

## Jesus' Model Prayer – Part 8

### Sixth Petition: Praying for Our Spiritual Good (Deliverance from Evil)

#### Matthew 6:13

In order to understand Jesus' meaning, we need to consider the meaning of the Greek word translated *temptation* here in the New King James Version, as well as in most other versions, including the CSB, the ESV, and the NASB. The Greek word is the noun *peirasmós*, which has two primary meanings:

- 1) In a positive sense, it is used to describe “God's examination of man” and has the meaning *test* or *trial*.
- 2) In a negative sense, it is used to describe an “enticement to sin, either from without or within” and has the meaning *temptation*. (Friberg Greek Lexicon #21267, BibleWorks)

The related Greek verbs *peirázō* and *ekpeirázō* are also used in Scripture in both of these positive and negative senses.

*First*, we must remember that God does *test* us.

Exodus 20:18-20  
Deuteronomy 8:1-3, 16  
James 1:2-4

*Second*, we must remember that God does not *tempt* us.

Genesis 3:12  
James 1:13-15

*Third*, we must remember that God does *allow us to be tempted*.

Matthew 4:1  
1 Corinthians 10:12-13

*Fourth*, we must remember that God does sometimes *test us by allowing us to be tempted*.

Deuteronomy 13:1-3  
Judges 2:20-23  
James 1:12-15

What does our Lord Jesus intend in the Lord's Prayer? Is He referring to *testing* or to *temptation*? It is best to understand Him as referring to *temptation*. This option is reflected in most translations (such as the KJV, LSB, NKJV, ESV, CSB, and NASB) and is the most likely option given the second half of the petition: “but deliver us from the evil one.” That He is referring to *the evil one* rather than to *evil in general* in this context seems clear from two points:

- 1) Jesus used the article – *the* evil – as well as the masculine form of the word and thus most likely refers to an evil *person* to be thought of in masculine terms.
- 2) Earlier in the context of the Sermon on the Mount, of which this prayer is a part, Jesus used a similar Greek construction in a clear reference to a personal *evildoer* (Matt. 5:39).

On our spiritual battle with Satan, see also Ephesians 6:10-18; James 4:7; 1 Peter 5:8-9.