

## The Mind of Christ - Lesson 86

December 25, 2020

Section 54 The Sermon on the Mount

A. T. Robertson's Harmony of the Gospels

Welcome to another edition of the Mind of Christ. We are making our way through the Sermon on the Mount and we are still in the prayer of Jesus that we call the Lord's Prayer. We'll actually finish the prayer today, and next time we'll move on to some other aspects of the Sermon on the Mount. If you are joining us for the first time, and you want to catch up with some older editions of this, you can go to <https://www.centraisarasota.org/> where you can find the links to everything that we've done since the virus began back in March where all of those things are archived. You can find any number of studies that we are doing.

The Mind of Christ is a more of an in-depth study getting us deeply into the words of Jesus, the actions of Jesus so that we can understand better how He thinks; and by understanding how He thinks we can then think like He does and live our lives more in harmony with His will. Again, thank you for joining us today. We're going to jump into the phrase in **Matthew 6:13** where Jesus says, "And do not lead us into temptation, but deliver us from evil." Now I want you to compare this to **Matthew 4:1** which says, "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil." Here are a couple of phrases that we put together.

We're praying to God not to lead us into temptation yet the Spirit of God led Jesus into the desert, and it says, "to be tempted by the devil". Then **James 1:13** says, "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." If you read **James 1:14-15**, those are important verses to understand the nature, or what I call 'the pathology' of sin ... going from a desire to sin and eventually to death. But in **1 Corinthians 10:13** the Bible also says, "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, so that you will be able to endure it."

So these are different ideas or different passages that relate to temptation that I think we need to consider in the very beginning of this study. Whatever is happening here with Jesus *being led into the wilderness*, God is *not* doing the tempting. It is Satan who is doing the tempting. We are going to investigate, what does it mean in the prayer, 'do not lead us into temptation but deliver us from evil.'

The word Jesus uses is "peirasmos" (πειρασμός). The word temptation means "putting to proof by experiment." It can be an experience that leads to good or it can be an experience that leads to evil. It carries with it the idea of solicitation; so when someone is soliciting us, they are trying to get us to *do* something ... usually to *buy* something. It has to do with discipline, or provocation by implication, adversity or temptation. It is putting something or someone *to the test*. That is the essence of temptation.

There are two sides to the word “temptation” hinging on the purpose or the intent, or even the source of the temptation. If God is the source of it, then His intent is always to test and prove our faith. **James 1:2-4** says, “Consider it all joy, my brethren, when you encounter various trials, <sup>3</sup>knowing that the testing of your faith produces endurance. <sup>4</sup>And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.” In *this* case, the intent of the trial or the temptation (they are the same word) is to lead to our character-building so that we can become more like God.

The intent of evil is always to cause one to ‘fall’, so the temptation that is the bad temptation that is being talked about in this passage in **Matthew 6:13** is an intent to cause someone to fall. The word “deliver” in the text where it says, “But deliver us from evil” is the word “rhuomai” (ρϋομαι) it means a current, to rush, or to draw; that is to rescue or *to deliver*, to draw or to snatch from danger. In the New Testament it is used of God ‘delivering’ the saints.

In **Matthew 27:43**, where it says, “He trusts in God; let God rescue Him now, if He delights in Him; for He said, ‘I am the Son of God.’” This was when Jesus was hinging on the cross and they were mocking Him saying that if He trusts God then let God deliver Jesus off the cross. In **Luke 1:74** Zacharias speaks of our being delivered from our enemies. In **Romans 7:24** the wretched man cries out, “who will *set me free*”, or “*deliver me*” from this body of death? In **Romans 11:26** Jesus is called “*the deliverer* who comes from Zion to remove ungodliness from Jacob.”

So, this concept of *delivering* someone, to rescue someone is found in **Romans 15:31**. *Paul* urged the brethren in Rome to pray that he be *delivered* from those who are disobedient in Judea. In **2 Corinthians 1:10** Paul speaks of being *delivered* from a great peril of death and in this context it is about the persecution and the false accusations that Paul experienced. The deliverance, again, is dependent on the context as to what we’re actually being delivered from ... what is the nature of the evil that we’re being delivered from. In **Colossians 1:13** Paul speaks of being *delivered* from the dominion or the domain of darkness and being *transferred* to the Kingdom of His beloved Son. In **1 Thessalonians 1:10** Paul says that God, through Jesus, *delivers* us from the wrath that is to come. **2 Thessalonians 3:2** is a prayer to be *delivered* from perverse and evil men, ‘for not all men have faith’. He adds in verse 3, “But the Lord is faithful and He will strengthen and protect you from the evil one.” *Note*: “Evil” is the same word as used in **Matthew 6:13**.

In **2 Timothy 3:11** Paul speaks of being *delivered* out of all persecutions and sufferings. Then in **2 Timothy 4:17** Paul specifically talks of being *delivered* out of the lion’s mouth; a practice of the Romans throwing Christians to the lions. The reason for his *deliverance* was so that the proclamation might be fully accomplished. And Paul adds in **2 Timothy 4:18** that the Lord will *deliver* me from every evil deed and will bring me safely to His heavenly kingdom.

Notice deliverance is not primarily about being ‘spared persecution’ or even death, but that “in spite of these” we are more than conquerors according to **Romans 8**. You know, even Jesus talked about “don’t fear him who can destroy your body, but fear the one who can destroy both your body and soul in hell.” (That’s in **Matthew 10:28**).

So deliverance is sometimes not just about avoiding a certain circumstance. Sometimes deliverance is really about the ultimate deliverance that God will bring us into a heavenly kingdom.

Peter speaks of God rescuing righteous Lot who was oppressed by the sensual conduct of unprincipled men in **2 Peter 2:7**. He concludes in **2 Peter 2:9** that since the Lord knows how to rescue the ungodly from temptation and to assign the unrighteous to judgment, He will do so in the present case. God is a god who knows how to rescue us from evil or from temptation.

The whole emphasis in Pentecostal circles regarding deliverance usually centers on deliverance from demons or addictions, and certainly those are things that we need to be delivered from. Paul and Peter seem to have a much broader approach to the idea of deliverance. Jesus identifies the primary enemy as “*evil*”, and “*evil*” takes many forms.

Next, we’re going to look at the “forms” that are addressed in Scripture, so we need to understand ‘what are the kinds of *evils* that are actually enemies from which we need deliverance’. Let me give you the categories, and then we’ll look at them each individually. The first one is *death* and *persecution*. That is an enemy from which we need to be delivered. The second is *the body of death* or the *struggles that we have with sin*. Thirdly is *ungodliness* which comes in many different forms. Number four is *the domain* or *the dominion of darkness*. Number five is *the wrath to come*. Number six is *perverse or evil men* and number seven is the *temptations* that come from evil people. So those are the seven categories of evil that are listed within the Bible from which we need deliverance. We’ll look at each one separately.

Certainly there is overlap in these seven areas, and there may be other forms of *evil* not listed here but this is a good place for us to start in understanding what Jesus means in the prayer. So, when we pray “*deliver us from evil*” or from ‘temptations’, we may understand exactly what we’re asking God to deliver us from.

### 1. Death and Persecution

In **2 Timothy 3:12** Paul says, “Indeed, all who desire to live godly in Christ Jesus *will be persecuted*.” Jesus warned the Apostles of the same thing in **John 16**. Persecution and the possibility of death, even the probability of death in some environments is spoken of kind of “matter-of-factly” in Scripture. It’s just going to happen.

History tells us that God **can** and **has rescued** His people from persecution and death at times. The three Hebrew children in **Daniel 3:23** were rescued from the fiery furnace, Daniel was rescued from the lion’s den in **Daniel 6:16**, and in **Esther**, she was rescued by the intervention of God. But at other times, God has not, at least on this temporal plane, rescued people from the evil of death and persecution.

Stephen is a good example. In Acts 7 he was not spared the rocks but he was ushered into the eternal kingdom where he was forever free of any persecution. **1 Cor. 15** makes clear that Jesus has defeated the enemy, death, by the cross and by the resurrection, and that death cannot separate us from the love of God in **Romans 8:38-39**.

**Hebrews 2:14-15** provides a very precise perspective of this. Paul says, “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, so that through death He might destroy the one who has the power of death, that is, the devil,<sup>15</sup> and free those who through fear of death were subject to slavery all their lives. That passage needs to be greatly considered when we talk about **Matthew 6:13** where he says, “Deliver us from evil.” So **Hebrews 3:14-15** is a very key ★ passage here.

The means of our deliverance from death and our present fear of it heightened by persecution was addressed in 1) the incarnation of Jesus being sent to the earth and Him being made like us in every way ... even experiencing temptation; 2) the redemption that comes through the cross is another way that God dealt with this evil; and 3) through the resurrection of Jesus from the dead. So, the first enemy, or the first evil that we pray and ask God to deliver us from is death and persecution.

## 2. The body of death or another way to say it is The Struggle with Sin

Without getting into whether Paul was speaking of his life before Christ or after in Romans chapter 7, deliverance from this ‘body of death’ is important for all of us. The phrase that is used here literally is ‘the body of this death’ if you take literally the words of the Greek... so it is ‘the body of this death’. Sin is intricately woven into our physical being.

John describes this in three parts in **1 John 2:16**. He says, “For all that is in the world, *the lust of the flesh* and *the lust of the eyes* and *the boastful pride of life*, is not from the Father, but is from the world” and we are in a struggle against these three areas listed in **1 John 2:16**.

Romans 8 is all about the conflict between *flesh* and *spirit* so Paul kind of summarizes these three in one word, ‘*flesh*’. There is something in the body of man which seeks the opportunity to sin. The base desires to survive, to feel a sense of well-being is a part of our physiological makeup. Our brains are wired with ‘pleasure centers’ which are activated by lust, acquiring things, food, entertainment, etc.

God has authorized all of this in the proper context but we are not satisfied with this context. We step *over* into what is “out of bounds”. Paul uses the term “evil” in **Romans 7:19**, but it is a different word from the word we find in **Matthew 6:13**. It is the word “kakos” (κακος). This word is *intrinsic* evil whereas the word Jesus uses is more of the effects of evil. Kakos is *wickedness*, it is *vicious*, it is ‘*bad in the heart*’, it is something ‘*bad in conduct*’ or it is something *bad in our character*. Paul says we need deliverance from this kind of evil which is intrinsic to our nature. It is wrapped in a body of death. The struggle that we experience when I seek to ‘do good’ is that ‘evil shows up’ according to **Romans 7:21**. So, when we try to ‘do good’ and then evil shows up and supplants the good that we try to do, this is what we need deliverance from.

Deliverance comes by the giving of the Spirit and us making the decision to set our minds, which controls the body, on the things of the Spirit. All of this is found in Romans 8. The work of the Spirit within the heart of man is the *only way* we will successfully overcome the flesh and its many subtle temptations.

Submitting ourselves to this tutorage, if you will, is essential since we have much to guard against ... not just the noisy evils that we somehow readily identify. We need deliverance from the effects of evil, which left unchecked will destroy our lives. And so when we pray we're asking God to deliver us from this *body of death*; to deliver us in the midst of the struggle that we have with sin.

3. The next one is ungodliness in many forms. **2 Timothy 4:18** speaks of deliverance from '*every evil deed*' on the way to heaven. Jesus uses nearly the same phrase in **John 3:19**. He says, "And this is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light; for their deeds were evil." There is protection in the light. A similar idea is found in **Ephesians 5:11** ff regarding the *unfruitful deeds*. It is a different word there from the word in **2 Timothy 4:18** ... the unfruitful deeds of darkness. Instead, expose them. Light makes things visible. In this way, we are careful how we live making the most of every opportunity because 'the days are evil'.

Now, the 'evil deeds' we are delivered from can be either our evil deeds which can *enslave* us, **or** the evil deeds of other people. The idea of safety is like "safe passage". It's the word "sozo" (σωζω). It's protection, it's healing, it is to preserve us or to save us so that we are doing well ... to be whole. The word is used primarily of 'safety from physical death' and to heal or to restore a sick person, but also salvation from eternal death.

***Evil deeds reinforce an evil heart, which in turn strengthens the evil deeds!*** It is a cycle which feeds itself. The cycle is best broken at the well of the heart and not be mere 'making of rules'. Paul addresses this in **Colossians 2:20-23**. He calls the world's strategy of dealing with evil "elementary principles". ***Since we do not live as citizens of this world, we should not submit to its decrees or its rules*** regarding handling, tasting, or touching. Paul says, "If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as,<sup>21</sup> “Do not handle, do not taste, do not touch!”<sup>22</sup> (which all refer to things destined to perish with use)—in accordance with the commandments and teachings of man? "These are destined to perish with use", He says. They "appear" to be wise but are actually self-made religion, self-abasement and the severe treatment of the body which will have no value against fleshly indulgences.

***The only real solution or remedy to ungodliness or evil is death ... a complete spiritual separation from the world and a new attachment to Christ above who is our life!*** When this new reality exists, **then** we can consider the members of our body *dead to sin*. So we are praying and asking God to deliver us from ungodliness in all the many forms in which it exists.

4. Now the next area in which we pray and ask for deliverance is regarding the 'Domain of Darkness' or 'Dominion of Darkness'. According to **Colossians 1:13** the domain of darkness is something Jesus has delivered us from and transferred us to the kingdom of His Son. "Domain" is the word "exousia" (ἐξουσία) which means that there is some ability, force, privilege, capacity, competency, freedom, or mastery. It is where we get our words "magistrate" or "superhuman" or "potentate". It is someone who is in control; an influence, an authority, a jurisdiction, a power, or a strength. All these words are rolled up into the idea of exousia or of dominion, authority or rule. Where do we see this in other places?

In **Matthew 28:18**, all “authority” (exousia) has been given to Jesus. In **Mark 13:34** slaves are being put in ‘charge’; they are being given “authority”. In **Luke 7:8** the Centurion was a man *under* “authority”. In Jude 25 it says, “... to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority (exousia), before all time and now and forever. Amen.”

The word “authority” is used in **Revelation 13:2**. The dragon or Satan gave the beast his power, throne and “authority”. In **Revelation 17:12** it talks about the ten horns or the ten kings who received “authority” with the beast for one hour. Again, authority comes from somewhere else. It is not ‘taken on’ by ourselves. In **Revelation 17:13** it says, “Their purpose is to give power and “authority” to the beast. Then in **Revelation 18:1** the angel there comes with great “authority” or exousia.

In the passage in **Luke 22:53** it is said, “While I was with you daily in the temple”, this is Jesus talking, “you did not lay hands on me, but this hour and the power of darkness **are yours.**” So Jesus is talking about the *power* of darkness. This is the *domain* of darkness. This is the *authority* of darkness. Jesus is saying that you could have “laid hands on me at any time, but they waited until it got *dark* in order to come and arrest Jesus, and He refers to that period of time as “*the power or darkness*”.

In **Acts 26:18** Jesus, speaking to Paul about the Gentiles, says that He is going to open their eyes so that they may turn from darkness to light and from the *domain of Satan* to *God* in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me. So, look at how the Bible perceives this idea of being delivered from a domain of Satan; by the forgiveness of our sins, being given an inheritance and being brought into a Kingdom where we now experience the “authority” of Christ in our lives and no longer the “authority” of Satan.

In **Revelation 12:10** it groups salvation, power, the Kingdom of God, the “authority” of His Christ, or the anointed One. It says these things have come, and the enemy in this case is the accuser of our brethren who has been thrown down, who of course is identified in **Rev. 12** as the great dragon Satan. So we can see that there is this antagonism, this battle, this war between the dominion of darkness and the dominion of the Kingdom of God’s dear Son.

The dominion of darkness is under the control of Satan. As long as we remain in the darkness we will be under his control. But Jesus has **more authority** ... in fact **all authority** ... **more influence** than Satan ... the power to transfer us out of darkness’ grip. This transfer is deliverance from a domain in which we became trapped. (I direct your attention to Oswald Chambers and his studies in regard to the Sermon on the Mount.)

The word “transferred” in **Colossians 1:13** is “methistemi” (μεθιστημι) means “to carry away”, to depose, or to exchange, to put out, to remove, to translate or to turn away. There are really two parts of the word here: the first part is “meta” (μετα) which means “change a place or condition” and then the word “histomy” which means “to place, or to stand”. It means to move from one place to another. It is being transferred. This word is used in **1 Corinthians 13:2** as well, for removing mountains. Remember Jesus said that if you have enough faith, that mountains can be removed or transferred (**Matthew 17:20**).

In **Acts 19:26** regarding Paul's ministry in Asia, it says he has persuaded and turned away a considerable number of people saying that 'gods made with hands' are no gods at all. So, people are being moved or transferred from being idol-worshippers to the worship of the one true God.

It is used of Saul being removed from his office as a king. We're talking about Saul in the Old Testament from **Acts 13:22**. Then, in **Luke 16:4** a steward who anticipates being *removed* from his stewardship, 'I know what I will do, so that when I am removed from the management people will welcome me into their homes.' He's going to be transferred; in this case he'll probably be 'fired' ... it's a permanent transfer. The word is meta-histamine.

I was hoping this word "histomy" was the origin of the idea of antihistamines but I can't find that this is true. The word was 'meta histomy'. Medically, this is also called a "histamine antagonist". The action is when fluids escape from the capillaries into the tissues *and* into a tissue when you blow your nose as well. It causes runny noses and post nasal drip. Although not connected by etymology it makes an interesting picture of what Paul describes of this transfer (but that's just an interesting little side trail to entertain me probably more than anybody else.)

But to our point; deliverance out of darkness to Jesus' Kingdom needs an outside influence to transfer us, to move us, to turn us away from the darkness to another place to stand, from taking us out from under the authority that we were under and placing us under new management. In our case, we are being moved 'under much better management'.

The two parts of deliverance are clear ... out of one place, into another. We are not merely saved **from** something, a state of darkness and destruction, but we are saved **to** something, a Kingdom where there is redemption and forgiveness (**Colossians 1:14**). We enter a new existence; a new state; a new reality, and out of this comes a new lifestyle or kingdom living from the empty way of life handed down from our forefathers.

5. Now the next thing from which we are delivered is wrath to come. **1 Thessalonians 1:10** says, our earthly existence is a "waiting room" oriented towards heaven from which comes our deliverer, the risen One. "...how you turned to God from idols to serve a living and true God,<sup>10</sup> and to **wait** for His Son from heaven, whom He raised from the dead, that is, Jesus who rescues us from the wrath to come." When He comes, He will deliver us from the 'wrath' to come.

The word "wrath" here is the word "orge" (οργη) in the Greek. Properly, it's a desire; it's reaching forth an excitement of the mind. By analogy it is a violent passion, ire, justifiable abhorrence. By implication, it has to do with punishment or anger or indignation ... it is wrath.

In **Romans 4:15** the law is said to bring wrath, but there can be no violation without law. The government is a minister of God, a venture to bring wrath upon those who practice evil. This is found in **Romans 13:1-2**. One means of God's delivering us from evil is through the government. Therefore, we submit because of wrath, but also because of our conscience (verse 5).

John the Baptist warned the Pharisees to flee from the wrath to come by bringing fruit of repentance. He describes this as ‘an axe laid at the root of a tree, cut down and thrown into the fire’. Jesus is the One who throws people into the fire. All of this is found in **Matthew 3:7-12**. Luke takes up this theme in **Luke 21:23**. He talks about the coming destruction of Jerusalem saying it is distress upon the land and wrath to the people. In this, Jerusalem will be trampled by the Gentiles. You can see that wrath takes on different forms in different contexts.

In **John 3:36** John says that the person who does not believe in the Son; the wrath of God abides on him. “The one who believes in the Son has eternal life; but the one who does not (believe) obey the Son will not see life, but the wrath of God remains on him.” Then in **Romans 2:8** it says wrath is reserved for those who do not obey the truth but obey unrighteousness. Then in **Romans 3:5** Paul raises the question of ‘if our unrighteousness brings out God’s righteousness, then how can His wrath be righteous or just?’ This is twisted thinking and Paul straightens that out. Then in **Romans 5:9** says that we are saved “*from*” God’s wrath through Jesus. In **Romans 9:22**, God does not have patience on those vessels of wrath prepared for destruction. In **Ephesians 5:6** Paul lists certain sins and says ‘because of these’ the wrath of God is coming upon the sons of disobedience. In **Col. 3:6** this is also stated. So, targeted wrath is coming upon the world and we live shielded by God’s grace by which Jesus will deliver us from this horrible experience. So, when we pray “*deliver us from evil*” one of the things we’re asking God to do is to deliver us from the wrath to come.

The destruction of Jerusalem was “metaphoric” for the ultimate wrath to come, when the world would be judged. *If we underestimate this wrath, we will underestimate our deliverance.* We will also devalue our responsibility to warn others about the wrath to come. This “wrath promise” is meant to bring us to repentance and to reconcile us to God. Romans 5 makes it clear that we must be in peace with God! It is God who takes the lead in reconciling us to Himself.

6. The next thing that we need to be delivered from that is designated as evil is perverse and evil men. In **2 Peter 2** it addresses the destructive nature of the false prophets and the false teachers. 1) They are described as people who secretly introduce destructive heresies that *deny the Master who bought them* and 2) those who follow their sensuality ... if it feels good; do it), 3) those who are causing the ‘way of truth’ to be *maligned* because of their *hypocrisy*, 4) and they exploit others because of greed. These are the things that are considered to be evil; this is the nature of perverse and evil men, and we need deliverance from that.

And then Peter explains their **coming destruction**; he uses these words to describe this destruction. 1) The destruction is *not idle or asleep*. In other words it is an active destruction. 2) The *angels* who sinned were cast into hell or pits of darkness reserved for judgment. 3) The ancient world during the days of Noah were *not spared*, the flood came upon the ungodly. 4) The cities of *Sodom and Gomorrah* were also condemned and reduced to ashes. Peter’s point is that God knows how to rescue us from ungodly, perverse and evil men. God rescued Lot in Sodom and Gomorrah who was being oppressed by the sensual conduct of unprincipled men who tormented Lot day after day through their lawless deeds.

So God **can rescue us**, the godly, from temptation, and can keep the unrighteous under punishment for the Day of Judgment.

Peter goes on to describe the people from which we need to be delivered. They are evil and unscrupulous men. They exist and they will enslave us if we let them. From the *woman of Proverbs 5* to the *false apostles* of **2 Corinthians** or the *beast* of **Revelation** or the *man of lawlessness* of **2 Thessalonians 2:3**; all of these are expressions of people and the evil intent that they have from which we need to be delivered. All must we watch so that we will remain faithful to our one Master, our one Head, our one Lord but we do need God's deliverance from the Hitler-like people of the world.

Many things get related to contrasting views. Why do we tend to think of "either/or" ways? Scripture abounds with the role God plays in deliverance and the one we must play. God provides opportunity, discernment and power, but we must provide desire and decision and obedience.

In **1 Corinthians 10:13** God's role is described as

1. Not allowing one of His to be tempted beyond what they are able to bear.
2. God will provide a way of escape, but then our part is added ... that you may be able to endure it. God makes it possible but we still must "**do it**". If it were not this way, then there might be a question of who failed when we fall into temptation. You see, if God is doing His part in temptation but we fail in a temptation, it's not God's fault because He provided the way of escape.

The factors of temptation are many and the Bible does not 'proactively' deal with these, but I want to talk a little bit about those things that produce temptations:

### **Anxiety**

Anxiety requires prayer, petition, casting our cares upon Him.

### **Evil Influences**

Influence requires not putting ourselves in the company of evildoers who can lead us astray.

### **Internal desires within us**

We need holy desires. God Himself must "*so*" dominate that we have no room for lesser things.

### **Fear that we have in our heart**

Fear can drive one to do things that are evil because of *self-protection*; but faith, or dependence and submission, and love itself are stronger and can cast this fear out.

### **Pride**

Pride that makes one feel invincible or justified is overcome by a cultivation of humility and a clear view of our true identity.

Surely, there are more, but **these five** are potential slave masters who can run our lives, but God provides a counter-attack for all of these and more. So the five that I mentioned here that, if left unchecked, can provide an opportunity for temptation to dominate our lives.

God makes sure that we are warned, that we are instructed, that we can see ‘how this was modeled’ in His Son, and ‘guided by His Spirit’. So God provides many resources for us to remain clear of temptation, but *we* must decide; *we* must act; *we* must cooperate, or *we* will go down the road of temptation and evil over and over and maybe a little farther each time.

Lead us not into temptation but deliver us from evil ... or the evil one. Jesus knew, now by experience, the forces that tug and push and pull on one’s very soul and present alternate universes of existence instead of the one designed by the Father where we must learn to live.

Now the *benediction* is offered. It says, “For Thine is the Kingdom and the power and the glory forever.” This is not found necessarily in all transcripts or all manuscripts of the ancient manuscripts of the Bible, but we normally add this into the Lord’s Prayer. We usually conclude the Lord’s Prayer by saying, “For Thine is the Kingdom and the power and the glory forever. Amen.”

A blessing of praise and expression seems to give the prayer “stateliness” ... from the intimate address to the Father in the beginning of the prayer to the pomp and ceremony at the ending of the prayer. Jesus puts things into perspective. He causes us to look ‘up’ in prayer. He pulls the last bit of pride out of our hearts and throws us heavenward to look into the face of the great God Who made us and rules. Jesus wants us to know that ultimately *the Lord’s Prayer is about the Lord, and not us.*

He refocuses our attention on the One who sits enthroned. It is God’s Kingdom, God’s power and God’s glory ... **period**. It is **His** agenda, **His** plan, **His** Person, **His** reputation, **His** rule, **His** strength, **His** outcome; we are mere bit players. Without us the show would surely go on; but without Him, there is no show at all.

What if God were not on the throne? What if this world were really run by men ... the best we seem to come up with? What if God flew off to Hawaii or Mars and left His bureaucrats guiding the ship ... perhaps a recording at the throne when we pray saying ‘leave a message’. What if God took a break from running the universe and left the sun, moon, stars and planets on their own for just a few hours? What if He got tired or weak or needed someone to hold His arms up lest He drop us? What if He tired of this whole earth/man experiment and became bored and distracted? What if He got tired of others getting the ‘credit’ for His work; like Mother Nature, or Father Christmas, or even chance? What if all the glory earned by Him was redistributed to those who do not deserve it and His light goes out? What if He was relegated to a footnote in the history of the world as one more stupid people of old used to believe in? What if He was not the One we ended our conversation with an ‘amen’? What would the prayer be without the benediction? The benediction brings us into that place where we recognize “for Thine is the Kingdom, the power and the glory forever.”

So today I comment to you the study of primarily the “temptation”, the prayer of not leading us into temptation but delivering us from evil, and that we need to understand the nature of evil and the nature of what we are being delivered from. Then we can pray more intelligently about how to ask God to do this. I direct your attention to <https://www.centalsarasota.org/> if you want to learn about other studies that we have. This is the most in-depth one that you will find there. So again, until next time, we hope you enjoyed this study.