

CHAPTER 21

Commitment and the Prayer of the Sinner

Introduction:

1. The two main sticky points in evangelism regard the initiating of conversations with strangers and calling for immediate repentance
2. As regards calling for commitment, these notes will seek to show that calling persons to immediate repentance is not only biblically valid, but also biblically necessary in the proclamation of the Gospel—lest we change to another Gospel.
3. Calling for commitment implies three points:
 - a. It is evangelism by faith, a holy expectation that God’s Word to be living and active (Heb 4:12) and open the hearts of hearers (Acts 16:14)
 - b. It is evangelism in hope, hope for a harvest, as it is written, “The plowman ought to plow in hope,” 1 Cor 9:10
 - c. Obedient evangelism—even to the point of “shaking the dust off one’s feet” (Matt 10:14; Mark 6:11; Luke 9:5)—which includes sharing the gospel to the point of a negative response to a call for commitment
4. The French Geneva (1605) put it this way in their summary of Psalm 32:

“Declaration of the foundation of true happiness through the remission of sins, 5 & together with the means of achieving it by the frank confession of his trespasses.”¹²⁶¹

A. New Testament Examples of Calls to Commitment:¹²⁶²

1. Jesus gave examples of calling for commitment in John:

John 4:9-10:

“Then the woman of Samaria said to Him, ‘How is it that You, being a Jew, ask a drink from me, a Samaritan woman?’ For Jews have no dealings with Samaritans”

“Jesus answered and said to her, ‘If you knew the gift of God, and who it is who says to you, “Give Me a drink,” **you would have asked Him**, and He would have given you living water””

Interestingly, early in His conversation with the woman, Jesus stated that the gift of eternal life by the Holy Spirit was just a request away!

John 4:19-24:

“The woman said to Him, ‘Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship””

“Jesus said to her, ‘Woman, **believe Me**, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you do not know; we worship that which we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth””

In the middle of the conversation, Jesus used the imperative to, both rhetorically and likely spiritually also, asking her to believe in Him—which she later did!

¹²⁶¹Explanatory note preceding Psalm 32; *La Bible Qui Est Toute la Sainct Ecriture du Vieil & du Nouveau Testament* (Geneva: Matthieu Berjon, 1605), 254.

¹²⁶²Consider also the overlap in biblical content with Chapter 22, “Is an Invitation Necessary....”

John 9:35-38, note the two different uses of the word “believe,” both as a call to commitment and as an affirmation of commitment:

“Jesus heard that they had put him out, and finding him, He said,

Q ‘Do you **believe** in the Son of Man?’

“He answered,

R_x1 ‘Who is He, Lord, that I may **believe** in Him?’

“Jesus said to him,

S ‘You have both seen Him, and He is the one who is talking with you.’

“And he said,

R_x2 ‘Lord, I **believe**.’

“And he worshiped Him.”

2. Some of Peter’s calls to commitment:

Acts 2:38, “And Peter *said* to them, “Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.”

Acts 3:19, “Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.”

3. Paul’s final call to commitment in Acts 28:23-29:

“And when they had set a day for him, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God, and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. And some were being persuaded by the things spoken, but others would not believe. And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word,

‘The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying,

“Go to this people and say,

‘You will keep on hearing, but will not understand;
 ‘And you will keep on seeing, but will not perceive;
 ‘For the heart of this people has become dull,
 ‘And with their ears they scarcely hear,
 ‘And they have closed their eyes;
 ‘Lest they should see with their eyes,
 ‘And hear with their ears,
 ‘And understand with their heart and return, And I should heal them.’” [quoting Isa 6:9-10]

‘Let it be known to you therefore, that this salvation of God has been sent to the Gentiles; they will also listen.’

“*And when he had spoken these words, the Jews departed, having a great dispute among themselves.*”

4. Notice for Peter and Paul in Acts:

- a. These calls to commitment are general—they were stated to large groups that consist of open hearts and resistant hearts.
- b. The same tenders of mercy and the same warnings were given to mixed audiences.¹²⁶³
- c. We would do well to follow these examples of the Scriptures.

B. Verbal affirmations in the Old Testament:

Deut 6:21, “Then you shall say* to your son, ‘We were slaves to Pharaoh in Egypt; and the LORD brought us from Egypt with a mighty hand...’”

*2nd person, singular.

Deut 26:13, “And you shall say* before the LORD your God, ‘I have removed the sacred *portion* from *my* house, and also have given it to the Levite and the alien, the orphan and the widow, according to all Thy commandments which Thou hast commanded me; I have not transgressed or forgotten any of Thy commandments’”

*2nd person, singular.

2 Sam 22:4 “I call upon the LORD, who is worthy to be praised; And I am saved from my enemies”

1 Chron 16:8, “Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples” (cf. Psa 18:3; 105:1)

¹²⁶³“The mixed distribution of the elect and reprobates, believers and unbelievers, according to the purpose and mind of God, throughout the whole world, and in the several places thereof, in all or most of the single congregations, is another ground of holding out a tender of the blood of Jesus Christ to them for whom it was never shed, as is apparent in the event by the ineffectualness of its proposals” (John Owen, *Death of Death in the Death of Christ* [Edinburgh: Banner of Truth, 1959], 201).

Psa 4:3, “But know that the LORD has set apart the godly man for Himself; The LORD hears when I call to Him”
 Psa 7:1, “O Lord my God, in Thee I have taken refuge; Save me from all those who pursue me, and deliver me”
 Psa 25:4-7, “Make me know Thy ways, O LORD; Teach me Thy paths. Lead me in Thy truth and teach me, For Thou art the God of my salvation; For Thee I wait all the day. Remember, O LORD, Thy compassion and Thy lovingkindnesses, For they have been from of old. Do not remember the sins of my youth or my transgressions; According to Thy lovingkindness remember Thou me, For Thy goodness' sake, O LORD.”
 Psa 27:8, “*When You said, ‘Seek My face,’ My heart said to You, ‘Your face, LORD, I will seek.’*”

On the Power of a Preposition, Psalm 27:8¹²⁶⁴
 (from whence comes the desire to cry out to God?)

Hebrew	Greek	JPS (1917)	Leeser (1853)	Rotherham (1868-1902)	French Geneva (1605)	Darby (1884/ 1890)	NIVO (1984)	English Geneva (1599)
		At the beginning of the verse			End of first phrase			
אֵל	σοι	In Thy behalf	Of thee	To thee	Of-from you*	For thee	Of you	Vnto Thee

*“Mon coeur me dit de par toi, Cherchez ma face : ie cercherai ta face, ô Eternel.” Psa 27:8 (French Geneva, 1605).

A look at some of these versions as an example of the word order complexity in Psalm 27:8:

Prepositional phrase at the beginning of the verse:

- “In Thy behalf my heart hath said: ‘Seek ye My face’; Thy face, LORD, will I seek.” (Jewish Publication Society).
- “Of thee, said my heart, ‘Seek ye my presence’: thy presence, Lord, will I seek.” (Leeser).
- “To thee, said my heart—[When thou saidst] Seek ye my face—Thy face, O Yahweh, will I seek!” (Rotherham).
- “Of you my heart has said, ‘Seek his face!’ Your face, Yahweh, I seek;” (New Jerusalem Bible).

Prepositional phrase at the end of the first phrase:

- “My heart said for thee, Seek ye my face. Thy face, O Jehovah, will I seek. (Darby).
- “My heart says of you, ‘Seek his face!’ Your face, LORD, I will seek.” (NIVO).

Prepositional phrase at the end of the second phrase:

- “When thou saidest, Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.” (English Geneva).

More importantly is the nature of the preposition—reflecting who is thought to initiate seeking God:

- From or of God’s initiation?
- Unto God—and therefore from man’s initiation?

Psa 28:1, “To Thee, O LORD, I call; My rock, do not be deaf to me, Lest, if Thou be silent to me, I become like those who go down to the pit”

Psa 31:7 (LXE), “I will exult and be glad in thy mercy: for thou hast looked upon mine affliction; thou hast saved my soul from distresses.”

Psa 31:14, “But as for me, I trust in Thee, O LORD, **I say**, ‘Thou art my God.’”

Psa 55:16, “As for me, I shall call upon God, And the LORD will save me”

Psa 116:13, “I shall lift up the cup of salvation, And call upon the name of the LORD”

Psa 116:17, “To Thee I shall offer a sacrifice of thanksgiving, And call upon the name of the LORD”

Psa 145:18, “The LORD is near to all who call upon Him, To all who call upon Him in truth”

Prov 2:3 (ESV), “yes, if you call* out for insight and raise your voice for understanding”

*2nd person, singular.

Isa 12:4, “And in that day you **will say**, ‘Give thanks to the LORD, call on His name. Make known His deeds among the peoples; Make *them* remember that His name is exalted”

Isa 44:5, “This one **will say**, ‘I am the LORD’s’; And that one will call on the name of Jacob; And another will write *on* his hand, ‘Belonging to the LORD,’ And will name Israel’s name with honor”

Isa 55:6, “Seek the LORD while He may be found; Call upon Him while He is near”

Mal 1:9, “‘But now will you not entreat God’s favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?’ says the LORD of hosts”

Cf. Mal 1:9 (NEG), “Priez Dieu maintenant, pour qu’il ait pitié de nous! C’est de vous que cela vient: Vous recevra-t-il favorablement ? Dit l’Éternel des armées” (cf. Acts 8:22)

Note also the mention of a lack of calling on the Lord:

Psa 14:4, “Do all the workers of wickedness not know, Who eat up my people *as* they eat bread, *And* do not call upon the Lord?” [τὸν κύριον οὐκ ἐπεκαλέσασαντο]

¹²⁶⁴As with most doctrinally or methodologically significant verses, there are variants, so with Psalm 27:8. Rahlf’s Septuagint appears to twice use the verb ζητέω, whereas the Greek Orthodox text uses ἐκζητέω for the first use and ζητέω for the second.

C. Commitment to Christ Is at the Heart of Expectant Evangelism:

Introduction:

J. Hudson Taylor, famous missionary to China in the 19th century, expected that there would always be one or two commitments to Jesus Christ the first time a Chinese village had ever been exposed to the Gospel:

“The gospel itself is the power of God unto salvation to everyone that believeth. Now, there are different ways of preaching the gospel. There is the plan of preaching the gospel and looking forward to the gradual enlightenment of the people, to their being saved as it were by a process of gradual instruction and preaching. And there is another method of preaching the gospel; *believing it to be the power of God unto salvation*; preaching it in the *expectation* that He who first brought light out of darkness can and will at once and instantaneously take the darkest heathen heart and create light within. That is the method that is successful. It has been my privilege to know many Christians – I am speaking within bounds when I say a hundred – who have accepted Jesus Christ as their Saviour the first time they ever heard of Him. The gospel itself is the power of God unto salvation”¹²⁶⁵

This expectant evangelism led to the conversion of many Chinese to Christ, as well as encouraging a great thrust of missionaries into this land (cf. those who accepted Christ in Athens “joined him,” Acts 17:34)

A concrete call for commitment is essential to the bold proclamation of the Gospel. “Simply informing our neighbor is not enough, *he has to make a choice*. The Bible spells this out for us very clearly.”¹²⁶⁶ In fact, there is an urge for a pluralistic approach allowing for non-commitment. This merely leads to an uncommitted life. Without a call to commitment, the Gospel message is not complete.

Introductory Verses—as reference point (2 Cor. 5:20-6:2).

1. Preaching unto commitment was a part of Luke’s Great Commission: “and that repentance for forgiveness of sins would be proclaimed in His name,” Luke 24:47
2. For a listing of biblical terms for commitment to Christ, see Chapter 8, “Evangelism and Conversion”; towards the end of the chapter, see “Biblical Terms for Man’s Commitment.”
3. Without commitment to Christ there is no salvation:
 - a. It is necessary to “call upon the name of the Lord,” Rom 10:13
 - 1) Is not this “calling” verbally “confessing” followed by or accompanied by “believing” (Rom 10:9)?
 - 2) Is not this “calling” also “believing” followed by or accompanied by verbally “confessing” (Rom 10:10)?
 - b. The call to follow Christ necessarily includes a complete abandonment of oneself to Christ, Matt 10:38-39
4. There is a verbal element to a commitment to Christ:
 - a. Notice the conditional related to a verbal commitment, “if you confess with your mouth,” Rom 10:9; “with the mouth he confesses,” Rom 10:10
 - 1) Consider also what type of confession is Paul alluding to in this text?
 - a) Is the singular “if you confess” meant to have plural corporate-worship emphasis?
 - (1) Is it therefore analogous to the recitation of a creed, which is summarized as “Jesus is Lord” (as exemplified in the NASB translation, as compared to the NKJ)?
 - (2) Is it perhaps adhering to a type of proto-confession that “Jesus is Lord” (1 Cor 12:3)?

¹²⁶⁵J. Hudson Taylor, “The Source of Power,” *Ecumenical Missionary Conference, New York, 1900* (New York, American Tract Society, 1900): 1:91. emphasis mine.

¹²⁶⁶Johan Lukasse, *Churches with Roots: Planting Churches in Post-Christian Europe* (Bromley: STL, 1990),

- b) Is it individually confessing a Person and His lordship over one’s life?

In which case, is Paul’s statement a return to the concept found at the end of Romans 7 and repeated in 1 Cor 15?

Rom 7:24-25a, “Wretched man that I am! Who will set me free from the body of this death?

Thanks be to God through Jesus Christ our Lord!”

1 Cor 15:57, “But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.”

Consider, unfortunately, that the simple action of receiving salvation by giving thanks as an expression of a heart attitude has been anathematized by Rome in the Council of Trent.¹²⁶⁷

- c) Is this confession (1) to God in prayer; (2) to a pastor, priest, or church body; (3) is this confessing before an adulterous and sinful generation (Mark 8:38); (4) or all of the above?
- d) Notice how these various interpretations appear to be emphasized by different translations of the same Greek words!

Concerning the Translation of Rom 10:9 and Other Similar Passages

Verses	Byzantine Greek	English Geneva (1560); cf. KJV, NKJ	Darby (1884); cf. ERV; ASV; NAS	RSV (1952); cf. NJB*; NAB*; NLT; NET; ESV	NIV (1984); cf. CSB
	[Two nouns: no verb, conjunction, or preposition]	Profession	Lordship	Confession	Credal Confession
	Κύριον Ἰησοῦν	the Lord Jesus	Jesus as Lord	that Jesus is Lord	“Jesus is Lord”
Rom 10:9*	ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·	For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be sauēd	that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God has raised him from among <i>the</i> dead, thou shalt be saved	because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved	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
Other verses					
1 Cor 12:3	BYZ: Κύριον Ἰησοῦν NA27: Κύριος Ἰησοῦς	that Jesus is the Lord	Lord Jesus	“Jesus is Lord”	“Jesus is Lord”
2 Cor 4:5	BYZ: χριστὸν Ἰησοῦν κύριον NA27: Ἰησοῦν Χριστὸν κύριον	Christ Jesus the Lord	Christ Jesus Lord	Jesus Christ as Lord	Jesus Christ as Lord
Phil 2:11*	κύριος Ἰησοῦς χριστός	Jesus Christ is the Lord	Jesus Christ <i>is</i> Lord	Jesus Christ is Lord	Jesus Christ is Lord

*There appears to be no variant between the Greek Orthodox Text, Byzantine Textform, and the Nestle-Aland 27th Greek editions in these verses.

- b. This confession parallels the teaching of Jesus, Matt 10:32; Luke 12:8
- c. This verbal confession follows the order of the verbs in Deut 30:14
- d. The primacy of the verbal also follows the order in sin, Psa 36:2; Rom 3:13-18
- e. The primacy of the verbal is typified in God who hears the cry of His people, Psa 106:44

¹²⁶⁷“But though it is necessary to believe that sins neither are remitted nor ever have been remitted except gratuitously by divine mercy for Christ’s sake, yet it must not be said that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins, resting on that alone, though among heretics and schismatics this vain and ungodly confidence may be and in our troubled times indeed is found and preached with untiring fury against the Catholic Church” (Council of Trent, Decrees Concerning Justification, Chapter ix, “Against the Vain Confidence of the Heretics”; available at: http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed: 8 Jan 2005; Internet).

“Canon 12. If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ’s sake, or that it is this confidence alone that justifies us, let him be anathema” (ibid., “Canons Concerning Justification”).

5. Some incomplete aspects of commitment:

Consider the words of Isaiah quoted by Jesus—the “other side” of the lips and the heart:

Isa 29:13, “Then the Lord said, ‘Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned *by rote*’”

Matt 15:7-9, “You hypocrites, rightly did Isaiah prophesy of you, saying, ‘This people honors Me with their lips, But their heart is far away from Me. But in vain do they worship Me, Teaching as doctrines the precepts of men.’” (cf. Mark 7:6-8)

- a. Commitment as mere cognitive knowledge of the Trinity and the role of God and that of the Son:

John 17:3, “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent”

John 17:30, “by this we believe that You came from God”

John 5:24, “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life”
 - b. Commitment as mere intellectual or verbal assent as regards the deity of Christ, 1 John 2:23, “the one who confesses the Son has the Father also”
 - c. Commitment as mere verbal assent, 1 Cor 12:3, “Therefore I make known to you that no one speaking by the Spirit of God says, ‘Jesus is accursed’; and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit”
 - d. Thoughts:
 - 1) Rather the above are examples of the **results of** saving faith, rather than the **means of** or **instruments of** saving faith
 - 2) True commitment, however, includes repentance for the forgiveness of sins (Luke 24:47; Acts 5:31, etc.), as well as faith in Jesus Christ (Acts 20:21).
 - 3) One must remember:
 - a) Matt 7:21-23, ‘Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”
 - b) James 2:19, “You believe that God is one. You do well; the demons also believe, and shudder”
6. The urgent nature of a call to commitment:
- a. A call to commitment allows the testifier to share to the point of “shaking the dust off his feet” (i.e. acceptance or rejection), see Matt 10:14-15, Mark 6:10-11, Luke 9:5; 10:10-11; Acts 13:49-52; 18:5-6
See the Appendix after Chapter 19, “When do you shake the dust off your feet?”
 - b. A call to commitment to Christ gives the opportunity for acceptance or rejection of the Gospel
 - c. A call to commitment parallels the biblical importance of “today”, Heb 3:7-8, “Today if you hear His voice, harden not your heart” (cf. 2 Cor 6:2; Heb 3:13, 15; 4:7)
 - d. “But God said to him, ‘You fool! This *very* night your soul is required of you; and *now* who will own what you have prepared?’” Luke 12:20
 - e. A call to commitment to Christ allows future follow-up in the Gospel
 - f. A call to public commitment to Christ allows for public profession of Christ, Luke 12:8-9
7. Regarding the “Prayer of the Sinner” or the “Sinner’s Prayer”:
- a. Is there some kind of a trophy to be given to the evangelists who brings someone to the point of decision, without explaining to them how to receive Christ through prayer? cf. James 5:19-20.
 - b. Does not antagonism to the sinner’s prayer come primarily from churches who practice infant baptism, and who do often disbelieve in individual conversion—of the necessity of each individual by his own volition to decide for [or against] Christ?
 - c. Likewise, is it not true that the vast majority of those who are quite negative toward salvation being tendered through a “sinner’s prayer” simultaneously and paradoxically affirm either that:
 - (1) The verbal **prayer** over the baby at infant baptism somehow brings the unknowing child into the covenant family of God, brings the new birth, provides the washing of regeneration,

cleanses them from original sin, etc. (depending on the specific church's doctrine): e.g. Anglican¹²⁶⁸ and Presbyterian¹²⁶⁹; or

- (2) The [physical] **water** poured over the baby's head as a sign and symbol given to the church has the spiritual power to accomplish these same ends
- (3) That a simple **prayer** over the bread and the cup transform these simple elements:
 - (a) Into the very body and blood of Christ (although it is admitted that the *accidens* never change), or
 - (b) Into some consubstantial presence of Christ in the elements (consider the impact of the outside locus)
- (4) Or that the verbal response of Mary to the angel Gabriel is an example to be followed?

Luke 1:38, "And Mary said, 'Behold, the bondservant of the Lord; be it done to me according to your word.' And the angel departed from her"

 - (a) Let's look at this response of Mary as a "sinner's prayer," that is, a verbal declaration in agreement to divinely revealed truth:
 - [1] Mary was visited by an angel, definitely she was to receive truth from God
 - [2] The text of Scripture uses the verb evangelize (εὐαγγελίζω) for Gabriel's announcement of the birth of John to Zacharias in Luke 1:19; therefore, Gabriel's announcement to Mary could also be considered true evangelizing by virtue of this earlier parallel text
 - [3] In the case of Gabriel's announcement, Mary needed to do nothing, everything was acted upon her by the Holy Spirit; all that was needed from her was a respectful subservience
 - [4] in fact, it may even be said that her verbal response was not prescriptive, but descriptive; so that future generations would know how she responded; therefore, no verbal response to the Gospel is necessary (as in a sinner's prayer), but merely the baby's passive reception of the waters of Holy Baptism
 - (b) Some concerns about using Mary's response as the prototype for the reception of the Gospel:
 - [1] in this narrative text, Luke 1:38 does not appear prescriptive, but rather descriptive of what actually happened
 - [2] That Mary was a godly young lady and a devout follower of the Old Covenant, there is no doubt; nevertheless, "by the works of the [Old Testament] Law, no flesh will be justified in his sight" (Rom 3:20; Gal 2:16; cf. Rom 3:28; Gal 3:2, 5); Paul went so far as to say, "For as many as are of the works of the Law are under a curse" (Gal 3:10)
 - [3] Based on the fact that Mary was favored among women (Luke 1:28), it appears that this event and its unfolding were unique in the history of mankind, and not meant to be repeated nor prescriptive
 - [4] The angel Gabriel never spoke the Luke 24:46-47 or the 1 Cor 15:1-8 gospel to Mary, calling on her to repent of her sins and believe in Christ, which gospel is the

¹²⁶⁸"Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgeuenesse of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is conformed: and grace increased by vertue of prayer vnto God.

"The baptisme of young children, is in any wyse to be retayned in the Churche, as most agreable with the institution of Christe" (Article XXVII, "Thirty-Nine Articles of the Church of England" [Matthew Parker, 1572]; available at: <http://www.episcopalian.org/efac/1553-1572.htm>; accessed: 21 Oct 2004; Internet).

¹²⁶⁹94. What is baptism? A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. 95. To whom is baptism to be administered? A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized" ("Westminster Shorter Catechism; available at: http://www.shortercatechism.com/resources/wscformats/BPC_wsc.doc; accessed: 1 Dec 2005; Internet).

commanded “proclamation” of the church; thus how can she be said to be responding of a gospel, if it was never proclaimed to her?

- [5] Likewise, in Luke 1:47, Mary acknowledged that God was indeed her Savior, proving that she, in fact, did need a Savior
- [6] This event, when viewed from the position of the *sensus plenior* of Scripture, does not match with any other examples of the positive reception of the gospel in Luke-Acts, nor elsewhere (e.g. Acts 9:3-6; 13:12; 16:14; 30-31; 17:2-4; 28:23-24).
- (c) Considering the unfortunate results of isogesis on this text as prescriptive for all who are to come to the Gospel:
- [1] This statement of Mary (Luke 1:38) becomes a type of a “sinner’s prayer” for those of the Roman Catholic persuasion
- [2] This statement of Mary becomes the source for her veneration and the reason for seeking to address prayers to her, in order to emulate the humble relinquishment of her will to that of the divine plan for her life; if taken too far, this example can be used to promote an absurd unthinking fatalism, in which one acts “just as an old man’s stick which serves him who holds it in his hand”¹²⁷⁰
- [3] This statement of Mary, as an example of her humble subservience to the divine will, appears to affirm the Benedictine “Vow of Obedience”—which is one of the three Benedictine vows on which “Western” [Roman Catholic] monasticism was founded
- [4] This statement of Mary has become foundational for an extreme obedience within Roman Catholicism, such as the Jesuits¹²⁷¹ and Cardinal Lavigerie, who founded the White Fathers;¹²⁷² this level of obedience is never disaffirmed by the popes, but

¹²⁷⁰“Let us with the utmost pains strain every nerve of our strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; so that in all things, to which obedience can be extended with charity, we may be most ready to obey his voice, just as if it had been issued from Jesus Christ our Lord...., leaving nay work, even a letter, that we have begun and have not yet finished; by directing to this goal all our strength and intention in the Lord, that holy obedience may be made perfect in us in every respect, in performance, in will, in intellect; by submitting to whatever may be enjoined on us with readiness, with spiritual joy and perseverance; by persuading ourselves that all things [commanded] are just; by rejecting with a kind of blind obedience all opposing opinion or judgment of our own; and that in all things which are ordained by the Superior where it cannot be clearly held [*definiri*] that any kind of sin intervenes. And let each one persuade himself that they that live under obedience ought to allow themselves to be borne and ruled by divine providence working through their Superiors exactly as if they were a corpse which suffers itself to be borne and handled in any way whatsoever; or just as an old man’s stick which serves him who holds it in his hand wherever and for whatever purpose he wish use it....” (“Obedience of the Jesuits,” in Henry Bettenson, *Documents of the Christian Church* [London: Oxford University Press, 1963], 261).

¹²⁷¹“Thirteenth Rule. To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls. Because by the same Spirit and our Lord Who gave the ten Commandments, our holy Mother the Church is directed and governed” (“Rules for Thinking in the Church,” from St. Ignatius Loyola, *The Spiritual Exercises of St. Ignatius*, translated by Anthony Mottola, S.J., imprimatur, Cardinal Spellman [Garden City, NY: Image Books, Doubleday, 1964], 140-41).

¹²⁷²“This is my spiritual testament.

“I begin it by declaring, in the presence of eternity that will open itself before me, that I want to die with the same convictions in which I have always lived, that being obedience and devotion without limits to the Holy Apostolic Seat and to our Holy Father the Pope, Vicar of Jesus Christ on the earth. I have always believed, and I believe all that they teach and in the sense that they teach it. I have always believed, and I believe that outside of the Pope or against the Pope, there can be in the Church nothing but trouble, confusion, error, and eternal loss. He alone was created as the foundation of unity and as a consequence [of that] of life, and all that regards things of salvation.

“I have the signal honor of remaining very close to the Holy Apostolic Seat by my character of priest, bishop, and by my title of cardinal of the Holy Roman Church. Without a doubt these honors which are strongly above my misery and my weakness are done to confound me, in this moment that I ponder my presence before the tribunal of God, but I want to see in it even greater gratitude and faithfulness to the Seat of Peter and before our Holy Father the Pope, who has lavished me with the marks of his confidence and of his goodness.

“I have served him with my best, all that I was able. Not being able to do anything now, I pray that the Lord will accept the sacrifice that I have offered Him in my life and in my sufferings that will accompany my death, for the prolongation of the precious days of Leo XIII [his contemporary Pope] and in the triumph of his magnanimous designs” (“Spiritual Testament,” in Cardinal Lavigerie [1825-1892], *Ecrits d’Afrique* [Paris: Bernard Grasset, 1966], 235-36; translation mine).

rather, those who display and encourage such obedience are the founders of orders after they affirm such obedience.

- [5] Further, is not this example of humble subservience to the divine decree applied to all of Rome's faithful, as they must humbly accept the *ex cathedra* decrees of the sitting Pope as infallible?¹²⁷³

And yet are not the prayer of the contrite heart in repentance and faith considered of no effect? What of the Pharisee and the publican?

Luke 18:13-14, "And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' ¹⁴ "I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

- d. Is not salvation through the prayer of faith or the "Prayer of the Sinner" the reason that those against whom was aimed the Second Council of Orange (A.D. 529) were said to be guilty of the error of Pelagius;¹²⁷⁴ which condemnation also Cramner¹²⁷⁵ repeated against the Anabaptists?
- e. If the "prayer of a sinner" is not the response of the contrite heart to the Gospel message, than what is?
8. Examples of calling for commitment—note how many times questions are used:¹²⁷⁶
- a. Some examples from the Old Testament:
- 1) In the midst of the warning of God related to the possible transgressions of the people of Israel in Leviticus 26, God enumerates three stages of his judgment, using the common theme, "seven times more for your sins," Lev 26:18, 21, 24, 28:
- a) It appears in the context, as if God is just waiting for them to repent, confess their sins, and return to Him
- b) In fact, He made a provision for them, were they to confess:
 "But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, and *that* I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt—then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land." Lev 26:40-42 (NKJ).
- c) So, here in Leviticus 26, we find God calling His people to repentance!
- 1) "How long will you hesitate between two opinions?" 1 Kings 18:21
- 2) "Trust in the Lord," is found in the imperative 5 times in the Book of Psalms, three of which are in Psalm 115:9-11:
 "O Israel, trust in the LORD; He is their help and their shield.

¹²⁷³"This is why, binding ourselves faithfully to the traditions received since the origin of the Christian faith for the glory of God our Savior, for the exaltation of the Catholic religion and for the salvation of the Christian peoples, with the approbation of the Holy Council, we teach that it is a dogma revealed by God:

"when the Roman Pontiff speaks *ex cathedra*, meaning when, filling his calling as pastor and doctor of all Christians, he defines, in virtue of his supreme apostolic authority, that a doctrine in the matter of faith or morals must be held by the entire Church, he enjoys, by virtue of the divine assistance that has been promised to him in the person of Holy Peter, of this infallibility which the Redeemer desired be bestowed upon His Church when she defines doctrine on faith or morals; by consequence, these definitions of the Roman Pontiff are irreformable in themselves and not subject to the consensus of the Church.

"[Canon] If anyone, a thing which displeases God, had the presumption to contradict our definition: may he be anathema [accursed]" (*Symboles et Définitions de la Foi Catholique*, edited by Heinrich Denzinger, Peter Hünermann, and Joseph Hoffman [Paris: Cerf, 2005], §3074-3075; translation mine).

¹²⁷⁴See the Appendix following Chapter 10.

¹²⁷⁵"Originall sinne standeth not in the folowing of Adam, as the Pellagianes doe vainelie talke, whiche also the Anabaptistes doe now a daies renue, but it is the fault, and corruption of the nature of euery manne..." (Article VII, "Forty-Two Articles of the Church of England" [Thomas Cramner, 1553]; available at: <http://www.episcopalian.org/efac/1553-1572.htm>; accessed: 21 Oct 2004; Internet).

¹²⁷⁶Jimmie L. Hancock, *All the Questions in the Bible*, rev. ed. (1998; Lulu, 2014), v. Hancock tabulated that, according to the KJV translation, the Old Testament contains 2,274 questions; and the New Testament, 1,024 questions.

“O house of Aaron, trust in the LORD; He is their help and their shield.

“You who fear the LORD, trust in the LORD; He is their help and their shield.

- 3) “Behold, I set before you the way of life and the way of death.” Jer 21:8
 - 4) “Therefore say to the house of Israel, ‘Repent, turn away from your idols, and turn your faces away from your abominations’” Ezek 14:6
 - 5) “Therefore, repent and live.” Ezek 18:32 (see context of vv. 30-32)
 - 6) “Turn back, turn back from your evil ways! Why then will you die, O house of Israel?” Ezek 33:11
- b. New Testament examples:
- 1) Matt 11:28-30, “Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light”
 - 2) “But who do you say that I am?” Matt 16:15
 - 3) “You do not want to go away also, do you?” John 6:67
 - 4) “Do you believe in the Son of Man?” John 9:35
 - 5) “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die. Do you believe this?’” John 11:25-26
 - 6) “Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name,” Acts 22:16
 - 7) Paul using Habakkuk 1:5 in Acts 13:40-41, “Take heed therefore, so that the thing spoken of in the Prophets may not come upon *you*: ‘Behold, you scoffers, and marvel, and perish; For I am accomplishing a work in your days, A work which you will never believe, though someone should describe it to you.’”
 - 8) Paul using Isaiah 6:9-10 in Acts 28:25-28, “And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word, ‘The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying,

“Go to this people and say, ‘You will keep on hearing, but will not understand; And you will keep on seeing, but will not perceive; For the heart of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes; Lest they should see with their eyes, And hear with their ears, And understand with their heart and return, And I should heal them.’”

 Let it be known to you therefore, that this salvation of God has been sent to the Gentiles; they will also listen.”
 - 9) “King Agrippa, do you believe the Prophets? I know that you do.” Acts 26:27
9. Various calls to commitment (see the wide variety of biblical commitment terminology in Chapter 8, “Evangelism and Conversion”):
- a. The commitment to accept Jesus for who He is, John 4:26, 29, 39-42, Acts 8:35-38
For example: “Would you like to accept Jesus Christ as your personal Savior?”
 - b. The commitment to repent, Luke 24:47; Acts 2:38; 3:19; 20:20-21
 - c. The commitment to believe, Acts 16:30-31
 - d. The commitment to accept the need for the new birth, John 3:3, 7
 - e. The commitment to call on the name of the Lord, Rom 10:13
For example: “Would you like to call on the name of the Lord to be saved right now?”
Or else: “Won’t you call on the name of the Lord to be saved?”
Or even: “What’s keeping you from calling on the name of the Lord to be saved?”
 - f. There is a level of intensity and urgency that grows as we consider the enormity of the weight of (1) man’s sin; (2) that Christ is the only way; (3) the shortness of time; and (4) the absolute need to confess Christ verbally in space and time!

Types of Commitment

- 1) The commitment to seek God either:
 - a) In general (the seeker's prayer)
 - b) In the Bible
- 2) The commitment to agree with God that they are a sinner, which can lead to true repentance
- 3) The commitment to receive, accept, and believe in Christ
- 4) The commitment to follow Christ in New Testament baptism
- 5) A recommitment to God either:
 - a) To get into the fellowship of the church
 - b) To give one's life completely to God's will
 - c) To read the Bible
 - d) To turn from a specific sin

10. Principles in calling for commitment:

- a. Follow the thrust of your Gospel presentation, focused to the spiritual need of the individual
- b. Be aware of the different types of commitments possible:
 - 1) The model invitation—2 Cor. 5:20-6:2
 - a) 5:20 and 6:1, the plea for an invitation
 - b) 6:2, use a Scripture, and from that Scripture
 - (1) Making use of Scripture follows the example of Paul in Acts 13:40-41 and 28:25-28
 - c) 6:2, build an invitation.
 - 2) The commitment to seek God either:
 - a) In general (see the Seeker's Prayer below)
 - b) In the Bible:
 - (1) Through reading the Gospel of John every day for 30 days (Bill Bright's 30-day challenge to the honest atheist or agnostic)
 - (2) Through reading the Bible in general:
 - (a) Luther recommended reading the Gospel of John, the Book of Acts, and Romans, as well as all the epistles of Paul and those of Peter, in the 1522 preface to his New Testament
 - (b) Hudson Taylor distributed Gospels of Luke
 - 3) The commitment to turn over one's life to Christ:
 - a) The commitment to repent of sin
 - (1) See possible Sinner's Prayers below
 - b) Note the prayer of faith as found variously in many Gospel tracts
 - 4) A recommitment to God either:
 - a) To get into the fellowship of the church
 - b) To give one's life completely to God's will
 - c) To read the Bible
 - d) To turn from a specific sin
- c. John Flavel on the "Method of Grace":¹²⁷⁷

Remembering that "The Spirit of God varies his method according to the temper of the soul he worketh on," the following are some steps "in the due method and order of the gospel"

Flavel wrote: "In this order, therefore, the Spirit (ordinarily) draws souls to Christ, he shines into their minds by illumination; applies that light to their consciences by effectual conviction; breaks and wounds their hearts for sin in compunction [pricking or grief]; and then moves the will to embrace and close with Christ in the way of faith for life and salvation."

¹²⁷⁷John Flavel, "Method of Grace" in *Works*, 2:71. Cited in Joel R. Beeke and Paul M. Smalley, "Preparationism or Preparatory Grace: The Puritans on Preparation for Conversion." Unpublished paper given at the Evangelical Theological Society Annual Meeting, Milwaukee, WI, 2012.

Boone explained: “The faculty psychology of Flavel was inextricably linked with his view of the effectual call. Each step related to certain faculties. Effectual grace overcame the effect of sin on the faculties.”¹²⁷⁸

- 1) Illumination of the mind;
[Through the hearing of God’s Word, most ordinarily, the gospel message (Rom 1:16)]
 - 2) Conviction of the conscience and compunction of the affections through the mind;
This stage is the necessary step of “preparatory conviction”, that may or may not lead to true conversion
 - 3) Renewal of the will, with further illumination of the mind in the knowledge of Christ.
It is in this stage that conviction leads to “special and efficacious light” “bringing the soul to Christ by real *conversion*.”
- d. John 9:35-39 and Stephen Olford on commitment:¹²⁷⁹
- Invitation #1 [from general]: John 9:35, “Jesus heard that they had put him out, and finding him, He said, ‘Do you believe in the Son of Man?’”
- Response #1a, John 9:36, “Who is He, Lord...?”
- Olford #1—Satisfy the mind: “I **must** be saved”
- a) Mental assent to the need for repentance for the forgiveness of sin
 - b) Mental assent to the value of the blood of Jesus in cleansing from sin
- Response #1b, John 9:36, “...that I may believe in Him?”
- Olford #2—Stir the heart: “I **can** be saved” [John 9:36]
- a) Personal recognition to the need for repentance and confession
- Invitation #2 [to particular]: John 9:37, “Jesus said to him, ‘You have both seen Him, and He is the one who is talking with you.’”
- Response #2, John 9:38, “Lord, I believe”
- Olford #3—Strengthen the will: “I **will** be saved” [John 9:38]
- a) Personal recognition that “now is the acceptable time.”
- e. Could it be that restraint in calling for a commitment may lead to a hardness of heart, where “the last state of that man becomes worse than the first,” Matt 12:45?
11. Results of a concrete commitment:
- a. Public commitment leads to public profession, Matt 3:6-8
 - b. Public commitment leads to public confession, Luke 12:8-9 (cf. Mark 8:38)
 - c. Public commitment brings public accountability, Mark 14:66-71
12. Examples of abuses of calls to commitment:
- a. Calling for commitment without the prior proclamation of the gospel; hence, the recipient is unclear unto what he is committing himself
[thereby being able to apply his will to receive the gift offered in the power of the Holy Spirit, contra the Second Council of Orange]
 - b. The use of physical [or emotional] coercion to bring people “to their senses”—as in the Catholic Inquisition:

“All this very severe legislation was confirmed by the Fourth Lateran Council, but neither Innocent III nor the council had advocated the death penalty for heresy. Fines, confiscation of property, disinheritance of heirs, imprisonment and exile had all been permitted by the Church, but that was as far as it went. The last step was taken by the Emperor Frederick II when in 1224 he decreed that those convicted of heresy in certain of his territories were to be burnt alive. This later was accepted by Pope Gregory IX, and in 1231 he decreed that life imprisonment should be the penalty for repentant heretics,—‘*damnatio vero per ecclesiam saeculari iudicio relinquuntur, animadversione debita puniendi, clericis prius a suis ordinibus gradatis*’. In 1231, however, it was quite clear that the *debita animadversion* meant burning at the stake.

¹²⁷⁸Clifford B. Boone, “Puritan Evangelism: Preaching for Conversion in the Late-Seventeenth Century English Puritanism as Seen in the Works of John Flavel” (Ph.D. diss., University of Wales, 2009), 166. Cited by Beeke and Smalley, “Preparationism,” 4.

¹²⁷⁹Stephen Olford, *The Secret of Soul-Winning* (Chicago: Moody Press, 1963), 65-66.

By appointing special envoys to ensure that his anti-heretical legislation was carried out in various parts of the Church, Gregory IX also established the Inquisition, empowering judges delegated by himself to search out and condemn heretics. The process [of Inquisition legislation] was completed by Pope Innocent IV who, in 1252, made the imperial constitutions [of Frederick II in 1224, etc.] applicable throughout the Church, and by the bull, *Ad extirpanda*, he allowed civil authorities to force heretics under torture to confess their error and denounce their accomplices,—although he did not stipulate that there should be no loss of limb or danger of death in the torture used.

“...What there can be no doubt about is that we have here a clear example of canon law being used as a deterrent from evil. Most of the legislation that has just been discussed was certainly intended to frighten the faithful against the danger of being led into heresy and also to compel the heretics to come to their senses and repent.”¹²⁸⁰

Conclusion: Charles Finney gave some good advice concerning commitment:

“It is generally *best to be short*, and not to spin out what we have to say. Get the attention as soon as you can to the very point; say a few things and press them home, and bring the matter to an issue. If possible, get them to repent and give themselves to Christ at the time. This is the proper issue. Carefully avoid making an impression that you do not wish them to repent *now*.”

“Wherever you have reason to believe that a person within your reach is awakened, do not sleep till you have poured in the light upon his mind, and have tried to bring him to *immediate repentance*. Then is the time to press the subject with effect.”¹²⁸¹

¹²⁸⁰Clarence Gallagher, *Canon Law and the Christian Community: The Role of Law in the Church according to the Summa Aurea of Cardinal Hostiensis* (Roma: Universita Gregoriana, 1978), 192-93.

¹²⁸¹Finney, 68-69. Points 12 and 13 of his 22 points on evangelism.

B. Prayer ending the Sharing Situation:

Introduction:

The commitment is affirmed with God through prayer—repenting and believing in Christ’s atonement through. If the person is not willing to pray, often the person who is sharing can pray for the person. Prayer can be a capstone to a good sharing opportunity, and it can also open the door to a future conversation. Many people appreciate an honest and transparent prayer for them and their salvation. Listen to Spurgeon on faith and prayer:

“Faith is the great gospel grace. However, we still cannot forget that true faith always prays, and when a person professes faith in the Lord Jesus and yet does not cry out to the Lord daily, we dare not believe in his faith or conversion. The Holy Spirit’s evidence by which He convinced Ananias of Paul’s conversion was not, ‘Behold, he talks loudly of his joys and feelings,’ but, ‘Behold, he prayeth’ (Acts 9:11). That prayer was earnest, brokenhearted confession and supplication. Oh, to see this sure evidence in all who profess to be converts!”¹²⁸²

1. Principles in praying with someone:
 - a. If they are open, ask him/her if he/she wants to pray to make a commitment to Jesus Christ.
 - 1) If yes:
 - a) Sometimes a written prayer can be helpful, but if they can pray on their own that is also good. Have them read the written prayer aloud first, then if they agree with it, have them read it as a prayer to God. If there is no written prayer, they may repeat a prayer after the person sharing with them.
 - b) Ask the person if you can pray for them. Then, pray to reaffirm the commitment made.
 - 2) If no, ask if you can pray for this person yourself. Then pray directly for this person and for their spiritual need.
 - b. If there has been no openness to the Gospel, it may not be good to pray. Usually in this case there will be no interest in prayer.
 - c. If a specific need has been mentioned, such as a sick person or a broken relationship, ask if it would be possible to pray for this need. In this situation wisdom is needed, and boldness is also needed to pray for the spiritual needs of the third party.

¹²⁸²Charles H. Spurgeon, *The Soul Winner* (New Kensington, PA: Whitaker House, 1995), 29.

Considering stages in the prayer of the sinner:
Old Testament and New Testament

Stages	Deut 21:1-6	Lev 4:27-31	Acts 16:11-15	Acts 16:25-31
Discovery	<p>¹ If a slain person is found lying in the open country in the land which the LORD your God gives you to possess, <i>and</i> it is not known who has struck him</p>	<p>²⁷ 'Now if anyone of the common people sins unintentionally in doing any of the things which the Lord has commanded not to be done, and becomes guilty, ²⁸ if his sin which he has committed is made known to him,</p>	<p>¹¹ So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis; ¹² and from there to Philippi, which is a leading city of the district of Macedonia, a <i>Roman</i> colony; and we were staying in this city for some days. ¹³ And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled. ¹⁴ A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.</p>	<p>²⁵ But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; ²⁶ and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened. ²⁷ When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. ²⁸ But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!" ²⁹ And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, ³⁰ and after he brought them out, he said, "Sirs, what must I do to be saved?"</p>
Preparation	<p>² then your elders and your judges shall go out and measure <i>the distance</i> to the cities which are around the slain one. ³ It shall be that the city which is nearest to the slain man, that is, the elders of that city, shall take a heifer of the herd, which has not been worked and which has not pulled in a yoke; ⁴ and the elders of that city shall bring the heifer down to a valley with running water, which has not been plowed or sown, and shall break the heifer's neck there in the valley.</p>	<p>then he shall bring for his offering a goat, a female without defect, for his sin which he has committed.</p>	<p>[accomplished in the death of Christ on the cross, 1 Pet 3:18]</p>	<p>[accomplished in the death of Christ on the cross, 1 Pet 3:18]</p>

Stages	Deut 21:1-6	Lev 4:27-31	Acts 16:11-15	Acts 16:25-31
Mediation	<p>⁵ Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to serve Him and to bless in the name of the LORD; and every dispute and every assault shall be settled by them.</p>	<p>²⁹ He shall lay his hand on the head of the sin offering and slay the sin offering at the place of the burnt offering. ³⁰ The priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering; and all <i>the rest</i> of its blood he shall pour out at the base of the altar. ³¹ Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for a soothing aroma to the Lord. Thus the priest shall make atonement for him,</p>	[accomplished through Christ, 1 Pet 2:24]	[accomplished through Christ, 1 Pet 2:24]
Prayer	<p>⁶ All the elders of that city which is nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley; ⁷ and they shall answer and say, 'Our hands did not shed this blood, nor did our eyes see <i>it</i>. ⁸ Forgive Your people Israel whom You have redeemed, O LORD, and do not place the guilt of innocent blood in the midst of Your people Israel.'</p>	n/a	n/a	<p>³¹ They said, "Believe in the Lord Jesus, and you will be saved, you and your household."</p>
Statement of Forgiveness	<p>And the bloodguiltiness shall be forgiven them. ⁹ So you shall remove the guilt of innocent blood from your midst, when you do what is right in the eyes of the LORD.</p>	and he will be forgiven.	["The Spirit Himself testifies with our spirit that we are children of God," Rom 8:16]	["The Spirit Himself testifies with our spirit that we are children of God," Rom 8:16]
Follow-Up	n/a	n/a	<p>¹⁵ And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.</p>	<p>³² And they spoke the word of the Lord to him together with all who were in his house. ³³ And he took them that <i>very</i> hour of the night and washed their wounds, and immediately he was baptized, he and all his <i>household</i>. ³⁴ And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.</p>

2. Different examples of possible prayer:

- a. The Seeker's Prayer: "Lord, if You are really there, I want to know You."
 - 1) Admonition to seek the Lord, Isaiah 55:6-7
 - 2) "I do believe; help my unbelief," Mark 9:24
- b. OT Sample Prayers of Sinners:
 - 1) Josh 2:13, "and spare [take alive] my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives [souls] from death" (cf. Psa 33:19)
 - 2) Num 21:7, "Therefore the people came to Moses, and said, 'We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us.' So Moses prayed for the people"

cf. This example became the basis for Jesus sharing truths about salvation with Nicodemus in John 3:14-16
 - 3) 1 Kings 8:46-50, "When they sin against You (for there is no man who does not sin) and ... if they take thought in the land where they have been taken captive, and repent and make supplication to You in the land of those who have taken them captive, saying, '**We have sinned** [*chata*, ἀμαρτάνω] **and have committed iniquity** [*avah*, ἀνομίω], **we have acted wickedly** [*rasha*, ἀδικέω]'; if they return to You with all their heart and with all their soul ... then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You."
 - 4) Psa 6:4, "Return, O LORD, rescue my soul; Save me because of Your lovingkindness."¹²⁸³
 - 5) Psa 13:5, "But I have trusted in Your lovingkindness; My heart shall rejoice in Your salvation."
 - 6) Psa 18:28 (DRA), "For thou lightest my lamp, O Lord: O my God enlighten my darkness" [in this verse, the DRA translation (of the Latin from the Greek) translates the jussive sense of future of the second use of the verb φωτίζω]
 - 7) Psa 25:11, "For Thy name's sake, O LORD, Pardon my iniquity, for it is great"
 - 8) Psa 26:11, "...Redeem me, and be gracious to me"¹²⁸⁴
 - 9) Psa 27:8, "*When You said*, 'Seek My face,' My heart said to You, 'Your face, LORD, I will seek.'"¹²⁸⁵
 - 10) Psa 30:10 (NKJ), "Hear, O LORD, and have mercy on me; LORD, be my helper!"¹²⁸⁵
 - 11) Psa 31:5, "Into Thy hand I commit my spirit; Thou hast ransomed me, O LORD, God of truth."
 - 12) Psa 32:3-6, "When I kept silent *about my sin*, my body wasted away Through my groaning all day long. For day and night Thy hand was heavy upon me; My vitality was drained away *as* with the fever heat of summer. Selah. I acknowledged my sin to Thee, And my iniquity I did not hide; **I said, 'I will confess my transgressions to the LORD'**; And Thou didst forgive the guilt of my sin. Selah. Therefore, let everyone who is godly pray to thee..."
 - 13) Psa 38:18, 21-22, "For I confess my iniquity; I am full of anxiety because of my sin. ... Do not forsake me, O LORD; O my God, do not be far from me! Make haste to help me, O Lord, my salvation!"
 - 14) Psa 41:4, "O Lord, be gracious to me; Heal my soul, for I have sinned against Thee."
 - 15) Psa 51:9-10, "Hide Thy face from my sins, And blot out all my iniquities. Create in me a clean heart, O God, And renew a steadfast spirit within me"
 - 16) Psa 51:14, "Deliver me from bloodguiltiness, O God, the God of my salvation"
–All of Psalm 51 is like a sinner's plea to God for forgiveness and mercy!
 - 17) Psa 69:13, "But as for me, my prayer is to Thee, O LORD, at an acceptable time; O God, in the greatness of Thy lovingkindness, Answer me with Thy saving truth."
 - a) Consider that this Psalm begins with "Save me";
 - b) Psa 69 includes the Commissioning verse for Jesus in John 2:17; cf. Psa 69:9;
 - c) Psa 69:21 speaks of the vinegar that was given to Jesus on the cross;
 - d) Then Paul cited Psa 69:22-23 in dealing with Israel's hardness of heart against the gospel in Rm 11:9-10.
 - 18) Psa 69:18, "Oh draw near to my soul *and* redeem it; Ransom me because of my enemies!"
 - 19) Psa 71:2, "In Your righteousness deliver me and rescue me; Incline Your ear to me and save me"

¹²⁸³The phrase "save me" is found 20 times in the NASB translation of the Book of Psalms, and 29 times in the Bible. I have listed only four of these in this section.

¹²⁸⁴Whereas the phrase "redeem me" is found four times in the NASB translation of the Bible: once in Job 6:23, and three times in Psalms 26:11; 119:134, 154, the Greek form of that same command/request, λυτρώω (in this case λύτρωσαι) is found eight times in Psalms 25:22; 26:11; 32:7; 44:26; 59:1; 69:18; and 119;134, 154.

¹²⁸⁵The phrase, "have mercy" is found 46 times in the NKJ. 11 of these are in the Book of Psalms (Psa 4:1; 6:2; 9:13; 25:16; 27:7; 30:10; 31:9; 51:1; 86:16; 102:13; 123:3 [twice]). Only Psa 30:10 from this list is included in my listing of "Sample Sinner's Prayers." Hence, there is an immense range of penitential prayers to be researched and categorized.

- 20) Psa 79:9, “Help us, O God of our salvation, for the glory of Your name; And deliver us and forgive our sins for Your name’s sake”
- 21) Psa 91:2 (ESV), “**I will say to the LORD, ‘My refuge and my fortress, My God, in whom I trust!’**”
- Psa 91:9 (ESV), “Because you have made the LORD your dwelling place—the Most High, ‘who is my refuge’—” (secondary quotation marks mine)
 - Psa 91:14 (ESV), “Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name.”

Consider the change in voice in this Psalm:

From “I will say” (v. 2)—first person singular,

To “Because you have made” (v. 9)—second person singular,

Then to “Because he holds fast ... because he knows” (v. 14)—third person singular.

- 22) Some examples in Psalm 119:
- Psa 119:17 (ESV), “Deal bountifully with your servant, that I may live and keep your word”
 - Psa 119:25 (ESV), “My soul clings to the dust; give me life according to your word!”
 - Psa 119:88 (ESV), “In your steadfast love give me life, that I may keep the testimonies of your mouth.”
 - Psa 119:107 (ESV), “I am severely afflicted; give me life, O LORD, according to your word!”
 - Psa 119:122, “Pledge Yourself for me”
 - Psa 119:146, “I cried to You; save me And I shall keep Your testimonies.”
 - Psa 119:154 (ESV), “Plead my cause and redeem me; give me life according to your promise!”
 - Psa 119:170, “Let my supplication come before Thee; Deliver me according to Thy word”
 - Psa 119:175, “Let my soul live that it may praise Thee, And let Thine ordinances help me”
- 23) Isa 6:5, “Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts”
- 24) Jer 17:14, “Heal me, O LORD, and I will be healed; Save me and I will be saved, For You art my praise.”

c. Another OT prayer related to salvific issues:*

- 1) Psa 21:4, “He asked life of Thee, Thou didst give it to him, Length of days forever and ever.”

*Requests for “life” are abundant in Psalm 119, see Chapter 6 on the relationship between salvation and the Word of God.

d. Sample NT Sinner’s Prayers:

- Matt 9:27-29, “Have mercy on us, Son of David!” ... “Do you believe that I am able to do this?” They said to Him, “Yes, Lord” ... “It shall be done to you according to your faith” (notice in this case that we have two persons responding simultaneously; cf. Mark 10:47)
- Matt 15:22, “Have mercy on me, Lord, Son of David...”
- Matt 20:30-31, “Lord, have mercy on us, Son of David!” (again two men, and they were both healed; cf. Luke 18:38-39)
- Luke 5:8, “Go away from me Lord, for I am a sinful man, O Lord.”
- Luke 15:21, “And the son said to him, ‘Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.’”
- Luke 17:13, “Jesus, Master, have mercy on us!”
 - Note that while all ten are crying out to Jesus for help, and all ten had their outward leprosy cured, only one had his soul saved, Luke 17:16, “Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan”
 - Nine were not crying out for an eternal salvation; they were crying out to Jesus for temporal assistance only; the tenth was crying out for eternal salvation!
 - The conversion ratio for this miracle was one out of ten
- Luke 18:13, “God, be merciful to me the sinner!”
 - Jesus explained that “I tell you, this man went down to his house justified rather than the other,” Luke 18:14.
 - The use of the verb “justify” exemplifies salvation language, does it not?
- Luke 18:38, 39, “Jesus, Son of David, have mercy on me!” ... “Son of David, have mercy on me!”
- John 9:38, “And he said, ‘Lord, I believe.’ And he worshiped Him.”
- Acts 8:37, “And Philip said, ‘If you believe with all your heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’”
 - This verse is found in my Greek Orthodox text, which leads me to wonder why it is not found in some Western “critical” Greek texts.

- 11) Rom 7:24-25, “Wretched man that I am! Who will set me free from the body of this death? Thanks be to God [χάρις δὲ τῷ θεῷ] through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin”
 - a) Compare with Rom 6:17-18, “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.”
 - b) Not too surprisingly, there is a textual variant on the word χάρις, this reading is the NA27 reading (critical edition text), the Byzantine Majority reading is as follows, Εὐχαριστῶ τῷ θεῷ, which translates similarly to the variant in the NA27.
 - c) In Rom 7 as in 1 Cor 15 we find the word charis, or “thanks”, which was later combined with the idea of Christ giving thanks at the Lord’s Supper (cf. Matt 26:26 [BYZ]; 26:27; Mark 14:23; Luke 22:17, 19; 1 Cor 11:24);
 - d) So, the Majority text reading of Romans 7, as a type of “Sinner’s Prayer,” evolved into the name for the Lord’s Supper being called the Eucharist [from εὐχαριστέω, the giving of thanks];
 - e) As Christianity sought to adjust to its general state-church function, the Eucharist (taking of communion) eventually took the place of the sinner’s prayer of thanks—which prayer need only be offered only once for salvation and should later repeatedly be said in gratitude for salvation.¹²⁸⁶
 - 12) 1 Cor 15:57, “but thanks be to God [τῷ δὲ θεῷ χάρις], who gives us the victory through our Lord Jesus Christ”
 - 13) 1 Tim 1:15, “It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*.”
 - 14) Rev 5:12, “saying with a loud voice, ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.’”
- e. Content of prayers of commitment:
- 1) Minimal content of a prayer to commitment?
 - a) Luke 18:13, “God, be merciful to me the sinner!”
 - b) Rom 10:13, “for ‘Whoever will call upon the name of the LORD will be saved’”
 - c) 1 Cor 12:3, “Therefore I make known to you, that no one speaking by the Spirit of God says, ‘Jesus is accursed’; and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit”
 - d) 1 John 4:2, “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God”
 - e) While simplicity and brevity are sometimes helpful—this does not imply that theological minimalism is to be preferred (overlooking the fundamental teachings of the Bible)
 - 2) Normally prayers of commitment include content from:
 - a) 1 John 1:9:
 - (1) Confession of sin
 - b) Luke 24:47:
 - (1) Repentance for the forgiveness of sins
 - c) Mark 1:15:
 - (1) Repentance and belief of the Gospel
 - d) Rom 10:9-10:
 - (1) Confessing Jesus as Lord
 - (2) Believing the God raised Him from the dead
 - e) John 1:12:
 - (1) Receive Him
 - (2) Believe in His name
 - f) Other verses and concepts may also be added to these concepts:
 - (1) The affirmation that Jesus is the Son of God, and/or fully God and fully man (especially important if this was denied in the prior discussion)
 - 3) It must be noted that the words of a prayer are important, as “confess[ing] with your mouth”
 - a) Just like it is important to have proper words in worship music, as it is “put it on their lips” (NAS) or “put it in their mouths” (NKJ) Deut 31:19

¹²⁸⁶“Canon 12. If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ’s sake, or that it is this confidence alone that justifies us, let him be anathema” (Council of Trent, “Canons Concerning Justification”; available at: http://www.forerunner.com/chalcedon/X0020_15._Council_of_Trent.html; accessed: 8 Jan 2005; Internet).

- 4) It must also be noted that God hears the words *and* sees the heart, Luke 18:14
- f. Sample prayers of commitment:
- 1) Several Historic examples:
- a) 1280 AD, from the end of a Waldensian Gospel presentation:¹²⁸⁷
- Please notice that this call to commitment appears ritualistic with the following repeated prayers repeated in a liturgical way (the exact phraseology of each prayer is uncertain, but):
- Parcite Nobis*—“spare us”; *Parcite Nobis* seems to refer to the following prayer:
- “*Benedicite parcite nobis, Amen.*
“*Fiat nobis secundum verbum tuum.*
“*Pater et Filius et Esperitus Sanctus parcat vobis omnia peccata vestra.*
“*Adoremus Patrem et Filium et Esperitum sanctum [III vegadas].*”¹²⁸⁸
- Being translated as (from Latin and Provençale):
- “[Bless] O spare us, Amen.
“Unto us according to your word [cf. Luke 1:38; 2:29].
“The Father and Son and Holy Spirit forgive you all your sins.
“Let us worship the Father and Son and Holy Spirit [three times].”
- Parcias*—“spared”;
- Adoremus*—“we adore,” appears to be an alternate spelling of adoramus.
- These somewhat follow the liturgical approach to the sinner’s prayer of both Luther and Tyndale, as described below¹²⁸⁹
- b) 1519 AD Sinners Prayer of Martin Luther: Consisting of the Ten Commandments, the Creed, and the Lord’s Prayer:
- According to Malcolm Yarnell, Tyndale’s 1526 *Pater Noster*—“our Father”—closely follows Luther’s 1519, “An Exposition of the Lord’s Prayer for Simple Laymen.” I was able to find a French translation of Luther’s prayer, comparing that with Yarnell’s 2004 publishing of Tyndale’s “Sinner’s Prayer” below.
- [See Appendix following this Chapter].

¹²⁸⁷“And Jude brother of James says for our instruction in the epistle (verse 23): ‘Hate this soiled garment which is fleshly.’ And by these testimonies and by many others, you must keep the commandments of God, and hate the world. And if you do well up until the end, we are assured that your soul will have eternal life.”

And may he say, “I have this desire, pray God that he gives me the strength for it.” And may one of the “good men” make amends, with the believer, to the elder, and may he say: “*Parcite nobis*. For all the sins that I may have done or said or thought or worked, I ask forgiveness of God, and of the church and to you all.” And may the Christians say: “By God and by us and by the church may they be forgiven you, and we pray God that he may forgive you them.” And then they must console him. And may the elder take the book and place it on his head, and the other “good men” each with his right hand, and may they say the “*parcias*” and three *adoremus*, and then:

“And then they must console him. And may the elder take the book and place it upon his head, and the other ‘good men’ each with his right hand, and may they say the *parcias* and three *adoremus*, and then: ‘[in Latin] *Pater Sanctu, suscipe servum tuum in tua justitia, et mitte gratiam tuam et spiritum sanctum tuum super eum.*’ And may they pray with the preaching, and the one who guides the holy service must say in a quiet voice the ‘*sixaine*’ [a prayer]; and when the ‘*sixaine*’ is said, he should say three *Adoremus*, with the preaching out loud, and then ‘the Gospel’ [a Latin version of John 1:1-5, 10-17]. And when the Gospel is said, they must say three *Adoremus* and the ‘*gratia*’ and the ‘*parcias*.’

“And then they must make peace between themselves (to hug) and with the book. And if there are believers, they must also make peace, and may the believers, if there are any, make peace with the book between them. And then may they pray God with ‘Double’ and with ‘*veniae*’, and they will have delivered him [the preaching]” (L. Clédât, “Rituel Provençal,” in L. Clédât, *Le Nouveau Testament traduit au XIIIe siècle en langue provençale suivi d’un rituel cathar* [The New Testament translated in the 13th Century in the Provençal language followed by a Cathar ritual] (Paris, 1887; Geneva: Slatkine, 1968), ix-xxvi. Translation mine).

¹²⁸⁸Ibid., vi.

¹²⁸⁹Malcolm Yarnell, “The First Evangelical Sinner’s Prayer Published in English”; *Southwestern Journal of Theology* (Fall, 2004): Vol 47, Num 1, pp. 36-37. I am indebted to Jacob Willard for pointing out to me this excellent resource.

- c) 1526 AD Sinners Prayer of William Tyndale, from the end of his preface to the book of Romans, consisting of a revision of the 1519 Luther's Prayer:

As exemplified on the right,¹²⁹⁰ Tyndale's Sinners prayer is organized antiphonally. There is lengthy introductory paragraph, which emphasizes sin, and the need for prayer based on the OT law and the hope of the Gospel promises:

“Here foloweth a treates (to fill upp the leefte with all) of the pater noster / very necessary and profitable / wherein (yff thou marke) thou shalt perceiue what prayar is and what belongeth to prayar. ... Noote this also / that prayar is nothinge else save a morninge of the sprite / a desyre / a longyng for that which she lacketh / as the sick morneth and soroweth in his hert longynge after health. And un to prayar ys required the lawe and also the gossell / that is to saye the promyses of God. ... Prayar ys the effecte and worke off fayth / and the sprite thorowe fayth prayeth continually wyth mornynges passynge all utterance of speache / confessing: and knowleging hir grievous bondage / hir lacke and wekenes / and desyringe help and succre. ...”¹²⁹¹

Following this introduction, the prayer breaks into antiphonally ordered quotes of Scriptures. Eight antiphonal sections begin with “The Sinner,” followed by seven sections titled “God.” The final sentence of the eighth sinner’s section reads as follows (the passage being cited will be familiar to the reader, Mark 9:24, along with an explanation of its spiritual implications):

“The father answered I belefe lorde / helpe myne unbelefe / that is to saye / heale myne unbelefe and geve me perfect belefe and strngthe the weaknes off my fayth and increase it.”¹²⁹²

[See Appendix following this Chapter].

- d) 1689 AD Prayer on behalf of Penitents of Claude Brousson¹²⁹³

The Synner
Ooure father which art in heve / what a greate space ys betwen the ad vs? Some thesefore shall we thy children here on erth / baneshted and exiled from the in this vale of misery and wretchednes / come home to the in to oure naturall all countre?

God
 The child honoureth hys hys father / and the servaunt hys master. If I be youre father where ys myne honoure. If I be youre lorde where ys my feare. Malachias. i. For my name thorowe you and by youre meanes ys blasphememen rayld upon and evyll spoken of. Esaias. liij.

The Sinner.
 Als O father that ys trueth / we knowlege oure synne and traspace / neverthelesse yet be thy ou a mercifull father / and deale not wyth vs as cordig to oure deservynges / nether indge vs by the rigorousnes off thilawe / but geve vs grace that we maye so lyve / that thy holy name maye be hallowed and sanctified in vs. And kepe our hearts / that we nether do ner speake / no / that we nor conceyve thynke or purpose any thinge / but that which is to thyne honoure and prayse / and above all thinges make thy name and honoure to be soughte of vs and not oure awne name and vayne glory. And off thi myghty power bringe to passe in vs / that we maye love and feare the as a sonne hys father.

God
 Howe can myne honoure and name be hallowed amonge you / when youre hertes and thowghtes are all wayes enclined to evyll / and ye in

¹²⁹⁰Yarnell explained how he found this remarkable Sinner's Prayer, a scan of which is found on the right side of the page: "It was only by accident—leaving aside the question of divine providence—that this unique prayer was discovered. While reading through the original documents collected *en masse* at the Bodleian Library at Oxford University, this author was concerned to discover Tyndale's doctrine of royal priesthood, especially as evidenced in his biblical commentaries. Having finished a thorough reading of Tyndale's preface to Paul's book of Romans, an unexpected document was found appended to that preface. This was a surprise because both of the authoritative editions of the collected works of Tyndale, which had been previously consulted, neglected to reprint the document" (ibid. 32; the scan on the left hand side of the page is from page 38).

¹²⁹¹Ibid., 39.

¹²⁹²Ibid., 43.

¹²⁹³"When the sermon was over, the preacher asked whether there was any among his hearers wishing to be reconciled to God and His Church, and to re-enter the communion of saints ... Then, any who were so minded came forward and knelt before the preacher, who began to remonstrate with them and showed them how enormous was the sin they had committed in forsaking Christ. That being done, they were asked to say whether they did repent, and would

- e) George Whitefield's "A Prayer for one desiring and seeking after the New-Birth" (1771) [See Appendix following this Chapter]
- f) Spurgeon's tract, "Ark of Safety" (1858):
 "Sinner, I have a word from the Lord for thee: if you feel your need of a Saviour, that blood is able to save you, and you are bidden simply to trust that blood, and you shall be saved. If you can rely simply on the blood of Christ, that blood is able to save. Leave off doing altogether; get Christ *first*, and then you may do as much as you like. See the Saviour hanging on the cross; turn your eye to Him, and say, '**Lord I trust Thee; I have nothing else to trust to; sink or swim, my Saviour, I trust Thee.**' And as surely, sinner, as thou canst put thy trust in Christ, thou art safe. He that believeth shall be saved, be his sins ever so many; he that believeth not shall be damned, be his sins ever so few, and his virtues ever so many. Trust in Jesus *now*, Jesus only."¹²⁹⁴
- g) Revival Prayer from George Truett:
 "Just pray this simple prayer and follow it: 'Here, Lord, I give myself to thee; it is all that I can do.'"¹²⁹⁵
- 2) From *Steps to Peace with God*:
 "Dear Lord Jesus, I know that I am a sinner and need Your forgiveness. I believe that You died for my sins. I want to turn from my sins. I now invite you to come into my heart and life. I want to trust and follow You as Lord and Savior. In Jesus' name. Amen."¹²⁹⁶
- 3) From *The Four Spiritual Laws*:
 "Lord Jesus, I need you. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank you for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be."¹²⁹⁷
- 4) From *Bridge to Life*:
 "Lord Jesus, please come into my life and be my Savior and Lord. Please forgive my sins, and give me eternal life."¹²⁹⁸
- 5) From Jim Anderson's *Facts of Life*:
 "Dear Lord Jesus, I know that I am a sinner, I believe the Bible is true when it says I can't save myself. But I also believe you died for me. I believe you rose up from the dead. I believe you paid for my sins. I accept you now as my personal Savior. I want to thank you for coming into my life now and making me your very own. Help me to do right, to live for you. Teach me what you want me to

henceforth live and die in *the Reformed faith*, in spite of the allurements and threats of the world; whether they heartily renounced the errors of the Church of Rome, the Mass and all thereto appertaining.... (This was done in much detail.) They had to answer Yes to all these questions, each individually. After this, they had to promise not to attend Mass any more, and to take great care not to pollute themselves with Babylon, either by marriage or in other ways; not to allow their children to be trained in it, but, on the contrary, to instruct them in the principles of our religion. Each having duly promised, the minister then proclaimed the remission of their sins, saying, 'In the name and authority of Jesus Christ, and as a faithful minister of His Word, I declare to you the remission of all your sins, and there is now no condemnation for you, since you are in Jesus Christ.' Then followed a prayer on their behalf.

"Forty-two of us were admitted in this manner, the rest of the flock having been received back at previous gatherings. The number of the communicants was about two hundred and fifty, men and women" (Matthieu Lelièvre, *Portraits et Récits Huguenots*, 274-82; translated and quoted by Rubens Sallens in his *The Soul of France* (London: Morgan and Scott, 1917), 86-87).

¹²⁹⁴C. H. Spurgeon, "Salvation and Safety," *Royal Dainties*, no. 169 (Minneapolis: Asher Publishing Co., affiliated with The Union Gospel Mission, n.d.), 4; found at <http://www.wheaton.edu/bgc/archives/docs/tract01.html>; Internet, accessed 4 January 2001; this tract is based on Spurgeon's sermon of 12 Dec 1858 titled, "The Blood" (available at: <http://spurgeon.org/sermons/0228.htm> (online); accessed 1 Feb 2016; Internet).

¹²⁹⁵Robert Hutchinson, Pastor of Faith Baptist Church in Harrisonville, MO, shared this moving prayer at the close of a revival meeting after I had concluded my message. Taken from George Truett, *A Quest for Souls* (Nashville: Broadman, 1917), 258.

¹²⁹⁶From *Steps to Peace with God* (Minneapolis: World Wide Publications, n.d.).

¹²⁹⁷From the *Four Spiritual Laws* (San Bernardino, CA: Campus Crusade for Christ, 1965).

¹²⁹⁸From *Bridge to Life* (Colorado Springs, CO: NavPress, 1969).

know about the Bible. Guide me to Christian friends and help me to be faithful in maintaining Christian fellowship. Thank you, Jesus, Amen.”¹²⁹⁹

6) From *There Is Hope*:

“O God, I know that I am a sinner and deserve hell. I know that Jesus died on the cross and rose again for me. I ask you to forgive me of my sin. I want you to come into my heart and take control of my live. In Jesus’ name, Amen.”¹³⁰⁰

- g. The prayer of recommitment: These are more specific to the need of the moment. Often the person will know how to pray, and will just need encouragement to pray aloud. Sometimes there will be a period of silence, but don’t rush them. Give them the time to get the courage to talk to God.

3. How to Lead Individuals in Prayer:

Introduction: There are different methods of leading a person in prayer. The setting and the conversation will guide the personal worker in choosing the best way to lead the contact in a prayer of commitment.

a. **Verbal guidance methods:**

1) **The repeat after me method:**

- a) The personal worker goes through the prayer phrase-by-phrase
- b) The contact is asked to repeat each phrase after the worker

- 2) The same method is effective for large groups who have come forward for an altar call, especially with lack of counselors to deal individually with everyone.

3) **The three prayer method** (adapted from CWT—Continuous Witness Training):

- a) **The prayer of understanding:** the evangelist leads the contact in a prayer of understanding, asking God to understand the Scriptures and to open the eyes of the contact to see Christ for who He is
- b) **The prayer of faith:** the evangelist leads the contact in a prayer to repent of his sin and place his faith in Jesus Christ
- c) **The prayer of confirmation:** the evangelist leads the contact to pray a prayer confirming his intent to be baptized, to join the fellowship of believers, and to continue on with the Lord.

b. **Written guidance method:**

- 1) Providing a written prayer of repentance, confession, and faith

2) The read-the-prayer-aloud-first method:

- a) The worker asks the contact to read a prayer from a Gospel tract aloud
- b) After the contact has completed the prayer, the evangelist asks the person if the prayer expresses the desire of their heart.
- c) If the contact says that it does, the worker then asks the person to read it again as a prayer to God.
- d) The worker may then pray for the contact following his/her prayer.

c. **The spontaneous prayer method:**

1) The “pray whatever is on your heart to pray” method:

- a) Personal worker asks the interested contact to tell God in his own words how he would like to respond to the Gospel
- b) The evangelist may then pray for the new believer who has expressed what is in his heart to God!

¹²⁹⁹From *Facts of Life* (Belton, MO: Jim Anderson Evangelistic Association, n.d.).

¹³⁰⁰From *There Is Hope* (Deerfield, IL: Evangelism Unlimited Inc., 1986).

4. Concerning “Corporate” Commitment to Christ:

- a. **Is reciting a Creed** (in liturgical churches) a **“corporate” parallel to the “individualistic” sinner’s prayer** (in conversionistic churches)?

Introduction: Some liturgical churches state prior to saying the Apostles Creed, “Let us now proclaim our faith.” First of all, in what way is this a proclamation of one’s faith? Does this fulfill the Great Commission’s mandate to proclaim the Gospel?

- 1) Is the entire congregation reciting a creed (Apostles Creed, the Nicene Creed, the Creed of Chalcedon, the Creed of Athanasius, also known as *Quicumque Vult*, “Whosoever will”) similar to a communal/social saying of the sinner’s prayer? Why or why not?

Note, for example, the first lines of the 8th Century “Creed of Athanasius”:¹³⁰¹

1. Whosoever will be saved, before all things it is necessary that he hold the Catholic faith,
2. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the Catholic faith is this: “that we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the Persons; nor dividing the Substance.
5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.
6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory Equal, the Majesty Coeternal.
7. Such as the Father is, such is the Son: and such is the Holy Ghost.
8. The Father uncreate, the Son uncreate: the Holy Ghost uncreate.
9. The Father is incomprehensible, the Son incomprehensible and the Holy Ghost incomprehensible.
10. The Father is eternal, the Son eternal: and the Holy Ghost eternal.
11. And yet they are not three Eternals: but one Eternal.
12. As there are not three uncreated, nor three incomprehensibles: but one uncreated and one incomprehensible....

[this creed often recited on Pentecost Sunday is quite long, being 40 sentences long]

¹³⁰¹“Creed of Athanasius”; accessed 24 Sept 2004; from <http://www.rca.org/aboutus/beliefs/athanasian.php>; Internet.

2) Or compare the Nicene Creed with 1 Corinthians 15:1-9 and the “Roman Road” Gospel presentation:

Nicene Creed (325)	1 Corinthians 15:1-9	The Roman Road
<p>I believe in one GOD THE FATHER Almighty; Maker of heaven and earth, and of all things visible and invisible.</p> <p>And in one Lord JESUS CHRIST, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.</p> <p>And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And [I believe] one Holy Catholic and Apostolic Church.¹³⁰² I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.¹³⁰³</p>	<p>1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.</p> <p>3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve.</p> <p>6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to James, then to all the apostles; 8 and last of all, as to one untimely born, He appeared to me also.</p> <p>9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.</p>	<p>1. Need (Why?): a. God says that all are sinners, Rom 3:10, 23 b. God tells us the reason all are sinners, Rom 5:12</p> <p>2. Consequence (What?) God tells us the result of sin, Rom 6:23</p> <p>3. Remedy (How?) God tells us of His concern for sinners, Rom 5:8-9</p> <p>4. Condition (Who?) God’s way of salvation is made plain, Rom 10:9-10, 13</p> <p>5. Results: God tells us the results of salvation, Rom 5:1, 8:1</p> <p>6. Assurance: God gives the saved sinner assurance, Rom 8:16</p>

- a) What are the similarities?
- b) What are the differences?
 - (1) Note the emphasis (or lack of it) on sin
 - (2) Note the emphasis (or lack of it) on the atonement
 - (3) Note the voice of the text (I, you, he, we; individual or communal emphasis)
- c) Are the salvific elements of the Gospel blunted in the Nicene Creed?
- d) Is a congregation reading or reciting this creed similar to an individual reading a Sinner’s Prayer? Why or why not?
- e) Notice the power of a creed (or hymn, or chorus), as it is literally putting word in someone else’s mouth—“put it on their lips”:
 Deut 31:19, ““Now therefore, write this song for yourselves, and teach it to the sons of Israel; **put it on their lips**, in order that this song may be a witness for Me against the sons of Israel”

b. Questions Relative to “Worship Evangelism”:

Introduction:

- Does Acts 16:25-26 provide an example of worship evangelism (cf. Psa 137:3)?
- What about the teaching of 1 Cor 14:23-25?
- The importance of the words in a song: “put it on their lips/in their mouths” (Deut 31:19)

Further questions:

- What can be learned about the illegitimate worship of Nadab and Abihu (Lev 10:1-11)?
- What does Saul’s “worship” after he disobeyed say about worship (1 Sam 15:17-31)?
- What can be learned about the illegitimate worship of Jeroboam (1 Kgs 12:25-33)?

¹³⁰²Consider the footnote above, as regards the martyrdom of John Hus for disavowing the Catholic church, as is stated in both the Apostles and Nicene creeds.

¹³⁰³“The Nicene Creed” (online); from: <http://www.ccel.org/ccel/schaff/creeds2.iv.i.i.html>; accessed 13 Oct 2005; Internet.

What about the teaching of Isaiah 1:10-15?

- 1) Is the congregation singing a worship song, such as “Now Is the Time for Worship,” an communal invitation or a communal call to commitment?
 - a) Is it similar to an group (community) saying a sinner’s prayer together or an individual saying a sinner’s prayer? Why or why not?
 - b) Is it evangelistic? If so, how?
 - c) Does it negate the need for a spoken invitation during preaching? And if it does, what elements need to be in the song to make it a biblical invitation song? If it does not, how can it be applied individually, rather than corporately?
 - d) What of the theology in “Now Is the Time to Worship” (as an example)?¹³⁰⁴

Words	Comments
Come, now is the time to worship	Herein is the evangelistic invitation #1 Changes the “now” of 2 Cor 6:2 from a “now” of conversion to a “now” of worship!
Come, now is the time to give your heart	Herein is the evangelistic invitation #2
Come, just as you are to worship	Affirmation of “come as you are”
Come, just as you are before your God, Come	Herein is the evangelistic invitation #3 While lost sinners come unconditionally, they ought not remain in that state!
One day every tongue will confess You are God	Who is the “You” in this statement? Is Belief in the deity of Christ sufficient for salvation?
One day every knee will bow	Is this a universalistic statement (in a triumphalist sense) in this context?
Still, the greatest treasure remains for those	What treasure remains for unbelievers? Is it not hell that awaits those who don’t “choose Jesus now”?
Who gladly choose You now	Herein is the evangelistic invitation #4 What of Jesus, His death for our sin, repentance for our sin and faith in Him? What are singers “gladly choosing”? A relationship with Jesus? Repentance for sin and faith unto death? Is it clear? If not, why not?

- 2) So what about worship evangelism?
 - a) In what way are people evangelized through worship?
 - b) In what way is worship evangelism existential (for the non-believer) through experiencing the true worship of a Christian?
 - c) In what way is the singing of choruses evangelistic?
 - d) How about if the words of the choruses speak only of the sovereignty, kingship, friendship, or love of Christ, and say nothing about our sin and the blood of Christ that cleanses from sin?
 - (1) Herein we see the five views of the atonement portrayed in worship choruses and hymns
 - e) How about if the commitment called for in the chorus seems to avoid:
 - (1) “Repentance for the forgiveness of sin” (cf. Luke 3:3; 5:32; 24:47; Acts 2:38; 5:31; 20:21)
 - (2) Belief in “Christ”, but rather only mentions belief in “God” (thereby affirming that the corporate congregation and individual singers are not atheistic)

¹³⁰⁴Words by Brian Doerksen, from <http://www.audiblefaith.com/pages/sg200065>; accessed 7 Sept 2006.

(3) Now let’s compare the following songs related to their emphasis on the doctrine of the atonement...

Worship Songs Comparative¹³⁰⁵

Take Me into the Holy of Holies ¹³⁰⁶	Above All ¹³⁰⁷	Here I Am to Worship ¹³⁰⁸	We Want to See Jesus Lifted High ¹³⁰⁹
Take me past the outer courts Into the secret place, Past the brazen altar, Lord, I want to see Your face. Take me in to the Holy of Holies, Take me in by the blood of the Lamb; ... Take the coal, cleanse my lips, Here I am. © Dave Browning 1986 Glory Alleluia Music, CCLI #19272	Verse 1 Above all powers, above all kings Above all nature and all created things Above all wisdom and all the ways of man You were here before the world began ... Chorus Crucified laid behind a stone You lived to die rejected and alone Like a rose trampled on the ground You took the fall and thought of me above all Rebecca St. James.	Light of the world, ... And here I am to worship, here I am to bow down, here I am to say that you're my God, you're altogether lovely, altogether worthy, altogether wonderful to me. King of all days, ... All for love's sake became poor. I'll never know how much it cost to see my sin upon that cross. I'll never know how much it cost to see my sin upon that cross.	We want to see Jesus lifted high A banner that flies across this land That all men might see the truth and know He is the way to heaven We want to see, we want to see We want to see Jesus lifted high ... Written by Doug Horley © 1993 Kingsway's Thankyou Music, CCL# 1596342

*I have highlighted texts referring to the atonement.

- (4) What is taught in the above songs about the meaning of the atonement, and the required commitment resulting from that meaning?
- (5) Does it matter what is being sung or not?
- (6) Do not these songs put words “on our lips” (Deut 31:19), “in our mouths”, and therefore “in our hearts” (Deut 30:14)?
- (7) Does it matter? Absolutely it matters!

¹³⁰⁵Songs abbreviated for copyright reasons.
¹³⁰⁶From <http://www.growingchristians.org/mfgc/rock/TakeMeIn.html>; accessed 28 Nov 2005.
¹³⁰⁷From <http://www.christianguitar.org/csong11678/Rebecca-St.-James-Above-All>; accessed 28 Nov 2005.
¹³⁰⁸From <http://www.azlyrics.com/lyrics/plusone/hereiamtoworship.html>; accessed 15 Feb 2006.
¹³⁰⁹From <http://www.justworship.com/worshipsongs/wewanttoseejesusliftedhigh.html>; accessed 27 April 2007.

- f) Further Food for Reflection: Do the following versions of “A Mighty Fortress Is Our God” express the theological agenda of the translators?

Five Versions of “A Mighty Fortress Is Our God”¹³¹⁰

Ein' Feste Burg [from: http://ingeb.org/Lieder/einfest9.html ; Accessed: 8/12/04]	A Mighty Fortress Is Our God [<i>The Hymnal for Worship and Celebration</i> (Waco, TX: Word, 1986), 26]	A Mighty Fortress Is Our God [from: http://ingeb.org/spiritual/amightyf.html ; Accessed: 8/12/04]	A Mighty Fortress Is Our God [<i>Lutheran Book of Worship</i> (Minneapolis: Augsburg, 1978), 229]	A Mighty Fortress Is Our God [<i>Lutheran Book of Worship</i> (Minneapolis: Augsburg, 1978), 228]
Words and music: Martin Luther (1483-1546), 1529.	Words: tr. Frederick H. Hedge (1805-1890), 1853.	Words: tr. Catherine Winkworth (1829-1878).	Words: tr. Hymnal version, 1978.	Words: tr. Hymnal version, 1978.
1. Ein' feste Burg ist unser Gott, Ein gute Wehr und Waffen; Er hilft uns frei aus aller Not, Die uns jetzt hat betroffen. Der alt' böse Feind, Mit Ernst er's jetzt meint, Groß' Macht und viel List Sein' grausam' Rüstung ist, Auf Erd' ist nicht seinsgleichen. ...	1. A mighty fortress is our God, A bulwark never failing; Our helper He amid the flood Of mortal ills prevailing. For still our ancient foe Doth seek to work us woe— His craft and pow'r are great, And, armed with cruel hate On earth is not his equal. ...	1. A mighty Fortress is our God, A trusty Shield and Weapon; He helps us free from every need That hath us now o'ertaken. The old evil Foe Now means deadly woe; Deep guile and great might Are his dread arms in fight; On Earth is not his equal. ...	1. A mighty fortress is our God, A sword and shield victorious; He breaks the cruel oppressor's rod And wins salvation glorious. The old satanic foe, Has sworn to work us woe! With craft and dreadful might He arms himself to fight. On earth he has no equal. ...	1. A mighty fortress is our God, A sword and shield victorious; He breaks the cruel oppressor's rod And wins salvation glorious. The old evil foe, Sworn to work us woe, With dread craft and might He arms himself to fight. On earth he has no equal. ...
3. Und wenn die Welt voll Teufel wär Und wollt uns gar verschlingen, So fürchten wir uns nicht so sehr, Es soll uns doch gelingen. Der Fürst dieser Welt, Wie sau'r er sich stellt, Tut er uns doch nichts, Das macht, er ist gericht', Ein Wörtlein kann ihn fällen.	3. And tho this world with devils filled, Should threaten to undo us, We will not fear, for God hath willed, His truth to triumph thru us. The prince of darkness grim, We tremble not for him— His rage we can endure, For lo, his doom is sure: One little word shall fell him.	3. Though devils all the world should fill, All eager to devour us. We tremble not, we fear no ill, They shall not overpower us. This world's prince may still Scowl fierce as he will, He can harm us none, He's judged; the deed is done; One little word can fell him.	3. Though hordes of devils fill the land All threat'ning to devour us. We tremble not, unmoved we stand; They cannot overpower us. Let this world's tyrant rage; In battle we'll engage! His might is doomed to fail; God's judgment must prevail! One little word subdues him.	3. Though hordes of devils fill the land All threat'ning to devour us. We tremble not, unmoved we stand; They cannot overpower us. This world's prince may rage, In fierce war engage. He is doomed to fail; God's judgment must prevail! One little word subdues him.

- d. Is there the need for an individual Gospel to be received individually? What of the corporate language in the Bible?
- 1) How do we change gears from (1) speaking to the group to (2) dealing with individual penitents (to use an old term)?
 - a) Where acceptance or rejection can take place (i.e. “shaking the dust off our feet”)?
 - b) Where there's no question as to who is being addressed when the prophet says, “you are the man!” 2 Sam 12:7?
 - 2) Herein we see that an individual Gospel demands an individual response. Thus individualistic churches (who believe in the substitutionary atonement and being born again) demand an individual response often denoted through a[n individualistic] public invitation.
- e. Notice how theology and practice (including worship) meet at the point of evangelism and commitment to Christ!

¹³¹⁰Verses abbreviated for copyright reasons.

Chapter 21 Appendixes

Luther's 1519 "Enflamed Dialogue," based on the Lord's Prayer, with Tyndale's 1526 translation and revision as the "Prayer of the Sinner"

Luther's "Enflamed Dialogue" was apparently translated into French the same year of its appearance in Germany, and then put into poetry by the sister of the King of France, Marguerite de Valois.¹³¹¹ The following is Tyndale's Introduction to this unique prayer, as it appeared in his 1526 commentary on Romans (as did apparently the "enflamed dialogue" of Luther):

"Here follows a treatise (to fill up the leaf with all) of the Lord's Prayer, very necessary and profitable, wherein (if you mark [it]) you shall perceive what prayer is and all that belongs to prayer. The sinner prays the petitions of the Lord's Prayer, and God answers by the Law, as though he would put him from his desire. The sinner acknowledges that he is worthy to be put back, nevertheless faith holds fast to God's promises, and compels him, for truth's sake, to hear his petition. Mark this well and take it for a sure conclusion, when God commands us in the Law to do anything, he commands not therefore, that we are able to do it, but to bring us unto a knowledge of ourselves, that we might see what we are and in what miserable state we are in, and know our lack. That thereby we should turn to God and to acknowledge our wretchedness unto him, and to desire him that of his mercy he would make us that [which] he bids us to be, and give us the strength and power to do that which the Law requires of us. Note this also, that prayer is nothing else save a mourning of the spirit, as the sick [person] mourns and sorrows in his longing after health.

"And unto prayer is required the Law and the gospel, that is to say the promises of God. The office of the Law is only to utter sin and declare what miserable damnation and captivity we are in. Is it not a miserable, yea a fearful and horrible damnation and captivity we are in? Is it not a miserable, yea a fearful and horrible damnation we are in, when our very hearts are so fast bound and locked under the power of the devil, that we cannot once as much consent unto the will of almighty God, our Father, Creator, and Maker: yea and yet see not this so great, so sharp, so cruel, and terrible vengeance of God upon us, until the Law come.

"The Law brings a man unto the knowledge of himself, and compels him to mourn, to complain, to sorrow, to confess, and to acknowledge his sin and misery, and to seek help. The Gospel entices, draws, and shows from whence to fetch help, and binds us to God through faith. Faith is the anchor of all health and holds us fast to the promises of God which are the sure Law—neither works neither yet any other things can quiet a man's conscience, save only faith and trust in the promises of God. Faith suffers no wind, no storm, no tempest of adversity or temptation, no threatenings of the Law, no crafty subtlety of the devil to separate us from the love of God in Christ Jesus—that is to say, to make us believe that God loves us not in Christ and for Christ's sake. Prayer is the effect and work of faith, and the spirit through faith prays continually with mournings passing all utterance of speech, confessing and acknowledging here grievous bondage, here lack and weakness, and desiring help and succor. Now do you see that there is not so great a distance between heaven and earth, as between prayer and mumbling a pair of Matins or mumbling 'Our Father's' and honoring God with the lips.

"I pass over with silence, how without all fruit, yea how with terrible ignorance the lay and unlearned people say the 'Our Father' and also the '[Apostles] Creed' in the Latin tongue. Moreover, they never pray which feel not the working of the Law in their hearts, nor have their consciences shaken and bruised, and as it were beaten to powder with the thunderbolt thereof. Consider and behold yourself therefore diligently as in a mirror and then come and confess your sin, your lack and poverty unto God without all manner of feigning and hypocrisy, mourning and complaining over your horrible damnation, bondage, and captivity, and with strong faith pray God to have mercy on you for Christ's sake, to fulfill his promises, to give his Spirit, to release you, to strengthen you, to fulfill all his godly will in you, to pour the riches and treasure of his spiritual gifts on you, and to make you such a one as his heart has pleasure and delight in. And above all things desire him to increase your faith, and pray after the manner and example of this treatise here following."¹³¹²

¹³¹¹ "L'Oraison Dominicale: Dialogue entre Dieu et l'âme résumant l'explication du Pater de 1529," in Henri Strohl, *La Substance de l'Évangile de Luther: Témoignages choisis, traduits et annotés* (Carrières-sous-Poissy, France: "La Cause," 1934), 313-322. Strohl explained: "This 'enflamed dialogue' was put into verse by the sister of Francis 1st at the time that she was still the duchess of Angoulême. She, without doubt, worked from a version of French prose accomplished in Strasbourg. The translation [her rendition] is sometimes a superb commentary of the text of Luther, of which Marguerite grasped the full depth of meaning. Will Grayburn Moore, *La Réforme allemande et la littérature française, recherches sur la notoriété de Luther en France* (Strasbourg: La faculté des lettres à l'université, 1930), see p 186ff., for the complete text, p 431ff.

¹³¹² My modernization of the following: "Here foloweth a treates (to fill upp the leefe with all) of the pater noster / very necessary and profitable / wherein (yff thou marke) thou shalt perceave what prayer is and all that belongeth to prayar. The sinner prayeth the peticions off the pater noster / and God answereth by the lawe / as though he wolde putt hym from hys desyre. The sinner knowlegeth that he is worthy to be put backe / nevertheless fayth cleveeth fast to gods promises / and compelleth hym / for his truethes sake / to heare her peticion. Marke this well and take it for a sure conclusion / when god commaundeth us in the lawe to doo any thinge / he commaundeth not therefore / that we are able to do yt / but to bryng us un to the knowlege of ouselves / that we might se what we are and in what miserable state we are in / and knowe our lack / that thereby we shuld torne to god and to knowlege oure wretchednes un to hym / and to desyre him that of his mercy he wold make us that he biddeth us be / and to geve us strength and power to doo that which the lawe requireth of us. Noot this also / that prayar is nothinge else save a morninge of the sprite / a desyre / and a longyng for that which she lacketh / as the sick morneth and soroweth in his hert longyng after health. And un to prayar ys requered the lawe and also the gossell / that is to saye the promyses of God. The office off the lawe is only to utter sinne and declare what miserable damnacion and captivité we are in. Is it not a miserable ye a fearefull and an horrible damnacion and captivité we are in. Is it not a miserable / ye a fearefull and an horrible damnacion and captivité that we are in / when oure very hertes are so fast bound and locked under the po-

« <i>Oraison Dominicale</i> » de Luther en 1519	Luther's 1519 Lord's Prayer (Johnston's translation)	Tyndale's 1526 Prayer of the Sinner ¹³¹³	Tyndale's 1526 Prayer (Johnston's modernization)	Scriptural Allusions
<p>L'âme. O notre Père qui es aux cieus, nous somme tes enfants, sur terre, séparés de toi, dans la misère. Quelle grande distance y a-t-il entre toi et nous ; comment pourrons-nous retourner à toi et dans notre patrie ?</p>	<p>The Soul. Oh our Father, who is in heaven, we are your children, on earth, separated from you, in great misery. What a great distance there is between you and us; how can we return to you and to our motherland?</p>	<p>THE SYNNER Oure father which arte in heven / what a greate space ys between the and us: How therefore shall we thy children here on erth / baneshed and exiled from the in this vale of misery and wretchednes / come home to the in to oure naturall countre?</p>	<p>The Sinner Our Father which are in heaven, what a great space is between you and us. How therefore shall we, your children, here on earth, banished and exiled in this vale of misery and wretchedness, come home to you in our natural country?</p>	<p>Isa 55:10-11 Luke 15:26</p>
<p>Dieu, Malachie 1. — « Un enfant honore son père et un serviteur son maître. » Si je suis votre père, où est l'honneur que vous me devez ? Si je suis votre Seigneur, me craignez-vous et me respectez-vous ? Car mon saint nom est blasphémé et déshonoré chez vous et par vous (<i>Esaïe, LII</i>).</p>	<p>God, Malachi 1. — “A child honors his father and a servant his master.” If I am your father, where is the honor that you owe me? If I am your Lord, do you fear me and do you respect me? For my holy name is blasphemed and dishonored among you and by you (Isaiah 52).</p>	<p>GOD The child honoureth hys hys father / and the servaunt hys master. Yf I be youre father wher ys myne honoure. Yf I be youre lorde where y s my feare. Malachias.i. For my name thorowe you and by youre meanes ys blasphemmen rayld apon and evyll spoken of Esaias.lii.</p>	<p>God The child honors his own father, and the servant his master. If I be your father, where is my honor? If I be your Lord, where is my fear? (Malachi 1). For my name through you and by your means is blasphemed, railed upon, and evil spoken (Isaiah 52).</p>	<p>Mal 1:6 Isa 52:5</p>
<p>La première demande. L'âme. — O Père, ce n'est que trop vrai. Nous reconnaissons notre péché. Sois un père miséricordieux et ne nous tiens pas compte de nos offenses, mais donne-nous ta grâce afin que nous vivions ainsi que ton saint nom soit sanctifié en nous. Empêche-nous de penser, de dire, de faire, d'avoir ou de nous proposer ce qui ne pourrait pas contribuer à ta louange et à ta gloire, afin que nous recherchions avant toutes</p>	<p>The First Request. The Soul. — Oh Father, that is only all too true. We recognize our sin. Be a gracious father and do not take into account our sins, but give us your grace in order that we may live in such a way that your name would be sanctified in us. Hinder us from thinking, saying, doing, having or from proposing to ourselves that which would not contribute to your praise and to your glory, in order that we may diligently</p>	<p>THE SINNER Alas O father that ys trueth / we knowledge oure synne and trespace / neverthelesse yet be thou a mercifull father / and deale not wyth us according to oure deservynges / nether judge us by the rigorousnes off thi lawe / but geve us grace thatwe maye so lyve / that thy holy name maye be halowed and sanctified in us. And kepe oure hertes / that we nether do ner speake / no / that we not once thynke or purpose any thinge / but that which is to thyne honoure and prayse / and above all thinges make thy</p>	<p>The Sinner Alas, our Father that is truth. We acknowledge our sin and trespass. Nevertheless, please be a merciful Father, and do not deal with us according to what we deserve, neither judge us by the rigors of your Law, but give us grace that we may so live, that your name may be hallowed and sanctified in us. And keep our hearts that we neither do nor speak. No, that we not once think or purpose anything, but that which is to your honor and praise. And above all things, make your name and honor be sought of</p>	<p>Psa 32:5 1 Cor 10:31 Psa 115:1</p>

(*ciir* / *ciiv*) wer of the devill / that we can not once as moch as consent un to the will of allmyghty God / oure father / creator / and maker: ye and yet se not this so greate / so sharpe / so cruel / and terrible vengeance of God apon us / untill the lawe come. The law then bringeth aman un to the knowlege of him selfe / and compelleth him to morne / to complayne / to sorowe / to confesse and knowledge hys synne and miserie / and to seke help. The gospell entyseth draweth and sheweth from whence to fetche helpe / and coupleth us to God thorowe fayth. Fayth ys the ancre of all health and kepeth us fast un to the promyses of God which are the sure lawe nether workes nether yet any other thyng can quiette a mans conscience save only fayth and trust in the promyses of God. Fayth soffreth no wynde no storme no tempest of adversité or temptacion / no threat enynges of the lawe / no crafty sotylte off the devyll to seperatt us from the love of God in Christe Jesu / that ys to saye / to make us beleve that god loveth us not in Christe and for Christes sake. Prayr ys the effecte and worke off fayth / and the sprite thorowe fayth prayeth continually wyth mornynges passyng all utterance of speache / confessing: and knowleging hir grevous bondage / hir lacke and wekenes / and desyringe helpe and succre. Nowe seiste thou that there is not so greate distaunce betwene heven and erth / as betwene prayr and momblyng a payre of matenses or numbryng pater nosters and honouyrng God wyth the lyppes / I passe over wyth sylence / howe wyth oute all frute / ye with howe tereble ignoraunce the laye and unlearned people sa- (*ciiv* / *ciir*) ye the pater noster and also the crede in the latyne tonge. Moreover they never praye which fele not the workyng of the lawe in their hertes / and have their consciences shaken and broysed and as it were beaten to powder wyth the thunderboltheirof. Consyder and beholde thi sylfe theirfore in the lawe diligently as in a glass / and then come and confesse thi synne / thi lack and poverté un to god wyth out all maner faynyng and ypocrisy / morninge and complaynyng over thine horrible damnación / bondage and captivité and wyth a stronge fayth praye god to have mercy on the for Christes sake / to fulfyll hys promyses / to geve the hys sprite / to loose the / to strengthe the / to fulfyll all hys Godely wyll in the / to poure the ryches and treasure off hys spirituali gyftes in to the / and to make the soche a wone as hys herte hath pleasure and delectación in. And above all thynges desyre hym to encrease thy fayth / and praye after the maner and ensample of this treaté here folowyng. (*ciir* / *ciiv*)” (Malcolm Yarnell, “The First Evangelical Sinner’s Prayer Published in English”; *Southwestern Journal of Theology*, 47:1 [Fall, 2004], 39-40.)

¹³¹³Yarnell, “The First Evangelical Sinner’s Prayer,” 40-43.

<p>choses la gloire de ton nom et non pas notre vaine gloire. Fais que nous t'aimions comme des enfants aiment, craignent et vénèrent leur père.</p>	<p>seek before all else the glory of your name and not at all our vain glory. Make us love you as children love, fear, and respect their father.</p>	<p>name and honoure to be soughte of us and not our awne name and vayne glory. And off thi myghty power bringe to passein us / that we maye love and feare the as a sonne hys father.</p>	<p>us and not our name and vain glory. And by your mighty power bring to pass in us—that we may love and fear you as a son his Father.</p>	
<p>Dieu, Esaië II, Genèse VIII. — Comment mon honneur et mon nom pourraient-ils être sanctifiés chez vous, quand vos pensées et votre cœur tout entier sont enclins au mal et dans les liens du péché ? Et pourtant personne ne peut chanter ma louange en pays étranger. (Psaume CXXXVII).</p>	<p>God, Isaiah 2, Genesis 8. — How can my honor and my name be sanctified among you, when your thoughts and hearts are so entirely inclined to evil and in the bonds of sin? And moreover no one can sing my praise in a strange land (Psalm 137).</p>	<p>GOD How can myne honoure and name be halowed amonge you / when youre hertes and thoughtes are all wayes enclined to evyll / and ye in (<i>ciir/ciir</i>) bondage and captivité under synne / moare over seinge that noman can syng my laude and prayse in a straunge countre psal.cxxxvi.</p>	<p>God How can my honor and name be hallowed among you, when your hearts and thoughts are always inclined to evil? And you are in bondage and captivity under sin? Moreover, seeing that no man can sing my laud and praise in a strange country (Psa 136[137])</p>	<p>Gen 6:5 Psa 137:4</p>
<p>La deuxième demande. L'âme. — O Père, c'est vrai, nous reconnaissons que tous nos membres sont enclins au mal et que le monde, la chair et le diable veulent régner en nous et chasser ton honneur et ton nom. C'est pourquoi nous te supplions, délivre-nous de cette misère, établis ton règne, afin que le péché soit expulsé et que nous soyons rendus pieux, afin que toi seul régnes en nous et que nous devenions ton royaume en mettant à ton service toutes les forces de notre âme et de notre corps.</p>	<p>The Second Request. The Soul. — Oh Father, it is true, we recognize that all our members are inclined to evil and that the world, the flesh, and the devil want to reign in us and chase away your honor and your name. That is why we beseech you, deliver us from that misery, establish your reign, in order that sin would be expelled and that we may be rendered holy, in order that you alone reign in us and that we become your kingdom by placing at your service all the strength of our souls and bodies.</p>	<p>THE SINNER O father that ys trueth / we fele our membres ye and also the very hertes of us prone and ready to sine and that the world / the flesshe / and the devyll rule in us / and expell the due honoure of thyne holy name. Wherefore we beseche the moost mercyfull father / for the love that thou hast un to thie sonne christe / helpe us out of this miserable bondage / and latt thi kingdome come / to dryve oute the synne / to loose the bondes off satan / to t ame the flesshe / to make us ryghteous and perfecte / and to cleve un to the / that thou only mayst raigne in us / and that we may be thi kingdome and possession / and the obey with all our power and strengthe / both with in and with oute.</p>	<p>The Sinner O Father, that is truth. We feel our members, yea and also our very hearts prone and ready to sin, and that the world, the flesh, and the devil rule in us, and expel the due honor of your holy name. Wherefore we beseech you most merciful Father, for the love that you have unto your Son, help us out of this miserable bondage, and thy kingdom come, to drive out the sin, to loose the bonds of Satan, to tame the flesh, to make us righteous and perfect, and to cleave unto you. That you alone may reign in us, and that we may be your kingdom and possession, and that we obey you with all our power and strength, both within and without.</p>	<p>Repentance Confession Faith Justification by faith; imputed righteousness</p>
<p>Dieu, Deuté. XXXII. — Je détruis celui auquel je veux aider et je tue, je rends pauvre et réduits à rien celui que je veux amener à la vie, au salut et que je veux rendre riche et pieux. Mais vous ne voulez accepter que je pense et que j'agisse ainsi (Psaume LXXVII). Comment dois-je donc vous aider ? Que puis-je faire de plus ? (Esaië, V).</p>	<p>God, Deuter. 32. — I destroy he whom I want to help and I kill them, I render poor bring to naught him who I want to bring to life, salvation, and whom I want to render rich and holy. But you do not accept that I think and act in this way (Psalm 77). How then can I help you? What more can I do for you? (Isaiah 5).</p>	<p>GOD Whom I helpe them I destroye. And whom I make lyvinge / safe / riche and good / them I fill condemne and cast them awaye / make them bedgers and bring them to noughte. But so to be cured off me ye wil not sofre psalme.lxxvii. Howe then shall I heale you / ye and what can I do moare? lesaias.v.</p>	<p>God Whom I help, them I destroy. And whom I make living, safe, rich, and good, them I will condemn and cast them away, make them beggars and bring them to naught. But so to be cured by me will you not suffer? (Psa 77) How then shall I heal you, yea, and what shall I do more? (Isa 5)</p>	<p>Psa 78 Isa 5:4</p>
<p>La troisième demande. L'âme. — Nous regrettons de n'avoir ni compris, ni accepté ce que ta</p>	<p>The Third Request. The Soul. — We regret that we have not understood nor accepted that</p>	<p>THE SINNER That ys to us greate sorowe and greffe / that we can nether understonde nor sofre thi</p>	<p>The Sinner That is to us great sorrow and grief, that we can neither understand nor suffer your</p>	<p>Tyndale adds the concept of blindness and</p>

<p>main salutaire voulait faire pour nous. O Père, donne-nous ta grâce et ton aide afin que nous laissions agir ta volonté divine en nous.</p> <p>Et si cela nous fait mal, continue, corrige, tranche, frappe, brûle. Fait toujours ce que tu veux, afin que seule ta volonté se fasse et non pas la nôtre.</p> <p>Ne souffre pas, cher Père, que nous entreprenions et accomplissions quelque chose selon notre idée, notre volonté. Car notre volonté et la tienne sont contraires ; la tienne seule est bonne, bien qu'elle ne nous semble pas toujours telle, la nôtre est mauvaise, bien qu'elle ait parfois belle apparence.</p>	<p>which your salvific hand wanted to do for us. O Father, give us your grace and your help that we may allow you to work your divine will in us.</p> <p>And if it hurts us, continue, correct, cut out, strike, burn. Always do what you want, in order that only your will be done and not ours.</p> <p>Do not suffer, dear Father, that we undertake or accomplish anything according to our ideas, our will. For our will and your will are contrary; yours is only good, even though it does not always seem to be so, and ours is bad, even though it sometimes has a beautiful appearance.</p>	<p>wholsome hande / Wherefore helpe deare father / open oure eyes / and worke pacience in us / that we maye understonde thi wholsome honde / and also patiently sofre thi Godly will to be fulfilled in us.</p> <p>Furthermore though thi moost wholsome cure (<i>ciiiii/ciiiii</i>) be never so paynfull unto us / yet goo forwarde therewyth / punesh / bete / cutt / burn / destroye / brynge to noughte / damne / caste doune unto hell / and do whatsoever thou wylte / that thi wyll only maye be fulfilled and not oures.</p> <p>Forbydde deare father and in no wyse sofre us to folowe oure awne good thoughtes and ymaginacions / nether to prosecute our awne wyll / meanyng and purpose. For thi wyll and oures are clene contrary one to the other / thynne only good / though it other wyse appere un to our blynde reason / and oures evyll / though oure blindnes se it not</p>	<p>wholesome hand. Wherefore, help dear Father, open our eyes, and work patience in us, that we may understand your wholesome hand. And also patiently suffer your godly will to be fulfilled in us.</p> <p>Furthermore, though this most wholesome cure be ever so painful to us; yet go forward with it—punish, beat, cut, burn, destroy, bring to naught, damn, cast into hell, and do whatever you will—that your will may be fulfilled and not ours.</p> <p>Forbid, dear Father, and in no wise suffer us to follow our own thoughts and imaginations, neither to execute our own will, meaning, and purpose. For your will and ours are clean contrary to one another. Yours is only good, though it appears otherwise to our blind reason; and ours evil, though [in] our blindness [we] see it not.</p>	<p>healing to this section: Psa 119:18; Isa 35:5; 42:7; Luke 24:31; Acts 9:8, 17-18</p> <p>Notice also how Tyndale seems to add to Luther's list of verbs, expanding on Luther's ideas.</p>
<p>Dieu, Psaume LXXVII. — Il est arrivé souvent que l'on m'aimait des lèvres et que le cœur était loin de moi. Et quand j'ai entrepris de les corriger, ils se sont enfuis et se sont soustraits à mon action, comme tu le lis au Psaume LXXVII : « Ils se sont convertis au jour de la bataille. »</p> <p>Ils avaient bien commencé et m'avaient décidé à m'occuper d'eux, mais ils s'en sont retournés et sont retombés dans leur péché à mon déshonneur.</p>	<p>God, Psalm 77. — It has happened quite often that they love me with their lips and that their heart is far from me. And when I make an effort to correct them, they flee and elude my action, as you read in Psalm 77, "They were converted in the day of battle."</p> <p>They started well so that I decided to take care of them, but then they turned back and relapsed into their sin to my dishonor.</p>	<p>GOD I am well served and dalte wyth all / that men love me wy th their lypes and their hertes are farre from me / and when I take them in hande so make them better and to amende them / then runne they backward / and in the mydds of there curyng / whyle their heal th ys a workinge / they wythdrawe themselves from me / as thoug readeste psalme.lxxvii.conversi sunt in die belli. They are tourned backe in the daye of batayle that ys to saye / they whych began well and committed them selves un to me / that I shulde take them in hande and cure them are gonne backe from me in tyme of temptacion and kyllyng of the flesshe / and are returned to sinne and un to dishonouring of me agayne.</p>	<p>God I am well served and dealt with all, that men love me with their lips and their hearts are far from me. And when I take them in hand, so to make them better, and to help them, then they run backward, and in the midst of their curing, while their health is working, they withdraw from me, as you read in Psalm 77[78] (Lat. <i>conversi sunt in die belli</i>). They are turned back in the day of battle, that is to say.</p> <p>They which began well and committed themselves unto me, that I should take them in hand and cure them are gone back from me in time of temptation and killing of the flesh, and are returned to sin and unto [the] dishonoring of me again.</p>	<p>Psa 78:36 Isa 29:13; Matt 15:8-9; etc.</p> <p>Psa 78:9; trans. Of Latin, "turned back in the day of battle"</p>
<p>La quatrième demande. L'âme. — Hélas, Père, c'est vrai. Nul homme n'est fort par lui-même (I Rois II). Qui pourra subsister devant toi, si tu ne nous fortifies</p>	<p>The Fourth Request. The Soul. — Alas, Father, that is true. No man is strong in-and-of himself (1 Kings 2). Who could subsist before you, if you do not</p>	<p>THE SYNNER O father it is true / no man can be stronge in his awne stengthe / in the seconde chapter of the fyrst of the kinges. Ye and who is able to sofre and abyde</p>	<p>The Sinner O Father it is true. No man can be strong in his own strength. In the second chapter of the First of the Kings. Yea and who are able to suffer</p>	<p>1 Sam 2:4, 7-10 (?)</p>

<p>et ne nous réconfortes toi-même ?</p> <p>C'est pourquoi, cher Père, attaque-toi à nous, accomplis ta volonté afin que nous devenions ton royaume, à ta louange et à ta gloire.</p> <p>Mais, cher Père, donne-nous ta force en cette affaire par ta parole sainte, donne nous notre pain quotidien. Imprime en nos cœurs l'image de ton cher fils Jésus-Christ qui est le vrai pain céleste, afin que, fortifiés par lui, nous acceptions et supportions joyeusement que notre volonté soit contrecarrée et détruite et que ta volonté s'accomplisse.</p> <p>Accorde aussi ta grâce à toute chrétienté, envoie-nous des prêtres et des prédicateurs instruits qui ne nous enseignent pas de vaines fables, mais ton saint Evangile et Jésus-Christ.</p>	<p>strengthen us and you yourself do not console us?</p> <p>That is why, dear Father, spur us on, accomplish your will in order that we may become your kingdom, to your honor and your glory.</p> <p>But, dear Father, give us your strength in this matter by your holy word, give us our daily bread. Print on our hearts the image of you dear son Jesus Christ who is the true bread from heaven, in order that, strengthened by him, we may accept and joyfully support that our will be thwarted and destroyed and that your will may be accomplished.</p> <p>Grant also your grace to all Christianity, send us instructed priests and preachers who will not teach vain fables, but your holy Gospel and Jesus Christ.</p>	<p>before thyne hande / yff thou the silfe strengthe and comforte us not.</p> <p>Wherefore moost mercifull father thake us un to thi cure / fulfill (<i>ciiii/cv</i>) thi wyll in us / that we may be thi kyngdome and inheritaunce / un to thi laude and praysyng.</p> <p>Also deare father strengthe and comforte us in soche busines with thi holy worde / geve us oure dayly breed / grave and printe thi deare sonne Jesus in oure hertes / that we strengthed thorowe hym maye cherefully and gladly sofre and endure the destroyinge and killynge of oure will / and the fulfillinge off thi will.</p> <p>Ye and sheed oute thi grace apon all christente and send learned prestes and preachers / to teache us thie sonne Jesus purely / and to feade us with the worde off thi holy Gospell / and not with the dreeggs and chaffe of fabelles and mens doctrine.</p>	<p>and abide before your hand, if you yourself do not strength and comfort us?</p> <p>Wherefore, most merciful Father, take us unto your cure, fulfill your will in us that we may be your kingdom and your inheritance, unto you laud and praise.</p> <p>Also, dear Father, strengthen and comfort us in such business with your Holy Word. Give us our daily bread. Engrave and print your Son Jesus in our hearts, that we, strengthened through him may cheerfully and gladly suffer and endure the destroying and killing of our will, and the fulfilling of your will.</p> <p>Yea, and shed out your grace upon all Christianity and send priests and preachers, to teach us your Son purely. And feed us with the word of your Holy Gospel, and not with the dregs and chaff of fables and men's doctrine.</p>	<p>Like the Good Samaritan [Hubmaier's "Summary of the Entire Christian Life," Part 2]</p> <p>Deut 6:7</p> <p>Calling for Reformation</p> <p>Psa 1:4 2 Tim 4:4</p>
<p>Dieu, Jérémie V et ailleurs. —</p> <p>Il n'est pas bon de donner aux chiens les choses saintes et le pain des enfants.</p> <p>Vous péchez journallement, et quand je veux vous faire prêcher jour et nuit, vous n'écoutez pas et ma parole est méprisée.</p>	<p>God, Jeremiah 5 and elsewhere.</p> <p>—</p> <p>It is not good to give to dogs holy things and the bread of children.</p> <p>You sin daily, and while I want you to preach day and night, you do not listen and my word is despised.</p>	<p>GOD</p> <p>Yit is not good to caste pearles before syne / nether to geve holy things and the childrens bred unto the dogges and houndes.</p> <p>Ye synne continually with out ceasyng / and though I lett my word be preached a monge you never so moche / yet ye folowe not / nether obeye / but despice it.</p>	<p>God</p> <p>It is not good to cast pearls before swine, neither to give holy things and the children's bread to the dogs and hounds.</p> <p>You sin continuously without ceasing, and though I let my word be preached among you ever so much, yet you follow it not, neither obey, but despise it.</p>	<p>Matt 7:6</p> <p>Matt 15:26</p> <p>Gen 6:5 Psa 78:10</p> <p>Isa 5:34</p>
<p>La cinquième demande. L'âme. —</p> <p>O Père, aie pitié et ne nous refuse pas le pain quotidien. Nous regrettons de n'avoir pas apprécié ta sainte parole et nous te prions d'avoir patience avec tes pauvres enfants. Remets-nous ce péché. Ne nous juge pas, car nul ne pourrait être considéré comme juste par toi.</p> <p>Ne tiens compte que de ta promesse, afin que nous pardonnions à ceux qui nous ont offensé, parce que tu nous</p>	<p>The Fifth Request. The Soul. —</p> <p>Oh Father, have mercy and do not refuse us daily bread. We regret that we have not appreciated your holy word and we ask you to have patience with your poor children. Forgive us this sin. Do not judge us, for no one can be considered righteous by you.</p> <p>Take into account only your promise, in order that we may forgive those who have trespassed against us,</p>	<p>THE SYNNER</p> <p>O father have mercy on us / and denye us not that breed of love / it greveth us sore / even at the very herte rotes of us / that we can not satisfye thi word and folowe it / we desyre the therefore to have pacience with us thie poure and wretched cheldren / and to forgeve us oure treaspance and gylt / and iudge us not after thi lawe / for no man is rightewes in thy presence.</p> <p>Loke on thi promyses / we forgeve our treaspasers and that wyth all oure hertes / and un to soche haste thou</p>	<p>The Sinner</p> <p>O Father, have mercy on us, and deny us not that bread of love. It grieves us much, even at the very root of our hearts, that we cannot satisfy your word and follow it. We desire you therefore to have patience with us, your poor and wretched children. And forgive us our trespass and guilt. And judge us not according to your Law. For no man is righteous in your presence.</p> <p>Look on your promises, we forgive our trespassers, and that with all of our hearts, and unto such hasten your</p>	<p>Matt 18:26, 29 Luke 11:4</p> <p>Eccl 7:20; Luke 17:10</p>

<p>as promis ton pardon. Non pas que nous ayons mérité ton pardon par notre pardon. Mais tu es véridique et tu as promis dans ta grâce de pardonner à tous ceux qui pardonnent à leur prochain. Nous mettons notre confiance en ta promesse.</p>	<p>because you have promised your forgiveness. Not that we merit your forgiveness because of our forgiveness. But you are true and you have promised in your grace to forgive all those who forgive their neighbors. We place our confidence in your promise.</p>	<p>promysed forgevenes / not that we thorowe soch forgevenes are worthy of thy forgevenes / but th- (<i>cv/cv'</i>) at thou arte true / and of thi grace mercy haste promysed forgevenes un to all them that forgeve their neghbours / in this thi promyse therfore is all our hope and truste.</p>	<p>promised forgiveness. Not that we through such forgiveness are worthy of forgiveness, but that you are true, and of your gracious mercy hasten promised forgiveness unto all them that forgive their neighbors. In this promise is all our hope and trust.</p>	<p>Exod 34:6-7 Matt 6:12; Luke 11:4</p>
<p>Dieu, Psaume LXXVII. — Bien souvent je pardonne et je délivre, et vous ne persévérez pas. Vous êtes gens de peu de foi. Vous ne savez pas vieillir et persévérer avec moi, vous retomber bien vite dans la tentation (Matthieu XXVI).</p>	<p>God, Psalm 77. — Very often I forgive and I deliver, and you do not persevere. You are people of little faith. You do not know how to watch and persevere with me, you very quickly relapse into temptation (Matthew 26).</p>	<p>GOD I forgive you often and loose you ofte / and ye never abyde stedfaste. Children of lytle fayth are ye. Ye can not wathe and endure with me a lityll while / but attonce faulle agayne in to temptacion / Matthew xxvi.</p>	<p>God I forgive you often, and you never abide steadfast. Children of little faith are you! You cannot watch and endure with me a little while. But once again fall into temptation, Matt 26</p>	<p>James 1:8 Matt 26:40-41; Mark 14:40</p>
<p>La sixième demande. L'âme. — Nous sommes faibles et malades, ô Père, et les assauts de la chair et du monde sont puissants et variés. O cher Père, soutiens-nous et ne nous laisse pas tomber en tentation et retomber dans le péché, mais donne-nous ta grâce afin que nous puissions persévérer et combattre vaillamment jusqu'à notre fin. Car sans ta grâce et ton aide nous ne pouvons rien.</p>	<p>The Sixth Request. The Soul. — We are weak and sickly, oh Father, and the assaults of the flesh and of the world are strong and varied. Oh dear Father, uphold us and do not allow us to fall into temptation and relapse into sin, but give us the grace in order that we may persevere and fight valiantly up until our end. For without your grace and your help we can do nothing.</p>	<p>THE SYNNER Weake are we o father and feble / and the temptacion greate and manyfold / in the flesshe and in the world. Kepe us father with thi myghty power / and lett us not faule in to temptacion and synne agayne / butt geve us grace thatt we maye abyde stonyng / and fighte manfully un to the ende / for with oute thi grace we can do nothyng.</p>	<p>The Sinner Weak are we, O Father, and feeble. And the temptation [is] great and manifold, in the flesh and in the world. Keep us, Father, with your mighty power, and let us not fall into temptation and sin again. But give us grace that we may abide standing, and fight manfully unto the end, for without your grace we can do nothing.</p>	<p>John 16:33 1 John 2:15-17 Eph 6:10-11, 13; 2 Tim 4:7 1 Cor 16:13 John 15:5</p>
<p>Dieu, Psaume II. — Je suis juste, et droit est mon jugement. C'est pourquoi le péché ne peut rester impuni. Et il faut que vous enduriez l'adversité. Que vous en souffriez est une conséquence de votre péché qui m'oblige à le punir et à l'entraver.</p>	<p>God, Psalm 2. — I am righteous, and upright is my judgment. That is why sin cannot remain unpunished. And it is necessary that you endure affliction. That you may suffer by it is a consequence of your sin that requires me to punish it and shackle it.</p>	<p>GOD I am ryghteous and ryghte ys my iudgment and therfore sinne maye not be unpunessed / ye and ye muste sofre evyll and affliction / and as twytchinge that ye have temptacion theirby / that is your sinnes faulte only / which compelleth me their un to / to kyll it and to heale you / For sinne can with no nother medicine be drawn out of you / but thorowe adversité and soferynge off evyll.</p>	<p>God I am righteous and my judgment is right. And therefore sin may not go unpunished. Yea, and you must suffer evil and affliction, and as doubtful that you have temptation thereby, that is only your sins fault, which compels me thereunto, to kill it and to heal you. For sin can with no other medicine be drawn out of you, but through adversity and suffering of evil.</p>	<p>Deut 32:4 Psa 66:10-11; Rom 5:3-5; 2 Thess 1:4-6</p>
<p>La septième demande. L'âme. — Parce que le malheur est pour nous une tentation et menace de nous faire tomber dans le péché, délivre-nous-en, cher Père, afin que, libérés de tous péchés et de tous malheurs par ta volonté divine, nous devenions ton royaume et nous</p>	<p>The Seventh Request. The Soul. — Because hardship is for us a temptation and threatens to cause us to fall into sin, deliver us from it, dear Father, in order that, liberated from all sins and from all hardships by your divine will, we may become your kingdom and we may</p>	<p>THE SYNNER For as moche then as adversité tribulacion affliction and evyll which fyghte agaynste synne geve us temptacion / delyver us out of them / (<i>cv/cv'</i>) finishe thi cure and make us thorowe whole / that we loosed from synne and evyll maye be</p>	<p>The Sinner For as much then as adversity, tribulation, affliction, and evil, which fight against sin give us temptation, deliver us out of them. Finish your cure and make us thoroughly whole. That we loosed from sin and evil may</p>	<p>Rom 5:3-5; 2 Thess 1:4-6 2 Thess 1:10-11</p>

<p>te louions, te glorifions et te sanctifions éternellement. <i>Amen.</i> Comme tu nous as enseigné et ordonné et que tu as promis de nous exaucer, nous espérons et sommes assurés, Père très cher, que pour faire honneur à ta parole véridique, tu nous donneras tout cela dans ta grâce et ta miséricorde.</p>	<p>praise you, may glorify you, and may sanctify you eternally. <i>Amen.</i> As you taught and commanded us and you have promised to answer us, we hope and we are assured, very dear Father, that in order to do honor to your truthful word, you will give us all this by your grace and by your mercy.</p>	<p>un to the a kyngdome / to laude / to prays / and to sanctify the / amen. And seinge thou haste taughte us thus to praye / and has promysed also to heare us / we hope and are sure that thou wylte graciously and mercifully graunte us oure peticions / for thi veritees sake / and to the honouring off thy trueth / Amen.</p>	<p>be unto you a kingdom, to laud, to praise, and to sanctify you. <i>Amen.</i> And seeing that you have taught us to pray in this way, and have also promised to hear us, we hope and are sure that you will graciously and mercifully grant us our petitions, for your truth's sake, and to the honoring of your truth. <i>Amen.</i></p>	
<p>Si quelqu'un demandait, enfin : « Que faire si je ne pouvais croire que je serai exaucé ? » Réponse : Fais comme le père de l'enfant possédé (Mark IX). Quand Christ lui dit : « Peux-tu croire ? Toutes choses sont possible pour celui qui a la foi », ce père s'écrie en larmes : Seigneur, je crois, viens au secours de ma foi si elle est trop faible. A Dieu soit honneur et gloire.</p>	<p>If someone would ask, lastly: "What can I do if I cannot believe that I will be answered?" Answer: Do as the father of the possessed (Mark 9). When Christ told him: "Are you able to believe? All things are possible for him who has faith," this father cried out with tears: Lord, I believe, come to the aid of my faith if it is too weak.</p>	<p>Finally some man wyll say happily / what and yff I can not beleve that my prayer ys heard. I answeere. Then do as the father of the possessed dyd in the .ix. of marke / when Christ sayd unto hym/ yff thou couldeste beleve / all thynges are possible un to hym that beleveth. The father answered I believe lorde / helpe myne unbelefe / that is to saye / heale myne unbelefe and geve me perfect belefe and strengthe the weaknes off my fayth and encrease it. (<i>cvir</i>)</p>	<p>Finally, some man will possibly say: "What if I cannot believe in my heart that my prayer is heard?" I answer: "Then do as the father of the possessed did in the 9th of Mark, when Christ said unto him, 'If you could believe, all things are possible unto him that believes.'" The father answered, "I believe, help mine unbelief." That is to say, heal mine unbelief and give me perfect belief and strengthen the weakness of my faith and increase it.</p>	<p>Mark 9:23 Mark 9:24 Rom 4:20</p>

“A Prayer for one desiring and seeking after the New-Birth”

(George Whitefield, 1771)¹³¹⁴

Prayer	Scripture References
“Blessed Jesus, thou hast told us in thy gospel, that unless a man be born again of the Spirit, and his righteousness exceed the outward righteousness of the scribes and pharisees, he cannot in anywise enter into the kingdom of God. Grant me therefore, I beseech thee, this true circumcision of heart; and send down thy blessed Spirit to work in me that inward holiness, which alone can make me meet to partake of the heavenly inheritance with the saints in light.	John 3:5; Matt 5:20; Rom 2:29; Col 1:12.
“Create in me, I beseech thee, a new heart, and renew a right spirit within me. For of whom shall I seek for succour but of thee, O Lord, with whom alone this is possible? Lord, if thou wilt, thou canst make me whole! O say unto my soul, as thou didst once unto the poor leper, I will, be thou renewed. Have compassion on me, O Lord, as thou once hadst on the blind <i>Bartimeus</i> , who sat by the way-side begging.	Psa 51:10; Heb 2:18; Matt 9:21; Mark 1:40; 10:46-47.
“Lord, thou knowest all things, thou knowest what I would have thee do. Grant, Lord, that I may receive my sight; for I am conceived and born in Sin; my whole head is sick, my whole heart is faint, from the crown of my head to the sole of my feet, I am full of wounds and bruises, and putrifying sores; and yet I see it not. O awaken me, though it be with thunder, to a sensible feeling of the corruptions of my fallen nature; and for thy mercies sake, suffer me no longer to sit in darkness, and the shadow of death.	Mark 10:51; Psa 51:5 Luke 10:34; Psa 104:7; Matt 4:16.
“O prick me, prick me to the heart! Dart down a ray of that all-quickening light, which struck thy servant <i>Saul</i> to the ground; and make me cry out with the trembling jailor, ‘What shall I do to be saved?’	Acts 9:3; Acts 16:29-30.
“Lord, behold I pray, and blush, and am confounded that I never prayed on this wise before.	
“But I have looked upon myself as rich, not considering that I was poor, blind, and naked. I have trusted to my own righteousness. I flattered myself I was whole, and therefore blindly thought I had no need of thee, O great Physician of souls, to heal my sickness.	Rev 3:17; Rom 10:3; John 9:40-41; Matt 9:12.
“But being now convinced of thy free mercy, that my own righteousness is as filthy rags; and that he is only a true Christian who is one inwardly; behold with strong cryings and tears, and groanings that cannot be uttered, I beseech thee to visit me with thy free Spirit, and say unto these dry bones, Live.	Isa 64:6; Rom 2:29; 8:26 Ezek 37:3, 5
“I confess, O Lord, that thy grace is thy own, and that thy Spirit bloweth where he listeth. And wast thou to deal with me after my deserts, and reward me according to my wickedness, I had long since been given over to a reprobate mind, and had my conscience seared as with a red-hot iron.	John 3:8; Ezek 20:44; Rom 1:28; 1 Tim 4:2.
“But, O Lord, since, by sparing me so long, thou hast shewn that thou wouldst not the death of a sinner; and since thou hast promised, that thou wilt give thy holy Spirit to those that ask, I hope thy goodness and long-suffering is intended to lead me to repentance, and that thou wilt not turn thy face away from me.	2 Pet 3:9; Luke 11:13; Rom 2:4.
“Thou seest, O Lord, thou seest, that with the utmost earnestness and humility of soul, I ask thy holy Spirit of thee, and am resolved in confidence of thy promise, who canst not lye, to seek and knock, till I find a door of mercy opened unto me.	Psa 37:13; Luke 11:13; Tit 1:2; Rev 3:20.
“Lord, save me, or I perish; visit, O visit me with thy salvation. Lighten mine eyes that I sleep not in death. O let me no longer continue a stranger to myself, but quicken me, quicken me with thy free Spirit, that I may know myself, even as I am known.	Acts 26:18; Psa 80:18; 143:11; John 10:14
“Behold, here I am. Let me do or suffer what seemeth good in thy sight, only renew me by thy Spirit in my mind, and make me a partaker of the divine nature. So shall I praise thee all the days of my life, and give thee thanks for ever in the glories of thy kingdom, O most adorable Redeemer; to whom, with the Father, and the Holy Ghost, be ascribed all honour and praise, now and for evermore. <i>Amen.</i>	Matt 11:26; Psa 51:10; 2 Pet 1:4; Psa 23:6.

¹³¹⁴George Whitefield, “A Prayer for one desiring and seeking after the New-Birth” in *The Works...* (London: Edward and Charles Dilly, 1771), 4:457-59. Scripture references mine.