



a study on  
**PRAYER**



## Yes, No & Maybe

1. I'm pretty good at overcoming my temptations...Unless it's tacos...Then I just give in.
2. God tests us to see if we will choose His way or the devil's.
3. Most of my temptations are caused by my own desires, rather than the devil's snares.
4. Serving God can be bad, if you do it for the wrong reasons.
5. My life can be completely free from sin.

## Dig Deeper

› **READ Matthew 6:13** (NIV)

*"And lead us not into temptation,  
but deliver us from the evil one."*

» **13 Lead us not** - [kai mē eiseneγκῆis - και μη εισενεγκῆis] "Bring" or "lead" bothers many people. It seems to present God as an active agent in subjecting us to temptation, a thing specifically denied in James 1:13-14: (*"13 When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone; 14 but each person is tempted when they are dragged away by their own evil desire and enticed."*)

• What do you think Jesus is trying to reveal about God's character when he prays, "Lead us not into temptation"?

» **13 Temptation-** [peirasmon - πειρασμον] means originally "trial" or "test" as in James 1:2: (*"Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds,"*). The word usually understood as "temptation" does sometimes mean a proving or a testing. But it is the kind of testing that the evil one engages in, testing with a view to failure.

- In the Garden of Gethsemane Jesus will say to Peter, James, and John: "Pray that ye enter not into temptation" (Luke 22:40). That is the idea here.

• If "temptation" here means something more like a "trial" or a "test," how does that change what most people think they are praying for?

## Notes

## Dig Deeper... Continued

» **13 From the evil one** - [apo tou ponērou - ἀπο του πονηρου] It can either refer to the devil as the Evil One par excellence or the evil man whoever he may be who seeks to do us ill. The word **πονηρος** [ponēros] has a curious history coming from **πονος** [ponos] (toil) and **πονέω** [poneō] (to work). It reflects the idea either that work is bad or that this particular work is bad and so the bad idea drives out the good in work or toil.

« Here (as in similar petitions in Jewish evening and morning prayers found in the Talmud) trial and evil are equivalent terms and refer to everything that could endanger our relationship with God. In praying the final petition, we ask God to protect this relationship: Do not bring us into situations that might overwhelm our faith, but rather deliver us from every peril that awaits us (2 Tim. 4:18; 2 Pet. 2:9).

• What does it say about God that Jesus' greatest final concern is that we pray that nothing comes between our relationship with God?

### « Untapped Power:

Jesus shows in this final petition of the Lord's Prayer that you are not alone as you face the devil's snares, and that the invincible power and all-seeing vision of God is always at your disposal. You simply need to ask Him to lead you and deliver you to the place He wants you to go and to do the selfless deeds for others that He wants you to do.

• How is this different from how God is typically represented?

• What does this concern of God tell you about His character?



## My Prayer...

1. What are the ways that I'm leading myself into temptation?
2. How am I insuring that God is delivering me from the evil one?
3. What new aspect of God's character does He want me to know?