

## “Lead Us Not Into Temptation”

MAT 6:13 'And do not lead us into temptation, but deliver [rescue] us from evil.	LUK 11:4 And lead us not into temptation.' "
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1. This petition of Jesus is difficult and has puzzled and confused every generation of Christians.
2. The Bible clearly tell us that God does not tempt men to sin. (Jas.1:13).

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.

a. James affirms God cannot be tempted to do evil.

- 1) He is absolute holiness.
- 2) There is no “darkness” in Him. (1 Jn. 1:5).
- 3) James teaches there is not even a little bit of darkness in God.

b. He also emphatically affirms that God does not tempt man to sin.

- 1) God wants all men to be saved. (1 Tim. 2:4; 2 Pet. 3:9).
- 2) He sent His Son to die for our sins. (Matt. 20:28).
- 3) The last thing the holy God would ever do would be to tempt [induce] us to sin.
- 4) His grace was not intended to be a license to sin. (Rom. 6:1,2), and He would never tempt us to sin that He might look good by forgiving man.
- 5) “God forbid” is literally “may it not be” from “me genoito” [**may** geh noi **tah**].

3. Why then did Jesus ask God not to lead unto temptation?

### Word Temptation

- Hebrew “nasah” [naw **saw**]- “to prove, to test, try, tempt”
- Greek “peirasmos” [pay rah **smahs**] - “a trial, temptation.” The verb form is “peirazo” [pay **rah** zoh] meaning “to test, tempt.”
- Greek “eisphero” [ays **feh** roh] means “lead or bring into.” Jesus used the aor. subj. act. 2 pers. sg. form of the word here.

1. The word temptation (Gr. peirazo, pay **rah** zoh) can mean “to tempt to do evil” or “to test”.

2. It has the second meaning in Genesis 22:1.

GEN 22:1 Now it came about after these things, that God tested [Heb. *nasah*] Abraham, and said to him, "Abraham!" And he said, "Here I am."

- a. God was not enticing Abraham to sin.
- b. He wanted to see how strong a faith he had.
- c. The "father of faith" should not be one of little faith.

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

GAL 3:9 So then those who are of faith are blessed with Abraham, the believer.

- d. Abraham had manifested great faith by leaving Ur of Chaldees at the age of 75 and by believing the promise of God (Gen. 11:31; 12:1-7), but God did not believe he had been sufficiently tested.
- e. James tells us that his faith was later made complete. (Jas. 2:21-23).

JAM 2:21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?

JAM 2:22 You see that faith was working with his works, and as a result of the works, faith was perfected;

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.

- f. He tested the faith of this great man by instructing him to offer his son, Isaac, as a sacrifice.
  - 1) This is one of the hardest tests that could be given a man.
  - 2) Abraham had waited until he was 100 for this son of promise, and now he was asked to sacrifice him.
  - 3) This was a foreshadowing of the Almighty God offering His unique Son on the cross.
  - 4) Abraham was allowed to spare the life of Isaac, but God did not spare the life of His beloved Son.
- g. Abraham met the test and was about to take the life of Isaac when "the angel of the Lord" spoke once again.

GEN 22:15 Then the angel of the Lord called to Abraham a second time from heaven,

GEN 22:16 and said, "By Myself I have sworn, declares the Lord, because you have done this thing, and have not withheld your son, your only son,

GEN 22:17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

3. It also has this second meaning in James 1:2, 12 and 1 Peter 1:6, 7.

JAM 1:2 Consider it all joy, my brethren, when you encounter **various trials**,

JAM 1:12 Blessed is a man who perseveres under **trial**; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.

1PE 1:6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by **various trials**,

1PE 1:7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire,

may be found to result in praise and glory and honor at the revelation of Jesus Christ;

1PE 4:12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;

1PE 4:13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

### Meaning of Christ's Words

1. It is essential that our faith be tested. (Jas. 1:2, 12; 1 Pet. 1:6, 7; 4:12, 13)

a. Trials can be all kinds of misfortunes - sickness, financial loss, death, etc.

b. Most often they may be persecutions.

c. Jesus taught His disciples would be persecuted and might be called upon to die for the faith. (Matt. 5:10-12; Jn. 15:20-23; Rev. 2:10).

2. Jesus instructs us to pray that we will not be tested beyond what we are able to endure.

- Here we have a "Permissive imperative" as grammarians term it.

- The idea is then: "Do not allow us to be led into overwhelming trials."

a. Trials can be very hard.

b. Some trials will break the best of men.

3. Paul informs us that God will enable us to overcome. (1 Cor. 10:13).

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.

a. "peirasmos" [pay rah **smahs**] is used twice in this verse and can have the meaning of "trial" or "temptation" or both.

b. This promise is true of temptation or trials.

c. The faithful God will always help us overcome.

d. Through the power of God we will be victorious.

**Note:** The words "and deliver us from evil" or "deliver us from the evil one [Satan] are part of the petition for God to empower us to overcome the great trials or temptations of the devil.

### Additional Texts

MAR 14:38 "Keep watching and praying, that you may not come into temptation; the spirit is willing, but the flesh is weak."

1. “Temptation” may here refer to the great trial they were about to endure.
2. The disciples were to be tried in a manner they had never imagined.
3. Jesus would be arrested, beaten, and crucified.
4. They would have to decide if they would hold true to Jesus or deny Him and flee.
5. The disciples failed the test temporarily.
6. The Shepherd was smitten, and they were all scattered abroad. (Matt. 26:31).
7. Peter and all the disciples denied Jesus.

### **Jesus Endured The Test**

1. Jesus knew what was about to happen to Him. (Matt. 16:21).
2. He prayed that God would enable Him to endure the test, and go to the cross. (Lk. 22:41-45).

LUK 22:41 And He withdrew from them about a stone's throw, and He knelt down and began to pray,

LUK 22:42 saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."

LUK 22:43 Now an angel from heaven appeared to Him, strengthening Him.

LUK 22:44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

LUK 22:45 And when He rose from prayer, He came to the disciples and found them sleeping from sorrow,

3. God strengthened Him through the angels (Lk. 22:43), and Jesus went to the cross and died for us. (Isa. 53:4-6).

### **Notes:**

1. James ascribes the origin of temptation to the lust that is within a person. (Jas. 1:14, 15).

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 [become pregnant], it gives birth to sin; and when sin is accomplished, it brings forth [spiritual] death.

2. This fact magnifies the need for us to keep the heart (Matt. 15:19), and flee evil. (1 Cor. 6:18).

3. “Evil” (poneros. pah nay **rahs**) can be neuter or masculine.

a. Neuter has the idea of evil in general - “And deliver us from evil.” KJV, RSV, NASB

b. The masculine can be rendered as an ellipsis “evil (one)” or “evil (men)”.

1) It can refer to Satan who is called “the evil one.” (Matt. 13:19, 33; 1 Jn. 2:13, 14; 3:12; 5:18).

2) It can refer to “evil men.” (Psa. 140:1). “from the evil man”

c. The same expression is found in John 17:15.

JOH 17:15 "I do not ask Thee to take them out of the world, but to keep them from the evil one.

1) NASB has "evil one" for "poneros." [pah nay **rahs**].

2) It is impossible to know for sure if Jesus is directly referring to the devil here, but since the devil is the author of all evil there is little difference.

### **Conclusion.**

1. Job once made this thought-provoking statement. (Job 14:1).

JOB 14:1 "Man, who is born of woman, Is short-lived and full of turmoil.

2. Both of these observations are very true.

a. Man's time on earth is short.

b. Man also faces innumerable trials on this earth.

3. None of us can escape troubles and trials, but we can be victorious.

4. We need to draw near to God. (Jas. 4:7).

5. God is our refuge and strength. (Psa. 46:1).

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