

Prayer List of the Sick and Afflicted:

Ray Sturgill is suffering from Bell's Palsy, causing numbness on one side of his face. Mike Parnell's sister-in-law, Ethel Parnell, is in the early stages of dementia. Jesse Riddle is on hospice care but is often able to attend Sunday AM service. Connie Davis is recovering well after surgery to replace her left hip. Charlie Henard's niece, Brittany Henard, is battling cancer. Scott Williams, grandson of Floyd and Judy who lives in Florida, has a hernia causing bowel issues and is considering having surgery. Karen Sproles is scheduled to have a nerve stimulator implanted May 31st to help with problems in her knee. Karen Sproles's son has moved back to this area and will have knee surgery at a later time. Iris Hash is having knee problems and recently had a steroid injection. Linda Jones will have eye surgery to correct the iris in one of her eyes. Surgery will occur within the next four months when a special lens coming from Germany is available. Linda also will have surgery to remove a malignant growth. She will undergo a MRI to examine other spots prior to the surgery. Her prognosis for a full recovery is good. Randall Jones recently underwent cataract surgery and is doing well.

Pray For Our Shut-Ins:

Gloria Hale, Karen Sproles, Iris Hash, John & Terry Richardson

Pray For The Mission Works We Are Supporting:

John Grubb (Mission work in Asia), Daniel Goshorn and family (Mission work in Peru). See latest mission reports on the bulletin board in the back of the auditorium.

Stop 11 Road Church of Christ Gospel Meeting:

A gospel meeting will be held at the Stop 11 Road Church of Christ in Indianapolis, June 2 – 6. Services on Sunday are at 10 and 11 AM and 2 PM. Services Monday through Thursday will be at 7 PM. Brother Garland Robinson will be the speaker.

2024 Fall Gospel Meeting:

A fall gospel meeting will be held September 6-8 with brother Tom House of the Plainview Church of Christ in Fulton, MS.

Monthly Pitch-in Dinner:

Our next pitch-in dinner will be today, following the AM services. Following the pitch-in we will have a service in song at 1:00 PM.

Men's Business Meeting:

The next men's business meeting will be Wednesday, June 5th at 5:00 PM.

Radio Program:

Please remember to tune in every Sunday morning at 8:00 AM to WCBK 102.3 FM to hear our radio program which is entitled: "Preparing For Eternity".

God's Plan For Our Salvation

Hearing the word of God (Romans 10:17; Acts 16:32).

Believing what is taught (Mark 16:16; Hebrews 11:6).

Repentance (Acts 2:38; Luke 13:3; Acts 17:30).

Confession (Romans 10:9, 10; Acts 8:37).

Baptism (Acts 2:38; Mark 16:16; I Peter 3:21; Romans 6:3, 4).

Faithful Christian Living, after the above five steps (I Peter 2:11, 12; Rev. 2:10).

June 2, 2024

MORGAN STREET CHURCH OF CHRIST

**540 E. Morgan Street
Martinsville, IN 46151
(765) 342-6027**



Schedule of Services:

Sunday

Bible Study – 9:30 AM

Worship – 10:30 AM

Evening Service - 6:00

Wednesday

Bible Study – 6:00 PM

Thursday

Ladies' Bible Study – 11:00 AM (March through October)

Radio Program:

"Preparing For Eternity"

Sunday Mornings 8:00 AM, WCBK 102.3 FM

Website:

www.morganstreetchurchofchrist.org

Gospel Preacher – Bob Hawkins

THE SO-CALLED SINNER'S PRAYER

Randy Kea

Essentially, all of the denominational world and their preachers believe in and practice “The Sinner’s Prayer” —instead of Gospel obedience as plainly taught in the Bible. The following is an example:

“Oh God, I know I am a sinner. I am sorry for my sins, and I want to turn from them. I trust Christ alone as my Savior, and I confess Him as my Lord. From this moment on, I want to serve Him and follow Him in the fellowship of His church. In Christ’s name, I pray. Amen.” --Billy Graham, *The Heaven Answer Book*

This prayer can be found nowhere in the Bible.

Billy Graham in the last half of the 1900s was clearly the premier and most visible practitioner of calling upon multitudes to pray the sinner’s prayer and be saved. It is estimated that Mr. Graham preached to some 215 million people who attended one or more of his 400 crusades in 185 countries and territories.

The “Sinner’s Prayer” goes back further than Billy Graham. Out of the denominational preaching of the Reformation Movement in the 1700s, there began to be a practice of using the following passage as a tool for the conversion of non-Christians: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me” ([Rev. 3:20](#)).

Any serious Bible student can clearly see that [Revelation 3:20](#) was not originally written to, nor should ever be applied to, non-Christians. The passage was written to the church at Laodicea, one of the seven churches of Asia recorded in Revelation chapters 2-3. Laodicea was a “lukewarm” church. Through the letter written by the Apostle John, Jesus condemns their lukewarmness, calling on them to “be zealous therefore, and repent” ([Rev. 3:19](#)). Verse 20 is an invitation and pleading of the Lord for these brethren to be restored. This passage has no application whatsoever to non-Christians as if this is all a sinner has to do.

Over the last 50 years as a Gospel preacher, I’ve heard people use other passages to justify the so-called “sinner’s prayer.” For example, [Luke 18:9-14](#). In this parable Jesus speaks of two men who went to the temple to pray, a Pharisee and a publican. One prayed in arrogance, the other prayed in humility, saying, “God, be merciful to me, a sinner.” The Bible obligates us to rightly divide God’s Word ([2 Tim. 2:15](#)). These two men in the parable lived under the Law of Moses. As Israelites, they had been born into covenant relationship with God. In other words, they were already children of God. The New Testament Gospel with its terms of salvation (faith, repentance, confession, baptism) had not yet been revealed. There is nothing in this passage that justifies the modern concept of the sinner’s prayer.

Here are two other passages that have been brought up to me in studies concerning this subject: [Acts 8:22](#), “Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” and [1 John 1:9](#), “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” In the first passage this command was addressed to a man who had already been baptized to become a Christian ([Acts 8:12-13](#)). In the second passage John was writing an epistle to his brethren —Christians. So again, neither

has application for a non-Christian to pray the “sinner’s prayer.”

Closely associated with this is the idea that one can be saved like the thief on the cross who said, “Lord, remember me when thou comest into thy kingdom.” This example is cited by those who want to negate the essentiality of water baptism. Once again, by rightly dividing God’s Word, we find the answer to this erroneous application. By reading [Hebrews 9:15-18](#), you will see that the New Testament of Jesus Christ had not yet been revealed nor was binding with its terms of salvation. Therefore, the thief on the cross was not subject to the one true Gospel plan of salvation —(faith [[Mark 16:16](#)], repentance [[Acts 17:30](#)], confession [[Acts 8:37](#)], baptism [[Acts 2:38](#)]).

Other phrases we sometimes hear closely associated with the “sinner’s prayer” are: “invite Jesus into your heart,” “accept Christ as your personal savior,” and “receive Jesus as your savior.” None of these phrases have any basis in the New Testament language of salvation through Christ.

Add to this that in several modern Bible paraphrases (The Living Bible) and modern speech versions (New International, Revised Standard, etc), the doctrine of “faith only” without further acts of obedience is promoted.

One can read from Acts 2 with the apostles preaching in Jerusalem, through Acts 28 with Paul preaching in Rome, and never read where someone was told to pray the “sinner’s prayer.”

Where is the “sinner’s prayer” in [Acts 2:36-41](#)?

Where is the “sinner’s prayer” in [Acts 8:5-22](#)?

Where is the “sinner’s prayer” in [Acts 8:26-38](#)?

Where is the “sinner’s prayer” in [Acts 9:1-6](#)?

Where is the “sinner’s prayer” in Acts 10 and 11?

Where is the “sinner’s prayer” in [Acts 16:13-15](#)?

Where is the “sinner’s prayer” in [Acts 16:30-36](#)?

Where is the “sinner’s prayer” in [Acts 18:8](#)?

Where is the “sinner’s prayer” in [Acts 19:1-6](#)?

In not one of these recorded conversions of sinners (Jews on Pentecost, Samaritans, the eunuch, Saul of Tarsus, Cornelius, Lydia, Philippian jailer, Corinthians, Ephesians) was any lost person ever instructed to pray the “sinner’s prayer” or any other prayer for that matter.

By cross-examining the above accounts of conversion in the Book of Acts, it is clear to become a Christian under the Gospel of Christ, after hearing the truth of the Gospel, one must place his faith in Jesus, repent of his sins, confess his faith in Jesus to be the Son of God, and based on that confession, be immersed in water for the remission of his sins. These are simple, yet indispensable terms of New Testament salvation.

“And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord” ([Acts 22:16](#)). Saul was calling upon the name of the Lord by being baptized.