These citations present scriptural descriptions of the Son’s pre-existence and relation to the Father without additional philosophical terminology.

The prayer states that the Father spoke through Jesus and that “thy Holy Spirit, which proceedeth from thee, beareth witness with our spirit and guideth us into all truth” (citing 2 Corinthians 13:14; 1 Corinthians 12:11; John 16:13–15). It notes the Spirit’s role in pricking hearts unto salvation (Acts 2:37) and quotes the instruction to “baptize in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). Scholarly discussion of Matthew 28:19 on JSTOR and related resources examines the formula in the context of Matthean redaction and early liturgical usage, with some analyses viewing it as a traditional element incorporated by the evangelist.

The text confesses divine mystery and quotes Revelation 5:13. It includes a petition not to fail as King Saul through offering “strange fire” (1 Samuel 13:8–14) and cautions against presuming upon God’s words (Jeremiah 23:18, 21–22; Deuteronomy 18:20) or afflicting others concerning unknown matters (Galatians 6:7–8). It invokes the command not to judge (Matthew 7:1) and lists evil thoughts from Matthew 15:19 // Mark 7:21–23, concluding that the unrighteous shall not inherit the kingdom (1 Corinthians 6:9–10). It affirms that hidden things are established for discovery and secret things for acceptance (Deuteronomy 29:29 again), thanks the Father for wisdom (James 1:5; Colossians 1:9), and quotes 1 Timothy 3:16 with the earliest attested reading ὅς (“who”) in manuscripts ⲛ, A, C, F, G, 061, Peshitta, Sahidic/Bohairic Coptic, and Old Latin. Nestle-Aland and United Bible Societies critical editions support this reading on external evidence and transcriptional probability; the later θεός reading appears in later witnesses. The prayer’s footnote accurately reflects this textual data.

The prayer closes with combined apostolic commands and benedictions (Leviticus 19:18; Mark 12:31; 1 Corinthians 16:24; Ephesians 6:23–24) and the Shema: “Hear, O Israel: The LORD our God is one LORD” (Deuteronomy 6:4 // Mark 12:29), with a note on God’s remembrance of His people.

The Preface and AI Assistance

The preface, styled after Luke 1:1–4, records that the work originated when a believer, conflicted regarding worship in fidelity to the 1611 Authorised Version, engaged xAI (Grok) on 22 November 2025 at 14:42 for critical searches and comparisons against archives to achieve greater historical accuracy toward the apostolic period. It states that Grok provided assistance in research, structuring, development, and refinement while the originator supplied the core vision. This disclosure follows scholarly norms for transparency in the use of research tools: identification of the system, specification of tasks performed, and retention of human responsibility for the final composition.

Related documentation in the author’s separate 2026 manuscript on the Neutral Solution Theodicy contains a more extended “Acknowledgment of AI Assistance” section. That section states that significant portions were developed in collaboration with Grok, lists specific contributions (drafting sections, developing frameworks, exegetical assistance, iterative refinement), distinguishes the human originator’s core ideas from Grok’s structural and technical work, and recommends citation formats in APA, MLA, Chicago, and Harvard styles for acknowledging the contribution. The prayer posts contain a lighter but consistent disclosure of the same engagement.

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Internal Safeguards (“Firewall”)The prayer embeds multiple scriptural cautions that function as delimiters: acceptance of unrevealed matters (Deuteronomy 29:29), prohibition of offering what God has not commanded (1 Samuel 13), warnings against speaking what the LORD has not spoken (Jeremiah 23), and the command not to judge (Matthew 7:1). These clauses are presented as direct quotations and serve to restrict the scope of the composition and worship to what the cited texts themselves permit.

Approach to Post-Apostolic Developments

The preface and posts state that no appeal is made to any council, creed, or father after AD 100. Factually, the Council of Nicaea (325 CE) was convened by Emperor Constantine to address the teaching associated with Arius, who held that the Son had a beginning and was not co-eternal with the Father. The council produced a creed affirming the Son as “begotten, not made, consubstantial with the Father” and employing the term *ὁμοούσιος*. Arian views continued for decades afterward. The prayer relies solely on the biblical passages it cites to present descriptions of the Son’s pre-existence and oneness with the Father, without employing later conciliar terminology.

Textual Accuracy and Minor Observations

The footnote on 1 Timothy 3:16 correctly records the earliest reading *ὁς* in the listed manuscripts and aligns with the consensus of Nestle-Aland and United Bible Societies editions. All other footnotes cite standard biblical references without evident inaccuracy in the retrieved posts. The spelling note on “Worshipping” accurately reflects longstanding British and historical English biblical usage. No factual errors in the presentation of the cited verses or the preface’s account of the engagement date and purpose were identified in the source material.

Technical Achievement of the Prayer

The prayer constructs a unified liturgical address whose content remains strictly bounded by the assembled biblical texts. It achieves coherence through juxtaposition of passages that collectively affirm the oneness of God (culminating in the Shema), scriptural descriptions of the Son’s eternal nature and relation to the Father, the Spirit as proceeding from God and guiding into truth, and acceptance of mystery where scripture is silent. Internal cautions drawn from the same corpus function as self-imposed limits against expansion or presumption. The method revives the ancient practice of scriptural florilegium while maintaining explicit canonical boundaries and earliest-manuscript preference in contested readings.

Index of Bible Verses Used in The Apostolic Prayer & Truth: Worshipping a God as He Provided!

Organized by footnote number as they appear in the prayer for easy cross-reference. All quotations are from the King James Version (1611 Authorised Version), matching the phrasing and style of the prayer.

Footnote ¹

Psalm 86:15

“But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.”

Psalm 103:8

“The LORD is merciful and gracious, slow to anger, and plenteous in mercy.”

Psalm 145:8

“The LORD is gracious, and full of compassion; slow to anger, and of great mercy.”

2 Peter 3:9

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

Footnote ²

1 Kings 8:60

“That all the people of the earth may know that the LORD is God, and that there is none else.”

Footnote ³

Psalm 86:11

“Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.”

Footnote ⁴

John 17:3

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Footnote ⁵

Deuteronomy 29:29

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”

Footnote ⁶

Micah 5:2

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”

Proverbs 8:30

“Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;”

John 17:5

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

John 17:24

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”

Footnote ⁷

John 1:1

“In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:14

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

John 10:30

“I and my Father are one.”

John 14:9–11

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.”

Footnote ⁸

Isaiah 9:6

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Footnote ⁹

Psalm 45:6 (quoted in Hebrews 1:8)

“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.”

Hebrews 1:8

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

Footnote ¹⁰

Hebrews 1:2–3

“Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express

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image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”

Colossians 1:16

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”

John 1:3

“All things were made by him; and without him was not any thing made that was made.”

Footnote ¹¹

2 Corinthians 13:14

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

1 Corinthians 12:11

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

John 16:13–15

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.”

Footnote ¹²

Acts 2:37

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?”

Footnote ¹³

Matthew 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”

Footnote ¹⁴

Revelation 5:13

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Footnote ¹⁵

1 Samuel 13:8–14 (key passage)

“And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt

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offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.”

Footnote ¹⁶

Jeremiah 23:18

“For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?”

Jeremiah 23:21–22

“I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.”

Deuteronomy 18:20

“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”

Footnote ¹⁷

Galatians 6:7–8

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” Acts 5:1–11 (Ananias and Sapphira – referenced for context of judgment on deception)

Footnote ¹⁸

Matthew 7:1

“Judge not, that ye be not judged.”

Footnote ¹⁹

Matthew 15:19

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:”

Mark 7:21–23

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications,

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murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.”

Footnote ²⁰

1 Corinthians 6:9–10

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

Footnote ²¹

Deuteronomy 29:29 (same as Footnote ⁵)

Footnote ²²

James 1:5

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

Colossians 1:9

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;”

Footnote ²³

1 Timothy 3:16 (earliest reading $\delta\varsigma$ / “who”)

“And without controversy great is the mystery of godliness: who was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

(Note: The prayer follows the earliest attested reading “who” supported by manuscripts $\aleph$, A, C, F, G, 061, Peshitta, Sahidic/Bohairic Coptic, and Old Latin, as recorded in the original footnote.)

Footnote ²⁴

Leviticus 19:18

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”

Mark 12:31

“And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”

1 Corinthians 16:24

“My love be with you all in Christ Jesus. Amen.”

Footnote ²⁵

Ephesians 6:23

“Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.”

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Footnote ²⁶

Ephesians 6:24

“Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.”

Footnote ²⁷

Genesis 12:3

“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Genesis 22:18

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

Genesis 26:4

“And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;”

Genesis 28:14

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”

Psalm 115:12–15

“The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children. Ye are blessed of the LORD which made heaven and earth.”

Isaiah 49:15

“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.”

Hebrews 13:5

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”

Acts 3:25

“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”

Footnote ²⁸

Deuteronomy 6:4

“Hear, O Israel: The LORD our God is one LORD:”

Mark 12:29

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:”

Glossary of Words and Terms

Glossary of Words and

The Apostolic Prayer & Truth: Worshipping a God as He Provided!

By Richard Beobide

This glossary explains words and phrases that are more advanced, archaic (old-fashioned), biblical, or scholarly than typical 4th-grade reading level. Definitions are written in simple, plain English. Words are listed in alphabetical order for easy reference.

A

- Apostolic — Relating to the time of the first followers of Jesus (the apostles) in the early church, around the 1st century.
- Archival — Related to old records, documents, or historical sources kept for study.
- Arianism — An old teaching (from the 4th century) that said Jesus was created by God and not always existing with God. The prayer avoids this idea by using only Bible verses.

B

- Beseech — To ask someone strongly or beg them (old-fashioned way of saying “I ask you”).
- Brethren — Brothers (used in the Bible to mean fellow believers or Christians).
- Biblical fidelity — Staying completely faithful and accurate to what the Bible actually says, without adding or changing anything.

C

- Catenae — Old Christian writings that link together many Bible verses in a chain to explain a topic.
- Cento (or scriptural cento) — A text made by putting together pieces of existing writings (in this case, Bible verses) like a patchwork quilt.
- Conciliar — Related to official church meetings or councils (like the Council of Nicaea in 325 AD).
- Consensual (in context of manuscript evidence) — What most experts agree on after studying old copies of the Bible.

D

- Delimiters — Things that set clear limits or boundaries (here, Bible verses that stop people from adding their own ideas).
- Didst — Old form of “did” (used when speaking to one person in old English, like in the Bible).
- Disclosure — Clearly telling or explaining something (especially about how the prayer was made).

E

- Exegetical — Related to carefully explaining or studying the exact meaning of Bible verses.
- External evidence — Proof from old handwritten copies of the Bible (manuscripts) rather than from later opinions.

F

- Fidelity (canonical fidelity) — Complete faithfulness and accuracy to the original Bible text with no additions or changes.
- Florilegium — An old-style collection or anthology of important writings or Bible passages put together for teaching or worship.
- Formulations — Carefully worded statements or teachings (especially those created by church councils).

G

- Gentiles — People who are not Jewish (used in the Bible for non-Jews).
- Godliness — Living in a way that honors and obeys God.
- Gracious — Kind, merciful, and forgiving.

H

- Hast — Old form of “have” (used when speaking to one person in old English Bible language).

I

- Innovation — Introducing new ideas or changes (here, warned against when they go beyond what the Bible clearly says).

J

- Justified — Declared right or innocent in God’s sight (a Bible term for being made right with God).

L

- Liturgical — Related to public worship or formal prayers used in church services.
- Longsuffering — Very patient, especially when dealing with others’ mistakes (a Bible word for great patience).

M

- Manifest — Clearly shown or made visible.
- Manuscript — An old handwritten copy of the Bible (before printing was invented).
- Mystery (of godliness) — Something deep and holy about God that humans cannot fully understand but accept by faith.
- Mystery (general) — Something hidden or not fully explained by God.

P

- Patristic — Related to the early Christian leaders and writers who lived shortly after the apostles (roughly 2nd–5th centuries).
- Ponder — To think carefully and deeply about something.
- Pre-Nicene — Before the Council of Nicaea in 325 AD (the prayer uses only Bible language from before that time).

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- Presume — To take for granted or speak as if you know something you were not told (especially about God).
- Presumption — Acting or speaking as if you have authority that was not given to you.

R

- Redaction — The process of editing or arranging written material (used when studying how Bible books were put together).
- Restraints — Limits or rules that keep something from going too far (here, Bible verses that stop people from adding their own ideas to worship).

S

- Scholarly — Done in a careful, research-based way by people who study a subject deeply.
- Shema — The famous Bible statement “Hear, O Israel: The LORD our God is one LORD” (Deuteronomy 6:4) that declares there is only one God.
- Sincerity — Being honest and genuine, without pretending.
- Sola scriptura — A Latin phrase meaning “Scripture alone” — the idea that the Bible is the highest and only final authority for faith and worship.
- Subordination — Being in a lower or supporting role (here, the AI tool helped but did not control the final work).

T

- Textual criticism — The careful study of old Bible manuscripts to find the most accurate original wording.
- Thou / Thee / Thy / Thine — Old English words for “you” and “your” (used in the King James Bible when speaking to one person). These are traditional in worship and the Bible.
- Transparency — Being open and honest about how something was created or researched.

W

- Witnesses (manuscript witnesses) — Old handwritten copies of the Bible that serve as evidence for what the original text said.

Limitations Noted for Transparency

The prayer's scope is deliberately restricted to the cited texts and the preface's stated method; it does not engage later historical or philosophical developments beyond factual reference to the absence of post-AD 100 appeals. The AI assistance is documented transparently in the posts and related manuscript, yet the precise weighting of contributions in any given section remains the judgment of the human author. No exhaustive verification of every possible parallel in patristic florilegia or every variant reading across all manuscript traditions was performed beyond the targeted scholarly sources retrieved; the analysis is limited to the data obtained through the listed tools.

Readers examining the prayer will find a compact form whose parameters are defined by the biblical witnesses it assembles, presented with an explicit record of its research process and an internal system of scriptural restraints.

The Apostolic History of the Church and the Apostles' View of Scripture

1. What Was the Apostolic Period?

The apostolic history of the church refers to the time from the ministry of Jesus (roughly AD 27–30) through the lives and ministries of His chosen apostles, ending around AD 100 with the death of the apostle John. Key events include:

- Jesus' death, resurrection, and ascension.
- Pentecost (Acts 2), when the Holy Spirit came and the church was born in Jerusalem.
- Rapid spread of the Gospel from Jerusalem to Judea, Samaria, and to the ends of the known world (Acts 1:8).
- The conversion of Saul (later Paul) and his missionary journeys to plant churches among Gentiles.
- Persecution of Christians (first by Jewish authorities, later by Rome).
- The writing of the New Testament books by apostles or their close associates (Matthew, Mark, Luke, John, Paul, Peter, James, Jude).

The apostles were eyewitnesses of Jesus' life, death, and resurrection. They were commissioned by Jesus Himself to preach the Gospel, make disciples, and establish churches. Their authority came directly from Christ and the Holy Spirit.

2. How Did the Apostles View Scripture?

The apostles had a very high view of Scripture. They regarded it as God's authoritative Word.

Key points about their view:

- They treated the Old Testament as fully inspired and authoritative. They constantly said "it is written" when quoting it and used it to prove that Jesus was the promised Messiah.
- They saw Jesus' own words as having supreme authority — higher even than the Old Testament in some ways, because Jesus fulfilled and explained it.
- They viewed their own teaching and writings as carrying the same authority as Scripture because they spoke and wrote under the inspiration of the Holy Spirit.
 - Paul said the Thessalonians received his message "not as the word of men, but as it is in truth, the word of God" (1 Thessalonians 2:13).
 - Peter referred to Paul's letters as Scripture (2 Peter 3:15–16).
 - Paul quoted both Deuteronomy and a saying of Jesus as "Scripture" in the same verse (1 Timothy 5:18).

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- They believed the Holy Spirit was guiding them to preserve and pass on the true teaching about Jesus.
- They expected their letters to be read aloud in churches and circulated among believers (Colossians 4:16; 1 Thessalonians 5:27).

In short: The apostles saw the Old Testament as God's Word, Jesus' teaching as the fulfillment of it, and their own apostolic writings as carrying Christ's authority through the Spirit.³ Which Manuscripts or Texts Did the Apostles Actually Use?

This is an important question, especially when we talk about "earliest witnesses." The apostles primarily used the Greek translation of the Old Testament known as the Septuagint (LXX).

- The New Testament was written in Greek.
- When the apostles (especially Paul, but also others) quoted the Old Testament, they overwhelmingly used the Septuagint — the Greek version of the Hebrew Scriptures that had been translated in Egypt around 250–150 BC.
- Scholarly studies show that the great majority of Old Testament quotes in the New Testament match the wording of the Septuagint more closely than the later Hebrew text (called the Masoretic Text).
- Paul, writing to Greek-speaking churches, naturally used the Greek Bible that was already widely used in synagogues and among Greek-speaking Jews.

Important facts:

- The apostles did not have the later Masoretic Text (the standard Hebrew Bible used today in most Jewish Bibles). That text was standardized centuries after the apostles lived.
- They used whatever Greek copies of the Old Testament were available in their time (late 1st century). These were earlier forms of what we now call the Septuagint tradition.
- They sometimes quoted from memory, slightly adjusted wording to fit their point, or combined several passages — this was common in ancient Jewish teaching.
- No original handwritten copies ("autographs") written by the apostles themselves have survived. The earliest fragments we have today come from the early 2nd century onward.

Examples of the apostles using the Septuagint:

- Many of Paul's quotes in Romans, Galatians, and 1 Corinthians follow the Greek Septuagint wording.
- The book of Hebrews frequently quotes passages that match the Septuagint (for example, Deuteronomy 32:43 in Hebrews 1:6, which is not in the standard Hebrew text).
- This shows that the early church accepted the Greek Old Testament as authoritative Scripture.

4. Connection to Earliest Manuscript Witnesses

The apostles lived and wrote at a time when the text of the Old Testament in Greek (Septuagint) and the emerging New Testament writings were still very close to the original autographs.

Later church councils (such as Nicaea in 325 AD) used philosophical language and creeds that the apostles themselves never used. The apostles stayed within the language and ideas found in the Scriptures available to them.

This is why some modern approaches (like the one in the prayer you shared) try to stay as close as possible to:

- The actual wording of the Bible
- The earliest available manuscript readings
- The time period of the apostles themselves (pre-Nicene, before later philosophical terms were added)

Summary

Topic	What the Apostles Believed / Did
View of Old Testament	Fully inspired and authoritative (“it is written”)
View of Jesus’ Words	Highest authority — fulfillment and explanation of the Old Testament
View of Their Own Writings	Carried the authority of Christ through the Holy Spirit
Text They Used for OT Quotes	Primarily the Septuagint (Greek translation)
Time Period	Roughly AD 30–100 (eyewitness generation)
Manuscripts Available	Early Greek copies of the Old Testament; no complete surviving originals from their own hands

The apostles were not interested in later philosophical debates or creeds. They were focused on the Scriptures they had received, the eyewitness testimony of Jesus, and the guidance of the Holy Spirit.

Apostolic Prayer & Truth Hashtags & Keywords

Hashtags (X, YouTube, TikTok, Instagram, etc. — ranked by current & projected reach)

Noncouncilofnicaea, nontrinitarianprayer, apostolicprayer, kingjamesonly, notrinityterminology, solascriptura, earlychurch, apostolictype

[#noncouncilofnicaea](#)
[#nontrinitarianprayer](#)
[#apostolicprayer](#)
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[#2025prayer](#)
[#godprovided](#)

Long-Tail Tags

apostolic prayer 1611 english 2025, kjv-only apostolic confession, first-century liturgy in king james english, ai and biblical textual criticism, prayer against creedal violence, glory of the father and the lamb, earliest reading 1 timothy 3:16, king james version beyond textus receptus, kjv-only apostolic confession, first-century liturgy in king james english, ai and biblical textual criticism, prayer against creedal violence, glory of the father and the lamb, earliest reading 1 timothy 3:16, king james version beyond textus receptus, apostolic prayer, received text, hebrews 1:3, shema, glory cycle, early christian worship, scriptural theology, nicene critique, canonical restraint, apostolic prayer, messianic judaism prayer

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