

“And Lead Us Not Into Temptation”

Lesson 6

Introduction.

- I. The next petition is “and lead us not into temptation.”
- II. Both Matthew and Luke contain this petition.

MAT 6:13 'And do not lead us into temptation, but deliver us from evil.' NIV has “evil one”	LUK 11:4 ... And lead us not into temptation.' "
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- A. It is observed that the petition in Matthew is more detailed than the petition in Luke.
- B. Some people view Matthew petition as two petitions, and others as one.
- C. It may not be possible to be absolutely sure, but this lesson will treat it as one petition.

Note:

1. This is a petition Jesus could pray.
 - a. As already affirmed, Jesus could not pray the petition for forgiveness. (Matt. 6:12).
 - b. He had no sin. (Heb. 4:15; 1 Pet. 2:22).
2. He was tempted (Matt. 4:1-11; Heb. 2:18; 4:15).
 - a. Jesus was “led by the Spirit” into the wilderness to have the genuineness of His faith tested. (Matt. 4:1). See Mk. 1:12
 - b. God allowed Satan to tempt Jesus.
3. He could be tested, and was tested His whole life.
 - a. The poverty of Jesus would be a trial.
 - 1) Jesus left the wealth of heaven and came to this earth where He had very little materially. (Matt. 8:20).
 - 2) Satan tempted Jesus to worship him in exchange for the wealth of the world. (Matt. 4:8-10).

MAT 4:8 Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world, and their glory;

MAT 4:9 and he said to Him, "All these things will I give You, if You fall down and worship me."

MAT 4:10 Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"

- b. All of His criticisms, hardships, mockings, sufferings were trials.
 - c. Redemption of mankind was a trial. Jesus had to die a horrible death, and have the sins of mankind laid on Him. (Isa. 53:4-6).
4. It would have been easy for Jesus to abandon His mission to save man, and return to the glories and comforts of heaven. (Lk. 19:10; Matt. 20:28).

I. The Word “Temptation”

A. It comes from the Greek “peirasmos” [pay rah **smahs**]

B. The word can mean “trial”

1. It is used of a trial in Galatians 4:13,14.

GAL 4:13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;
 GAL 4:14 and that which was **a trial to you in my bodily condition** you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself.

- a. Some believe there was something strange or obnoxious about Paul’s appearance that might cause the Galatians to despise or loathe him.
- b. They overcame the trial to reject or loathe or despise Paul.
- c. Some think this had something to do with his eyes, but this is not conclusive. (Gal. 4:15).

GAL 4:15 Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me.

- d. Galatians 4:15 can be viewed as an expression of deep affection for Paul and not to be interpreted literally suggesting Paul had trouble with his eyes that would cause the Galatian Christians to “despise or loathe” Paul.
- e. Illness can disfigure the body in many different ways.
- f. There have been countless theories regarding Paul’s thorn in the flesh.
 - 1) Some have thought it was malaria, migraine headaches, epilepsy, bad eyesight, disability in speech and this is not an exhaustive list.
 - 2) Some have viewed it as constant temptation, fierce opponents.

2. It can be used of the trial of man’s fidelity, integrity, virtue, constancy.

3. Trials can make us stronger. (Jas. 1:2,3).

JAM 1:2 Consider it all joy, my brethren, when you encounter various trials,
 JAM 1:3 knowing that the testing of your faith produces [spiritual] endurance.

C. It can also be used to mean “temptation.”

1. It can mean an enticement to sin, temptation, whether originating from the desires within us or from outside sources.
2. James spoke of this temptation. (Jas.1:13-15).

JAM 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

JAM 1:14 But each one is tempted when he is carried away and enticed by his own lust.

JAM 1:15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

- D. It may not be possible to determine if one meaning of the word is used exclusively in this petition.
- E. Both meanings make sense in this petition as long as one understands that God never entices or lures man into sin. (Jas. 1:13, 14).
1. James clearly affirms that God cannot be tempted to sin and He never tempts man to sin.
 2. Temptation is something that comes from within us [from our lusts], though certainly others may seek to work on these inward desires [lusts].
 3. Evil men constantly work to fan the evil desires within us.

II. The Meaning Of The Petition

- A. The meaning of the petition seems to be that God will not let us be tested or tempted beyond what we are able to endure. (1 Cor. 10:13).

1CO 10:13 No temptation [or trial] has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

1. God may certainly test us. (Gen. 22:1-12).
 - a. Heb. nasah - naw **saw** - “test, tempt, prove, try”
 - b. The KJV translates “nasah” “tempt,” but it is better translated “test” or “prove.” (Gen. 22:1).

GEN 22:1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." NASB. See “prove” in ASV

- c. God was proving or testing the faith of Abraham, and Abraham met the test.
- d. Abraham became the father of the faithful. (Gal. 3:7, 29).

GAL 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

GAL 3:29 And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

e. Because he met the test, he is also called “the friend of God.” (Jas. 2:23).

JAM 2:23 and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God.

2. God also tested the faith of Job by allowing him to be tested or tempted by Satan. (Job 1, 2).

a. God gave Satan permission to test the faith of Job.

JOB 1:12 Then the Lord said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the Lord.	JOB 2:6 So the Lord said to Satan, "Behold, he is in your power, only spare his life."
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b. Satan afflicted Job with great trials, but Job remained faithful.

c. Job made this statement about his testing.

JOB 23:10 "But He knows the way I take; When He has tried me, I shall come forth as gold.

B. A paraphrase of the petition in 1 Corinthians 10:13 might be “And do not allow us to be tried or tempted beyond what we can endure or handle.”

1. Temptations and trials can be great, but they are not greater than God.
2. Through God and His beloved Son we can be victorious.

III. Christian Life Full Of Trials And Temptations

A. The Christian life is full of trials.

Sickness	Unfaithfulness of others - parents, mate, children	Forgiveness issues
Handicaps	Shame	Death
Finances	Loneliness	Discouragements of all kinds.
Mistakes and failures	Persecutions	Divorce, wayward children

B. The Christian life is full of temptations.

1. Satan and those under his influence use every possible means to subdue us.
2. They hate light and want those seeking light to walk in the darkness of sin as they do.

3. Here are some tools Satan uses.

Lusts - sexual desires	Bad company (1 Cor. 15:33).	Desire for recognition and importance
Lusts for material things - covetousness, greed. (Lk. 12:15).	Desire to get even.	False doctrines about God, Christ, church, etc.
Addictions	Anger (Eph. 4:26, 27).	Discouragement

IV. **“But Deliver Us From Evil”**

- A. This may be part of the same petition.
- B. Jesus is teaching us to pray for deliverance from trials and temptations that are more than we can bear.
 - 1. There is no way we can escape all trials.
 - 2. Trials can be good for us. (Jas. 1:2,3).
 - 3. There is no way we can escape all temptations.
 - 4. We will always have trials and temptation.
 - 5. This is manifested by the fact we cannot live above sin or trouble. (1 Jn. 1:8, 10; Job 14:1, 2).
- C. We can pray that God will empower us and help us from being overpowered, that is, defeated by these trials and temptations.
 - 1. God will help us overcome trials and temptations. (1 Cor. 10:13; Jas. 4:7, 8).

JAM 4:7 Submit therefore to God. Resist the devil and he will flee from you.

JAM 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

1CO 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

- 2. Jesus also helps us. (Phil. 4:13).

PHI 4:13 I can do all things through Him who strengthens me.

- D. Here are some ways God helps us overcome temptation and trials.

Prayer - Strength that comes through it.	His word. (Psa. 119:11). See Psa. 119	The Christian armor (Eph. 6:11-18).
Encourages us to be with Christians. (1 Cor. 15:33).	The gift of the Holy Spirit. (Gal. 5:22, 23). See Acts 2:38.	The hope of heaven (Matt. 5:10-12).
Examples of those who have been victorious (Heb. 11)	Encourages us to resist the devil and draw near to God. (Jas. 4:7, 8).	Inspiring us to live for the highest purpose. (Matt. 5:16).

Notes:

1. It is a matter of interpretation if “evil” should be translated “evil” or “evil one.”
 - a. The Greek literally has “evil.” Gr. *poneros*. [pah nay **rahs**] It is preceded by “the.”
 - 1) IJO 2:14 I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.
 - 2) This verse has the same construction - “the evil.” Some translations omit “one” and others correctly have “one” in italics showing it is not in the Greek, but may be understood.
 - b. It can be translated as an ellipsis “the evil *one*” in this petition.
 - c. Either translation makes good sense.
 - d. Jesus teaches us to pray that we will be delivered from the destruction of evil [trials, temptations] and from the devil who is the source of all evil.
2. The Bible presents Satan as a real enemy of Christians. (Matt. 4:11; Jas. 4:7; 2 Cor. 11:13-15; 1 Pet. 5:8).

Conclusion.

- I. “For thine is the kingdom, and the power, and the glory, forever.”
 - A. These words are found in the KJV and the NASB with a footnote.
 - B. They are omitted by the NIV, ASV, NRSV and the best [oldest] Greek manuscripts.
 - C. They are found in some late Greek manuscripts, and most scholars think they are not genuine.
 - D. The Greek “*basileia*” [bah see **lay** ah] can point to the coming kingdom. (Matt. 3:2; 4:17; 6:10; Mk. 9:1).
 1. The “kingdom” was not then in existence, but would come soon. (Acts 2:32,33; 8:12; Col. 1:13; Heb. 12:28; 1 Cor. 15:24-28; Rev. 1:9).
 2. “Kingdom” (*basileia*) can also mean “royal power, kingdom, dominion, rule.”

3. This meaning would be exalting the eternal power of the One and Only God who created all things and has supreme authority.

II. The words do not appear to be a part of the original prayer, but they are a marvelous way of describing God.

A. The kingdom belongs to God and forever exists for His glory.

B. God has absolute, infinite, unlimited power.

C. God is a glorious God and He is worthy of all the praise and glory of mankind and all creation.

D. The closing of "The Lord's Prayer" is certainly scriptural.

1CH 29:11 "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O Lord, and Thou dost exalt Thyself as head over all.

2TI 4:18 The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.

JUD 1:25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

III. Indeed this model prayer is one that should be a general pattern for our prayers.

A. It is not intended to be a memorized prayer.

B. These petitions are not the only ones we can pray.

1. Jesus taught us to pray "in this manner."

2. The New Testament records a number of prayers and none use this exact model.

C. But these petitions do show us how to pray.

IV. It teaches us the basics of prayer and is full of meaning for Christians throughout the ages.

V. It also teaches that we can approach our Father any hour, day or night, and He is ready to listen to us and answer our prayers.

A. What a great blessing!

B. What blessed assurance we have in being able to always approach the God of the universe in prayer.

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