

# Salvation: Here A Little; There A Little

## Considering the “Sinner’s Prayer”

### Introduction

We have spent some time seeking to understand what a person needs for initial salvation as demonstrated by the Apostles and the New Testament scriptures. In this lesson, let us take a different approach and look at the way salvation is most often presented in denominational churches today. The truth of the matter is that most of what we have taught in these Bible studies from scripture are never mentioned in most traditional Christian settings. Most of modern Christianity has condensed the entire Biblical salvation formula to one act of repetition called “the sinner’s prayer.” The Bible certainly teaches us that sinners must pray to be saved, but by “sinner’s prayer” we mean the ritual that has evolved in most Protestant churches of leading “those who would be saved” in a ritualistic prayer and then pronouncing them saved as a result.

This sinner’s prayer takes many varied forms, but for illustration purposes, I now include an actual sinner’s prayer performed off a popular gospel recording by a well-known protestant pastor. This example, presents the basic concept that is championed and proclaimed as truth in most Christian circles today. After singing a song about the need to “surrender all” to God, the pastor has all those who acknowledge that they need to be saved to raise their hand and then they repeat the following prayer, line by line, after the pastor<sup>1</sup>:

*Lord, I surrender everything.  
Father, thank You now for what You’re doing in my life.  
If there’s anything in there that’s not like You,  
Take it out right now.  
I’ve done wrong in this life.  
Now, right now, I surrender all to You.  
Father, I acknowledge Your Son, His name is Jesus.  
Oh, Jesus! Come into my heart, into my mind, into my spirit.  
Make me a brand new creature.  
Oh, Jesus! Thank You right now  
For allowing me to surrender to You.  
Satan! Take your ugly hands off me.  
I belong to God now, I belong to God right now.  
Hallelujah! I confess with my mouth  
And I believe in my heart that God raised Jesus just for me.  
Now I know that I know that I know: I’m saved!*

At this point, all who participated were proclaimed as “saved” and the concert resumed. Scenes similar to this one – albeit without a new song written for the occasion and without being recorded and published around the country – are repeated every week in mainstream Christian churches. But is this concept of salvation completely and totally accurate? Let us consider that question in this study and let us turn to scripture for the answer.

### Scriptural Considerations

The primary scriptural passages alluded to in the most common “sinner’s prayers” is found in the tenth chapter of Romans. For many mainline Christians, this is the only “salvational” scripture that they know:

**Rom 10:8-13** But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: **9** That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. **10** For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. **11** As the Scripture says,

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Prayer excerpted from song, “I Surrender All” off the album, *Show Up!* By Rev. John P. Kee, Warner Brothers, Publications.

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**"Anyone who trusts in him will never be put to shame." 12 For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him, 13 for, "Everyone who calls on the name of the Lord will be saved." NIV**

Clearly the subject of this passage that Paul wrote to the leaders of the Roman churches is salvation. Advocates of the “sinner’s prayer” point especially to verse nine where Paul mentioned “confess with your mouth, “Jesus is Lord” and the need to believe in your heart that God raised him from the dead” to be saved. They also point out that the scripture clearly says in verse 13, “everyone who calls on the name of the Lord will be saved.” Such a “salvation package” is neat, easy, and leaves no mess, being a very tidy process as evidenced by the process being recorded live and planned ahead.

The only problem with this neat salvation process used so often today is that to accept it, one has to ignore the rest of the teaching of scripture on salvation and just focus on these few verses while ignoring hundreds of others. And you must also not try to understand what Paul was saying in context. Ask most people who quote Romans 10:9 as a salvation formula who Paul was writing to and what subject he was addressing in the 9<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup> chapters of the book of Romans and they have no idea of the right answer. They are simply repeating a verse and using it as their tradition has taught them to use it. So let us consider this “neat package” of repeating a “sinner’s prayer” in light of scriptural teaching. And then let us come back to the 10<sup>th</sup> chapter of Romans and view verses 8 through 13 in light of the context that it was written.

## Scriptural Problems With the Sinner’s Prayer

Let us consider some points from the Word of God about the common, modern-day sinner’s prayer.

*There is never recorded in scripture of an apostle or other minister leading someone in a sinner’s prayer.*

If Paul in writing Romans 10:9 meant that a preacher should lead someone in a sinner’s prayer or even teach them to repeat this saying, it was not recorded in scripture. Paul was writing to pastors in the Rome church who were already saved. And so it seems strange if this modern method of salvation is the correct one that there is not one incident recorded in the book of Acts, Gospels, or the remainder of the New Testament where a preacher told a crowd, “repeat after me” and then led them in a similar prayer of salvation. If this is the scriptural method taught by Jesus and His disciples, then why the lack of example in scripture?

Let us also point out that many mainstream denominational churches have streamlined the “sinner’s prayer” into an even more abbreviated form than the example that we cited. Many simply tell someone to “accept the Lord Jesus Christ into your heart” or “to accept Him as your personal savior.” The problem with this simpler form is the same as the full “sinner’s prayer,” that is, lack of scriptural evidence. Never in scripture does an apostle or preacher in the New Testament ever look at someone in need of salvation and command then to “accept the Lord Jesus Christ.” Furthermore, a search through all major English translations of the Bible<sup>2</sup> neglects to find a verse that ever commands us to “accept Christ” or “accept Jesus.” The only verse in most English translations that even uses the words, “accept” and “Christ” together in the same verse is:

**Rom 15:7 Accept one another, then, just as Christ accepted you, in order to bring praise to God. NIV**

Here we are commanded to accept others and receive them just as “Christ accepted you.” The emphasis in scripture is not on us accepting Christ, but rather Christ accepting us. We can know that He accepts us when we obey the commandments and the plan of salvation that He has clearly and repeatedly outlined in His Word. And so we must ask ourselves a valid question: “why do those who champion ‘accepting Christ’ as the plan of salvation, choose to use terminology and phrasing that has no scriptural precedent?” Surely no Christian would disagree that salvation is something taught by the Bible. If that is so, then why use terms that are never found in scripture to define it? Could the answer to these questions be that they are simply repeating man-made traditions and have never bothered to reconcile their doctrines with actually checking scripture for themselves?

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That is, it is not found in the King James Version, New King James Version, English Standard Version, New American Standard Update, New International Version, New Living Translation, Holman Christian Standard, and New Revised Standard.

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There *is* an example of a prominent apostle / disciple quoting the same phrases of the 10<sup>th</sup> chapter of Romans in a sermon, though. Peter, himself, said on the Day of Pentecost:

**Acts 2:16-21** But this is what was uttered through the prophet Joel: 17 **“And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; 18 even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. 19 And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; 20 the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. 21 And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.”**

Both Peter and Paul quoted the second chapter of Joel and although, the book of Romans was not yet written when Peter preached this sermon, what he said in verse 21 would become the 13<sup>th</sup> verse of the tenth chapter of Romans. If Paul’s later writing was based upon an apostolic practice of leading people in a verbal confession and “sinner’s prayer” then we would expect Peter to use that same formula in the 2<sup>nd</sup> chapter of Acts. Peter, rather, used the scripture of “calling on the name of the Lord” to lead people to a radically different formula, but one that is without fail found throughout scripture:

**Acts 2:37-41** Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, **“Brothers, what shall we do?”** 38 **And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”** 40 **And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.”** 41 **So those who received his word were baptized, and there were added that day about three thousand souls.**

Far from having the people repeat a “sinner’s prayer” or leading them to mental and verbal belief and confession, Peter commanded them to “Repent, be baptized in the name of Jesus, . . . and receive the gift of the Holy Spirit.” And so in the one case where we do have written record of a disciple or apostolic preacher confronting sinners and using the same scriptures that Paul did in the tenth chapter of Romans, he does not lead them in a sinner’s prayer, but leads them to obey the Gospel through repentance, water baptism in Jesus’ name, and receiving the gift of the Holy Spirit as the disciples had just received earlier in the chapter<sup>3</sup>. As we will see, not only does Peter’s actions but Paul’s preaching also contradicts the interpretation of Romans 10 that has led to the modern day doctrine of “the sinner’s prayer.” The lack of evidence of example is an overwhelming fact that should not be ignored. Paul later wrote:

**2 Cor 13:1** This will be my third visit to you. **“Every matter must be established by the testimony of two or three witnesses.” NIV**

It is a very dangerous doctrine, indeed, that rests upon man’s interpretation of one passage of scripture and does not have at least two or three examples in scripture from which to draw. Truth always has two or three witnesses, but in the case of a “sinner’s prayer” doctrine or “accepting Christ” as a salvation formula, the scriptures are strangely silent as to actual examples of the process that is repeated Sunday after Sunday in mainstream denominational churches.

Let us consider some other scriptural problems with this “sinner’s prayer.”

*Repeating the sinner’s prayer does not necessarily mean that the individual has faith.*

I can repeat words and not truly believe it. Furthermore, faith is not just mental belief, but believing that moves to obedient action. As James wrote, “faith without works is dead.”<sup>4</sup> In the words of the old preacher, “only he who truly believes obeys, and only he who truly obeys, believes.”<sup>5</sup> Such is a scriptural concept.

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<sup>3</sup> See Acts 2:1-4.

<sup>4</sup> See James 2:14-26.

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Let us use the devils as an example that a person may believe something, vocalize that belief, and yet not be saved by it. The scripture records:

**James 2:19-20 You believe that God is one; you do well. Even the demons believe — and shudder! 20 Do you want to be shown, you foolish person, that faith apart from works is useless?**

James’ point is valid: the devils believe in God and yet they do not have “saving faith” because their belief does not move them to act upon scriptural principles and obey the Word of God. James is also saying that demons have more genuine faith than some so called, “believers” because their belief in God makes them take action: to shudder in fear. Unless your mental belief in God leads to obedience of what that God has said, it is pointless and useless, or to use the scriptural term, “dead.”

We know that the devils will not be saved, but they not only believe in God, but verbally confess the identity of Jesus Christ:

**Luke 4:33-34 And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 34 "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God."**

Clearly believing in God and confessing the true identity of Christ are important parts of salvation, but they are not the only parts of salvation because if that were so, then the devils – who the Bible clearly teaches will spend eternity in the lake of fire – would be saved!

Jesus, Himself, taught the importance of not just using the phrase “Lord” but to obey Him for salvation:

**Luke 6:46 "Why do you call me 'Lord, Lord,' and not do what I tell you?"**

Jesus then continued by saying, “he who comes to me and does what I tell him,” is like the man who built his house on the rock. But those who come to him and do not do what He tells them is like the foolish man who built his house on the sand that was destroyed. Jesus, then, taught the importance of not just confessing Him as Lord and leaving it at that, but of the necessity of doing all that He had commanded us to do! If you really confess Him as Lord, then you will obey all of His Word. Salvation comes through obedience and faith, not through just mental and verbal confession:

**Matt 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven."**

There have doubtless been many led in a “sinner’s prayer” who were deluded into thinking that they were saved and right with God simply because they repeated a phrase of scripture: “I confess with my mouth the Lord Jesus” and yet they did not truly believe He was Lord because they neglected to obey His Word and the rest of His commandments. Repeating the sinner’s prayer does not necessarily mean that a person has individual faith that is required for salvation, and in many cases gives people a false sense of security which causes them not to have genuine faith that acts on the commandments of the Word of God.

Another, similar issue is:

*The sinner’s prayer is not necessarily true repentance.*

Peter followed the Biblical mandate of Jesus, John the Baptist, and virtually every other New Testament preacher when he commanded his hearers in the 2<sup>nd</sup> chapter of Acts to “repent.” In scripture, repentance has a two-fold meaning: “to turn away from sin” and “to be sorry for that sin.” The latter should lead to the former. True repentance is acknowledging one’s need for a savior and asking God to forgive you for those sins and to change your life to keep you from turning to them again. And then getting up to live a new life in Jesus and not to return to the old lifestyle. We have covered these subjects thoroughly in this series of lessons – repentance does not mean

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<sup>5</sup> Quote from Dietrich Bonhoeffer, *The Cost of Discipleship*, and excellent book that in many ways deals with the subjects pertinent to this lesson.

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that a believer will be perfect and not make mistakes, but rather that they should have turned from living a sinful lifestyle and not give in to going back to what they used to be.

The point is that a preacher cannot repent for you, *you* are commanded to repent. Telling me of your sins does you no good because I cannot forgive your sins. In similar fashion, me asking God for you to forgive you of your sins does you no good. In some cases, the preacher is probably only vocalizing first what is a heart-felt response by the sinner and we take nothing away from that. In some cases, a person being led in a sinner’s prayer is simply obeying the truth to the knowledge that they have and are sincerely repenting with the word. Such repentance is valid. But too often, the words “I acknowledge my sin” are just ritual without any true repentance by the individual. In such cases, there will be no change in lifestyle after the fact and the person is the same as they were before the moment. Such is not true repentance. If you truly turn from your sinful lifestyle, it will be evident to everyone around you.

*The sinner’s prayer leaves out water baptism in the name of Jesus and receiving the Holy Spirit.*

Jesus and His disciples taught the necessity of being baptized in the name of Jesus and receiving the gift of the Holy Spirit. Interestingly, so did the Apostle Paul, the very one who penned the 10<sup>th</sup> chapter of Romans. Paul, the one, who wrote the verses taken by so many to teach leading people “in a sinner’s prayer” did not, himself, do such a thing when confronted with sinners in need of conversion:

**Acts 19:1-6 And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. 2 And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." 3 And he said, "Into what then were you baptized?" They said, "Into John's baptism." 4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.**

Paul, when he was actually teaching people who needed converting, led people from repentance to water baptism in the name of Jesus to receiving the Holy Spirit just as Peter had! If leading them in a sinner’s prayer was all that was needed and all that they needed to do was to confess with their mouth and believe with their mind, then why did Paul emphasize water baptism to the point of rebaptizing them in the name of Jesus and then pray for them until they received the Holy Spirit?

The timing of this account of Paul’s preaching in the 19<sup>th</sup> chapter of Acts and the timing of Paul’s having written the book of Romans is fascinating. The book of Romans was written from Corinth during Paul’s third missionary journey. Most Bible scholars agree that the book of Romans was written during the three month period mentioned in Acts 20:2-3. Paul’s 3<sup>rd</sup> missionary journey begins with the 18<sup>th</sup> and 19<sup>th</sup> chapters of Acts, which means that Paul wrote the book of Romans within months of the account of Acts 19:1-6 occurring. If his writings in the 10<sup>th</sup> chapter of the book of Romans was to show that, for salvation, all a person had to do was confess and mentally believe, then he did not follow his own advice! Paul – at virtually the same time he wrote the book of Romans – led believers from repentance on into water baptism in the name of Jesus and to receiving the Holy Spirit. If a sinner’s prayer was what Paul taught in the 10<sup>th</sup> chapter of Romans, then why here, in the 19<sup>th</sup> chapter of Acts, did Paul not lead these men into “accepting Christ” or “confessing with their mouth, only?”

The real question that needs to be addressed to those who believe that a “sinner’s prayer” is enough to be saved is this: “does man have the authority to leave out commandments from the word of God and pronounce a man saved with incomplete obedience?” That is exactly what a preacher does when he proclaims to someone after repeating the sinner’s prayer: “you’re saved!” They have not been baptized as Jesus commanded for salvation and in the way that Peter and Paul both taught<sup>6</sup>. They have not received the Holy Spirit as the apostles did. They have not endured to the end as Jesus said was necessary for salvation. And yet the preacher has proclaimed them “saved.” Does man have this right? The scriptures do not give any man such a right! And so in a subtle way, the tradition of leading people in a sinner’s prayer also encourages the false doctrine of eternal security. It does not encourage a holy lifestyle as commanded throughout the New Testament scriptures. The person walks away with a false security, that “I don’t need to change anything and I can live like I want and there is no need to further obey the

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<sup>6</sup> See Mark 16:16; 1 Peter 3:21; Acts 2:37-39; 19:1-6.

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Word of God, I’m saved.” And the natural by product of such doctrine is for the church to live no differently than the world and to not hunger and thirst after further righteousness and to become very lukewarm or even cold spiritually. In most mainstream denominational churches, this is exactly what has happened!

## Taking the 10<sup>th</sup> chapter of Romans in Context

Lest this Bible study be misunderstood, let me say that we absolutely believe the commandments of Romans 10:9-13. There is nothing in these scriptures that we do not believe. A person must absolutely be able to confess Jesus Christ as Lord and believe that He was raised from the dead to be saved. Allah cannot save you and Buddha cannot either. Neither can a false revelation of Jesus Christ. You must believe that He is Lord and that He rose again on the third day. Furthermore, you must call upon His name to be saved because salvation is only through the blood and name of Jesus. We believe that because scripture teaches it. Our problem is not with scripture but with what men and women have done with one passage of scripture. We believe that Romans 10:9-13 is a part of the salvation process but that it is not the only part of the salvation process. To be saved, we must obey all of what the scriptures command on the subject and not just obey one passage at the exclusion of a hundred others.

What has happened is that most of mainstream Christianity have believed a man-made tradition that dates back – not to scripture – but back to the Reformation of the 17<sup>th</sup> century. This tradition has no scriptural support and has been refined into the modern “sinner’s prayer.”

### **Rom 10:13 for, "Everyone who calls on the name of the Lord will be saved." NIV**

The Biblical way is not to use this verse to water down all of the Biblical teachings on the subject and quote it and use it to the exclusion of hundreds of others, but rather to do as Peter and Paul did and use this verse to lead people to Apostolic truth of being born again of the water and of the Spirit. That is, this verse teaches us the importance of repenting to Jesus and asking Him to forgive us of our sins. We need to call on the name of Lord in repentance. This verse confirms the essentiality of being baptized in the name of Jesus because we must call on His name to be saved. This verse also teaches us to receive the Holy Spirit, we only do so when we praise and surrender all to Jesus. The Holy Spirit comes – as Jesus said it would – in His name. That is how both Peter and Paul used this verse – to lead people to repent, be baptized in the name of Jesus, and to receiving the Holy Spirit<sup>7</sup>. We should follow this scriptural and apostolic model.

Let us endeavor, though, to delve deeper and find out why Paul quoted this verse in writing to the pastors of Rome who had already obeyed these apostolic steps. Let us take the verses in context.

The book of Romans is a book of systematic theology and doctrine. That means that Paul deals with such issues as the effects of sin and how and why Jesus Christ had to come to die to pay the price for that sin. But in the 9<sup>th</sup> chapter of Romans, Paul changes subject and begins to address questions that the leaders of the church in Rome had about Jews and their salvation. That Paul’s subject is the Jewish people can be seen from a quick survey of verses from the 9<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup> chapters of Romans:

**Rom 9:1-4 I speak the truth in Christ — I am not lying, my conscience confirms it in the Holy Spirit — 2 I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, 4 the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. NIV**

Here, Paul indicates that he is changing subjects and is shifting to speak of natural Israel, the Jewish people. In the 10<sup>th</sup> chapter of Romans, Paul is still addressing the subject:

**Rom 10:1-2 Brothers, my heart’s desire and prayer to God for the Israelites is that they may be saved. 2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. NIV**

And in the 11<sup>th</sup> chapter, Paul continued to address the problem of the Jewish people being saved:

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<sup>7</sup> See Acts 2 and Acts 19:1-6.

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**Rom 11:1-2a I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. 2 God did not reject his people, whom he foreknew. NIV**

From this verse, we begin to grasp the question that Paul was addressing from the Roman pastors. Because the Gentiles had been won to God in great numbers and the Jewish people had become increasingly stubborn to the Gospel of Christ, some of the pastors in Rome were obviously asking, “can a Jew be saved now?” – even though most of them were Jewish, themselves!<sup>8</sup> Paul was writing to let them know that Jewish people could still be saved and thus he wrote:

**Rom 10:11-13 As the Scripture says, "Anyone who trusts in him will never be put to shame." 12 For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him, 13 for, "Everyone who calls on the name of the Lord will be saved." NIV**

“Everyone who calls on the name of the Lord will be saved” has always been the general plan of salvation. That is, this verse is the plan of salvation stated in general terms that is true in every age and era. Abraham was saved by calling on the name of God revealed to him. People under the Mosaic Law were saved by calling on the name of Jehovah, the name of the Lord revealed to them. People under Grace are saved by calling on the name of the Lord which has been revealed as “Jesus.” In all cases, how you called on the name of the Lord was determined by the era in which you lived. Abraham was commanded to go forth in the name of the Lord from his idolatrous land and walk to a Promised Place that God would show him and to offer sacrifices of blood. In the time of Moses, the people were commanded 613 commandments that had to be performed all for and in the name of the Lord. Under Grace, we are commanded to believe the name of the Lord and to call out and repent to Him, be baptized in that name, and call on Him in every area of salvation. We are commanded to do everything both in word or deed in the name of Jesus<sup>9</sup>. What Paul was saying was that the Jews could be saved during Grace as long as they were willing to as the Gentile had to call on the name of the Lord. As we have seen, this referred generally to all of what a person must do under Grace to be saved.

Why were the Jewish people slow to believe the message of Christ? There were two general sects of Jewish people and of Jewish belief. The Pharisees believed in the supernatural but did not believe that Jesus Christ was Lord or Messiah. The Sadducees did not believe in the supernatural, particularly the resurrection of the dead. Paul emphasized that you must believe both to be saved:

**Rom 10:9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. NIV**

This is not an all-inclusive salvation formula, but is a statement of fact regarding the Jewish people’s salvation in general. They needed to call upon the name of the Lord which has been revealed in Grace as “Jesus.” They must confess that Jesus is Lord. And they must believe that He was raised from the dead. Paul thus addressed the two main points of unbelief from the Jewish people. This is where they had to begin and if they did not believe this, there was no hope for them. But if they did these things and believed them, then Jews could be saved just as Gentiles could under Grace. Paul went on to testify about a future time of salvation that will be offered to the Jews at the end of Grace and how a “blindness” had settled on them for this present time<sup>10</sup>. Not all of Israel will be saved right now, but if they will confess Jesus Christ as Lord and believe that He is raised from the dead and then go on to call on the name of the Lord as the New Testament teaches, they can be saved. This is, in context, what Paul was saying in the 10<sup>th</sup> chapter of Romans.

## Conclusion

We have no problem with the commandments of Romans 10:-9-13 and believe them as essential for salvation. To take some of these phrases and invent a non-scriptural concept of “a sinner’s prayer,” though, is to do much damage to the scriptures and do something with them that Peter and Paul – the one who wrote them – did not adhere. Both Paul and Peter preached the need to believe in Jesus Christ, repent of your sins, be baptized in the name of Jesus Christ, and to be filled with the Holy Spirit and then to live a holy and separated lifestyle according to

<sup>8</sup> For further proof of this see Paul’s comments in Romans 11:17-29.

<sup>9</sup> See Colossians 3:17.

<sup>10</sup> See Romans 11:25-26.

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Biblical principles and endure in this until “the end.” This is the scriptural example and that to which people must be led. Not to some man-made tradition of a “sinner’s prayer” that finds no example of ever being used in the New Testament.