

Things are not as they should be. We are all aware we live in a broken world, and the sinfulness of the world is hunting us (Genesis 4:7; 1 Peter 5:8).

This whole prayer has acknowledged that things are not as they should be. It is an appeal that God make things right.

Our confessed need for forgiveness (6:12,14-15) leads us to pray further into this struggle we have: “temptation” and “evil.” If the prayer for forgiveness deals with the sins we have committed, the prayers for deliverance face the struggles with sin that lie ahead of us.

6:13a “And do not lead us into temptation, but deliver us from evil.”

Do Not Lead Us into Temptation

Two Sides to One Word

- The word translated “temptation” (πειρασμός) can mean both “temptation” and “testing.”
- “To be tempted’ is to be enticed to sin; ‘to be tested’ is to be brought into difficult circumstances that try one’s faithfulness.”¹

Testing’s Purpose: God Reveals Who We Really Are

- The O.T. has numerous examples of how the LORD shows the faith of His people through testing.²

Temptation’s Source: Our Own Sin (James 1:12-15)

- James begins his letter with a promise concerning testing/temptation (1:2-4). Later in the same chapter, he instructs us on the source of our temptations.
- The same Greek word (πειρασμός) underlies “testing” (1:3) and “tempted” (1:13-14). So why is it translated

¹ Donald Hagner, *Matthew 1-13* (Dallas, TX: Word, 1993), pg. 151.

² Genesis 22:1-19 (verse 1); Exodus 16:4; 20:20; Deuteronomy 8:1-3,16; 13:1-5; Judges 2:20-3:4; 2 Chronicles 32:31; Psalm 26:2; 66:10.

differently in English? Context! In 1:2-4 the difficult circumstance is a test that proves, shows, and strengthens faith. In 1:12-15, the difficult circumstance arises as a temptation because of sin.

- When we are tempted to sin, we cannot blame God for it (1:13-14). The source comes from our sin natures. And so, we pray for deliverance.
- With this in mind, the prayer “do not lead us into temptation” is a declaration of weakness, a confession that we do not boast in our own strength or spiritual power. As the hymn says, “did we in our own strength confide, our striving would be losing.”³

Deliver Us from Evil

Seeing the True Enemy

- What does Jesus mean by “evil”? There are three possibilities:
 - The “evil” in us because of our sin natures. SEE 26:41.
 - The “evil” in this sinful world.
 - This “evil” could come from temptations and sinful influences that abound in the world.
 - This “evil” could come from the world’s persecution of the Church (see 5:11-12).
 - The “evil” one, that is, the devil. The devil has already been called “the tempter” in this Gospel (4:1,3), and this same wording clearly means “the evil one” in 13:19,38.⁴

When challenges come, do you treat it as a spiritual matter and seek God in prayer?

³ “A Mighty Fortress Is Our God,” Martin Luther (1529), translated into English by Frederic Hedge (1853).

⁴ For the devil referred to as “the evil one” in the rest of the N.T., see John 17:15; Ephesians 6:16; 2 Thessalonians 3:3; 1 John 2:13-14; 3:12; 5:18-19.

- This prayer for deliverance from evil is not something we can do on our own; this prayer shows us that it requires the grace and power of God.

Evil and God’s Providence

- The conjunction “*but*” (ἀλλά) between the two petitions of 6:13a tell us there is a connection between “*temptation*” and “*evil*.” It is “*evil*” that tempts us to sin. However, God can use the same circumstance to reveal the strength of our faith for our good and His glory.
- “As in 4:11, it is possible to discern in the same circumstances both the devil’s ‘tempting’ and God’s ‘testing’ of His people.”⁵
- The book of Job reveals the deep reality of our difficulties:
 - The devil can only do what he has permission from God to do.
 - Satan is never mentioned after chapter 2, and Job never addresses or even mentions Satan. His business is with God in his difficulties.
 - Job is mentioned in a beatitude given for those who endure in the faith through trial (James 5:11).
- Paul recognizes “*a thorn in the flesh*” is a “*messenger of Satan*,” but that it was used to bring the grace and power of Christ to him and to keep him from pridefulness (2 Corinthians 12:7-10).
- Joseph’s confession in Genesis 50:20 is an important principle to help us understand God’s use of difficulties and even evil for His glory and our ultimate good.⁶

⁵ R.T. France, *The Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 2007), pgs. 251-251.

⁶ “The almighty power, unsearchable wisdom, and infinite goodness of God are so thoroughly demonstrated in His providence, that His

- Our Lord “*was led up by the Spirit into the wilderness to be tempted by the devil*” (4:1-11). His defense was Scripture.⁷ Jesus’ murder is the greatest sin in human history, yet was used of God for our salvation (Acts 2:23-24; 3:18; 4:27-28).
- Our victory is in Him Who won the victory.⁸

Prayer and Spiritual Warfare

Responsibility

- READ Ephesians 6:10-20 (esp. vs. 12!).
 - What are you battling? Flesh or spirit?
 - When considering “*the full armor of God*,” we often don’t keep reading into 6:18-20. If we stop at vs. 17, we miss the Gospel purpose of the armor!
- READ Colossians 1:9-14 (esp. vss. 13-14!). Notice the Kingdom Priority, just as we see in the Lord’s Prayer (Matthew 6:10,13b).

Praise Our Deliverer with Great Praise

- He delivers us from our ungodliness and sins (Romans 11:26).

sovereign plan includes even...every...sinful action both of angels and humans. God’s providence over sinful actions does not occur by simple permission. Instead, God most wisely and powerfully limits and in other ways arranges and governs sinful actions. Through a complex arrangement of methods He governs sinful actions to accomplish His perfectly holy purposes. Yet He does this in such a way that the sinfulness of their acts arises only from the creatures and not from God. Because God is altogether holy and righteous, He can neither originate nor approve of sin” (*The 1689 Baptist Confession of Faith in Modern English*, 5.4).

⁷ 4:4 (Deuteronomy 8:3); 4:7 (Deuteronomy 6:16); 4:10 (Deuteronomy 6:13; 10:20).

⁸ John 16:33; Romans 8:33-39; 1 Corinthians 15:57; Hebrews 2:14-15; 1 John 5:5; Revelation 12:11.

“Jesus’ Mountain Sermon: Deliverance,” from Matthew 6:13a (NASB)
Pastor Michael Head – Sunday, June 2, 2019
Skyline Southern Baptist Church, Branson, Missouri

- He delivers us from coming judgment
(1 Thessalonians 1:10).
- He delivers us from evil and takes us home to His
“heavenly kingdom” (2 Timothy 4:18).
- He will ultimately deliver us from the wickedness of this
world that tempts our souls daily (2 Peter 2:7-10).

**Stand firm in your trust in Jesus alone.
In His victory we will have deliverance.**