



THE SERMON ON THE MOUNT

Mt. 6:13

“The Principles of Prayer”

Mt. 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.



Review

Back in December we began the exegesis of this great sermon preached by the Lord Jesus Christ.

Let's review the outline:

- I. THE DISCIPLE AND HIS BLESSINGS, 5:1-16
- II. THE DISCIPLE AND HIS BELIEFS, 5:17-20
- III. THE DISCIPLE AND HIS BIBLE, 5:21-48
- IV. THE DISCIPLE AND HIS BURDENS, 6:1-34
 - A. Burdens Connected with Worship, 6:1-18
 1. The Duties of Life, 6:1-4
 2. The Devotions of Life, 6:5-15
 - a. The Parody of Prayer, 6:5
 - b. The Place of Prayer, 6:6
 - c. The Principle of Prayer, 6:7-8
 - d. The Pattern of Prayer, 6:9-15

(1) What the Lord Recommended, 6:9-13

(a) The Father's Person, 6:9 (**Relationship and Righteousness**)

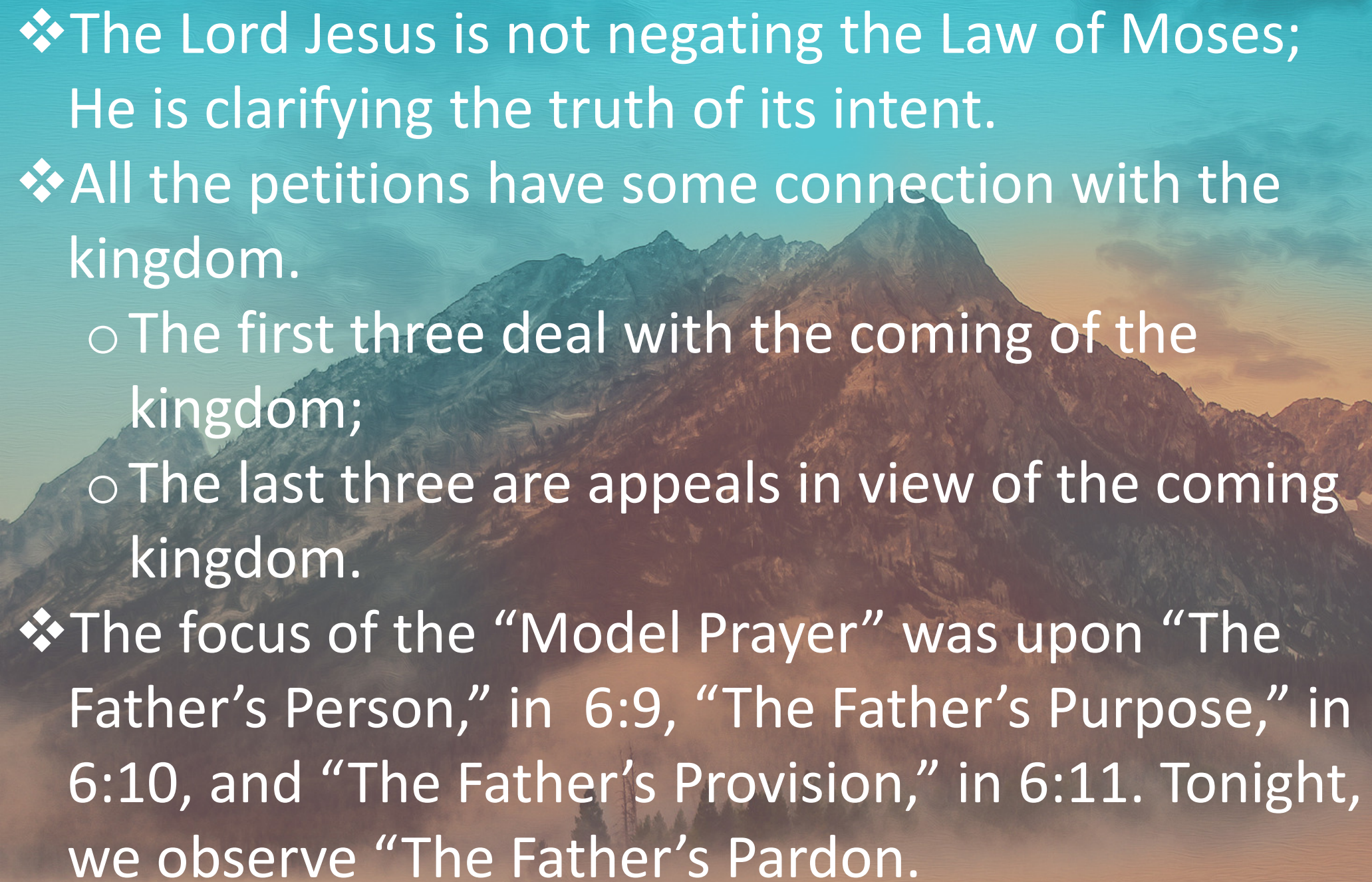
(b) The Father's Purpose, 6:10 (**Reigning**)

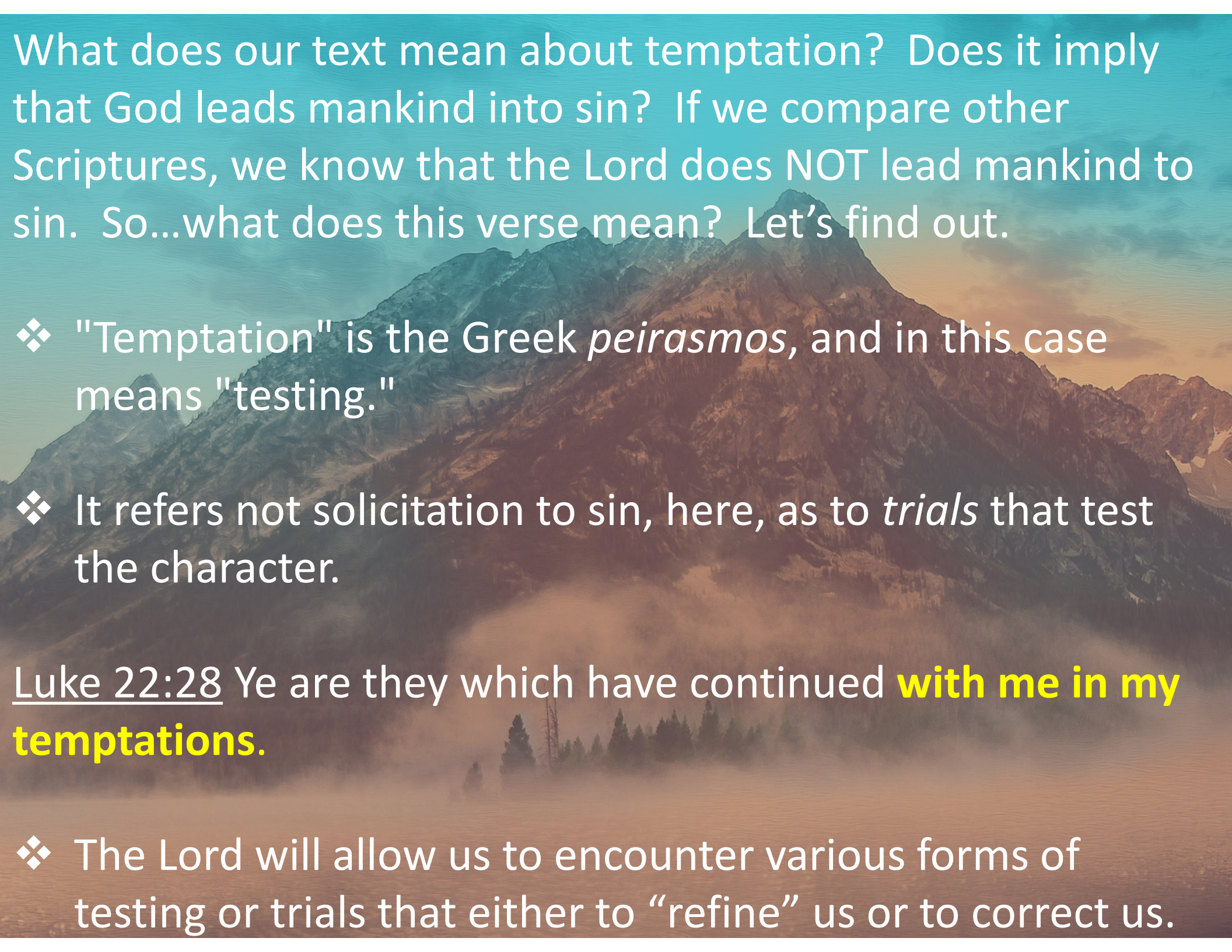
(c) The Father's Provision, 6:11 (**Request**)

(d) The Father's Pardon, 6:12
(**Reciprocation**)

Early in the "Sermon on the Mount" the Lord Jesus emphasized His concern regarding "righteousness."

Mt. 5:20 For I say unto you, That **except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

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- ❖ The Lord Jesus is not negating the Law of Moses; He is clarifying the truth of its intent.
 - ❖ All the petitions have some connection with the kingdom.
 - The first three deal with the coming of the kingdom;
 - The last three are appeals in view of the coming kingdom.
 - ❖ The focus of the “Model Prayer” was upon “The Father’s Person,” in 6:9, “The Father’s Purpose,” in 6:10, and “The Father’s Provision,” in 6:11. Tonight, we observe “The Father’s Pardon.



What does our text mean about temptation? Does it imply that God leads mankind into sin? If we compare other Scriptures, we know that the Lord does NOT lead mankind to sin. So...what does this verse mean? Let's find out.

- ❖ "Temptation" is the Greek *peirasmos*, and in this case means "testing."
- ❖ It refers not solicitation to sin, here, as to *trials* that test the character.

Luke 22:28 Ye are they which have continued **with me in my temptations.**

- ❖ The Lord will allow us to encounter various forms of testing or trials that either to "refine" us or to correct us.

Original Word: πειρασμός

Transliteration: peirasmos

Definition: an experiment, a trial, temptation

Usage: (a) trial, probation, testing, being tried, (b) temptation, (c) calamity, affliction.

peirasmós (from *peirázō*) – *temptation* or *test* – both senses can apply *simultaneously* (depending on the context). The positive sense ("test") and negative sense ("temptation") are functions of the context (not merely the words themselves).

<https://biblehub.com/greek/3986.htm>

❖ Avoid diversions orchestrated by our adversary.

❖ We are to pray as a deterrent to falling into temptation:

Mt. 26:41 Watch and pray, that ye enter not into **temptation**: the spirit indeed *is* willing, but the flesh *is* weak.

❖ Such prayers are recognizing the believer's acknowledgement of weakness to endure trials (1 Pet. 2:11.)

(e) The Father's Pathway, 6:13a "And lead us not into temptation..."
(**Reservation**)

Original Word: εἰσφέρω

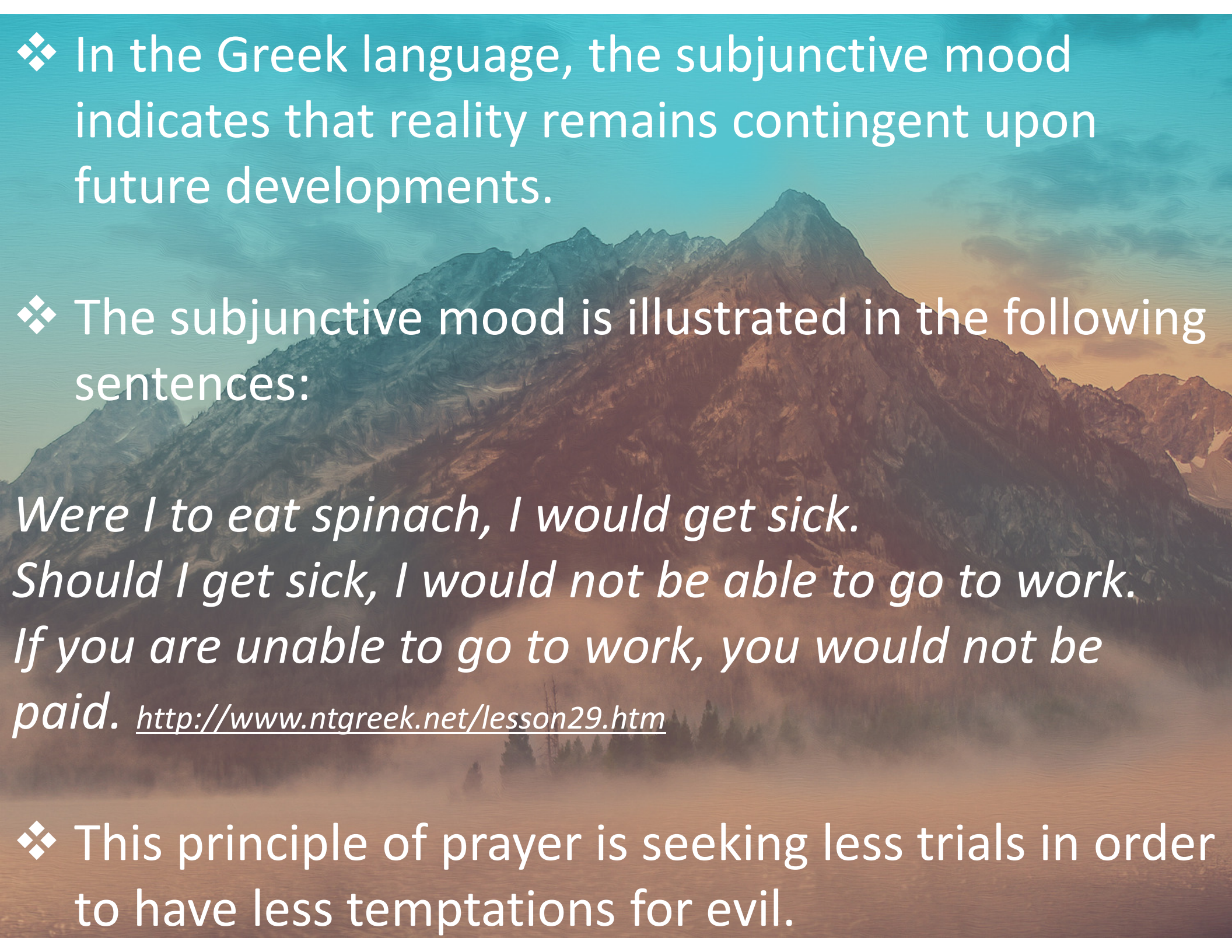
Part of Speech: Verb = **Aor. SUBJ. Active**

Transliteration: eispheró

Definition: to carry in

Usage: I lead into, bring in, announce.

<https://biblehub.com/greek/1533.htm>



❖ In the Greek language, the subjunctive mood indicates that reality remains contingent upon future developments.

❖ The subjunctive mood is illustrated in the following sentences:

Were I to eat spinach, I would get sick.

Should I get sick, I would not be able to go to work.

If you are unable to go to work, you would not be paid. <http://www.ntgreek.net/lesson29.htm>

❖ This principle of prayer is seeking less trials in order to have less temptations for evil.

(f) The Father's Protection, 6:13b "...but deliver us from evil..." (**Reality**)

- ❖ "But" introduces the alternative. "Deliver us" could mean "spare us from" or "deliver us out of."



Original Word: ἄλλά

Part of Speech: Conjunction

Transliteration: alla

Definition: otherwise, on the other hand, **but**

Usage: **but**, except, however.

allá (typically a strong adversative conjunction) – *but* (*but instead*), *nevertheless*, *on the contrary*. (*allá*), the neuter plural of *állos* ("other"), **literally means "otherwise" or "on the other hand"** (Abbott-Smith).

<https://biblehub.com/greek/235.htm>

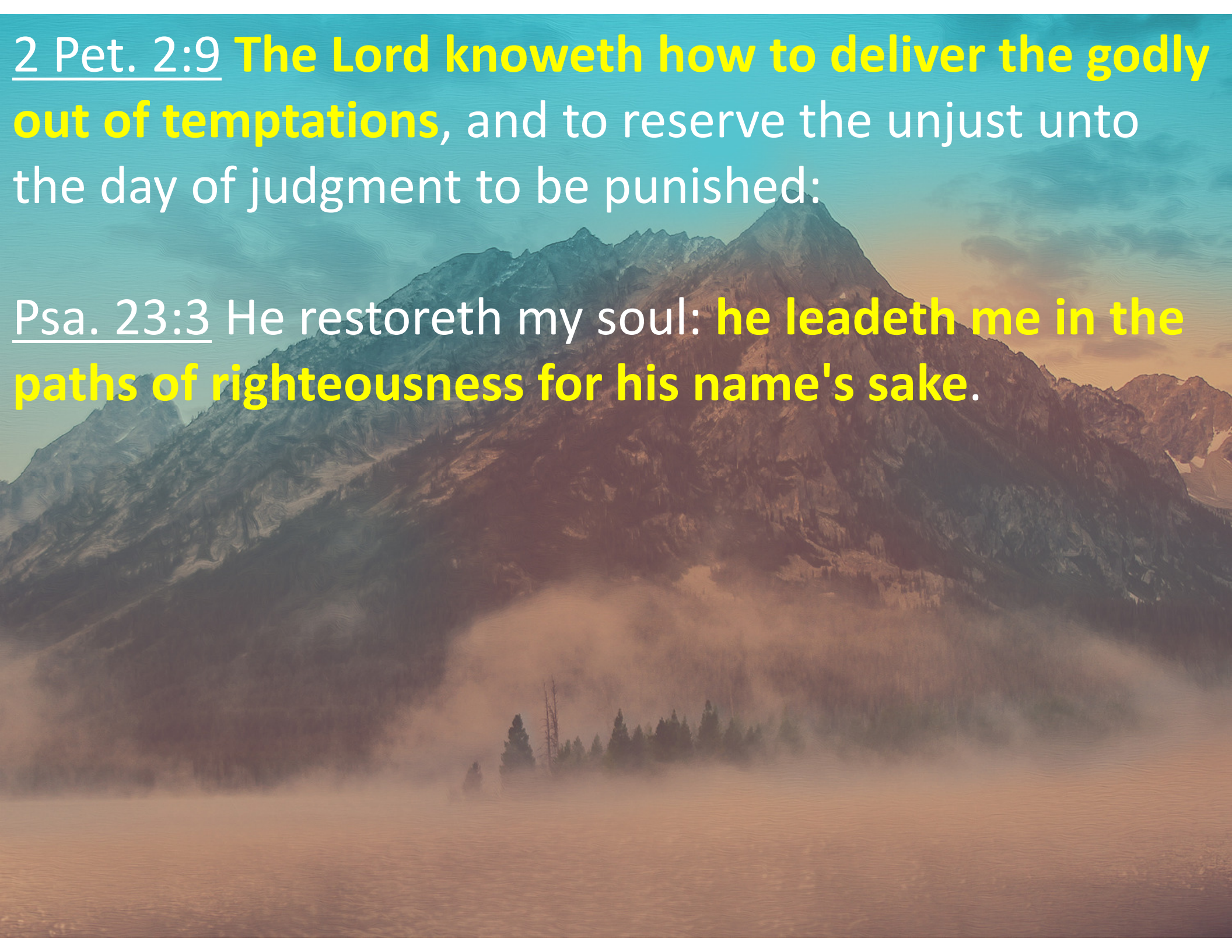
❖ Why should we ask that we may be delivered from evil? For the great and wonderful reason that our fellowship with God may be maintained.

❖ Temptations appear to be inevitable, BUT...we do not need to succumb to them.

1 Cor. 10:13 There hath no temptation taken you but such as is common to man: but **God is faithful**, who will not suffer you to be tempted above that ye are able; but will **with the temptation also make a way to escape, that ye may be able to bear it.**

2 Pet. 2:9 **The Lord knoweth how to deliver the godly out of temptations**, and to reserve the unjust unto the day of judgment to be punished:

Psa. 23:3 He restoreth my soul: **he leadeth me in the paths of righteousness for his name's sake.**



Original Word: ῥύομαι

Part of Speech: Verb = **Aor. IMP. Middle**

Transliteration: rhuomai

Definition: to draw to oneself, deliver

Usage: I rescue, **deliver** (from danger or destruction).

rhýomai – properly, draw (pull) *to oneself*; to rescue ("snatch up"); to draw or rescue a person *to and for the deliverer*.

In Mt 6:13 (*rhýomai*) is used in the closing sentence, "*Deliver (rhýomai) us from evil*" – i.e. "*Deliver me to Yourself and for Yourself.*" That is, "Lord *deliver* me out of my (personal) pains and bring me *to You and for You.*"

<https://biblehub.com/greek/4506.htm>

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

2 Cor. 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

❖ Temptations and testings, understood and handled correctly, influence our status throughout eternity.

Jas. 1:12 **Blessed is the man that endureth**

temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.



❖ Temptations reveal a believer to himself – loss of rewards or love for the Savior.

❖ Corrupt Desires + the Right Bait + Wrong Choice = Sin

(g) The Father's Power, 6:13c "...For thine is the kingdom, and the power, and the glory..." (**Realm**)

❖ Instead of focusing on the distractions of temptations, remember that believers represent the victorious lifestyle of those in fellowship with the Lord Jesus Christ.

Num. 14:21 But *as truly as I live*, all the earth shall be filled with the glory of the LORD.

(h) The Father's Permanence, 6:13d
“...for ever. Amen.” (**Reminder**)

❖ Our temporal challenges will be contrasted with the promise of eternal fellowship with Christ.

Conclusion

Jn. 17:15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

- ❖ God does not tempt anyone.
- ❖ Temptations are ever present to hinder, distract, and discourage “fleshly” people.

1 Pet. 2:11 Dearly beloved, I beseech *you* as strangers and pilgrims, **abstain from fleshly lusts, which war against the soul;**

❖ Temptations are common and, faced correctly, will refine a believer's testimony.

1 Pet. 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That **the trial of your faith, being much more precious than of gold that perisheth**, though it be tried with fire, **might be found unto praise and honour and glory at the appearing of Jesus Christ:**

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.