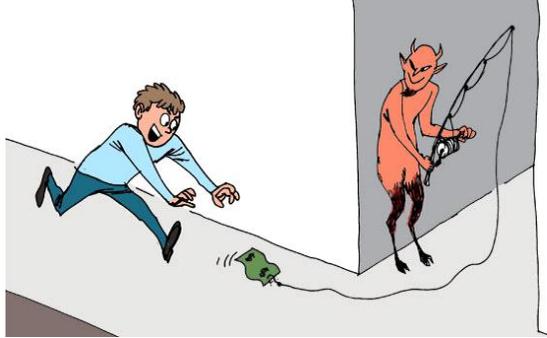


A Sermon Series on the Lord's Prayer
Part Ten: "and lead us not into temptation, but deliver us from evil"
By Rev. Ruth Ragovin, First Christian Church, Murray, KY
September 19, 2021

The Seventh Petition: "lead us not into temptation, but deliver us from evil" /

Aramaic: "Wela tahlan l'nesyuna Ela patzan min bisha" (Matthew 6:13)



Matthew 6:13 (Revised Standard Version) ~ *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.*

Matthew 6:9,13 (New Revised Standard Version) ~ *⁹ Pray then in this way: Our Father in heaven ...*

¹³ And do not bring us to the time of trial, but rescue us from the evil one.

For the kingdom and the power and the glory are yours forever. Amen.

Luke 11:4b (Revised Standard Version) ~ *and lead us not into temptation*

Luke 11:4b (New Revised Standard Version) ~ *And do not bring us to the time of trial.*

Pope Francis: "This, 'lead us not into temptation,' is not a good translation. In fact, if we open the Gospel in the latest edition of the Italian Episcopal conference, we read, 'do not abandon us to temptation' (Lk 11:4; Mt 6:13). The French have also changed the text, with a translation that means 'Do not let me fall into temptation.' I am the one who falls. It is not God who tosses me into temptation in order to see how I fall. A father does not do this. A father helps his child get up right away. The one who leads us into temptation is Satan. This is Satan's craft. The meaning of our prayer is, 'When Satan leads me into temptation, please God, give me a hand, give me your hand.' It is like that painting in which Jesus holds his hand out to Peter, who is imploring him, 'Lord, save me, I am drowning, give me your hand!' (cf Mt 14:30).

(Our Father: Reflections on the Lord's Prayer by Pope Francis: A Conversation with Marco Pozza, p. 94.)

King Henry VIII translated it "suffer us not to be led," before it was reversed to "lead us not ..."

Languages which use the phrase meaning "do not let us fall into temptation": Spanish, Brazilian Portuguese, Chinese, Japanese, Vietnamese, and Hawaiian

English-speaking Episcopalians: "Save us in this time of trial."

New American Bible, which is the basis for English-speaking Catholic masses in the US: "do not subject us to the final test." Most English-speaking Protestants, however, continue to use the language "lead us not into temptation," making God culpable.

Languages which use the phrase meaning "lead us not into temptation": French, Italian, English, and German

Catholics in France and French-speaking Catholics in Benin and Belgium. Italians began using the new translation of "do not let us fall (or enter) into temptation."

German Catholic bishops retained "lead us not into temptation"

Aramaic *Wela tahlan* = "don't let us enter." God is not leading us into temptation.

James 1:13-16 ~ ¹³ *No one, when tempted, should say, “I am being tempted by God”; for God cannot be tempted by evil and he himself tempts no one.* ¹⁴ *But one is tempted by one’s own desire, being lured and enticed by it;* ¹⁵ *then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death.* ¹⁶ *Do not be deceived, my beloved.*

Matthew 3:16-4:11 (NRSV): The Temptation of Jesus in the Wilderness

¹⁶ And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷ And a voice from heaven said, “This is my Son, the Beloved, with whom I am well pleased.”

⁴ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² He fasted forty days and forty nights, and afterwards he was famished.

Temptation One: The Temptation for Security and Survival

³ The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” ⁴ But he answered, “It is written,

‘One does not live by bread alone,
but by every word that comes from the mouth of God.’” (Deuteronomy 8:3)

Temptation Two: The Temptation for Esteem and Approval

⁵ Then the devil took him to the holy city and placed him on the pinnacle of the temple, ⁶ saying to him, “If you are the Son of God, throw yourself down; for it is written,

‘He will command his angels concerning you,’ (Psalm 91:11)
and ‘On their hands they will bear you up,
so that you will not dash your foot against a stone.’” (Psalm 91:12)

⁷ Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’” (Deuteronomy 6:16)

Temptation Three: The Temptation for Power and Control

⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; ⁹ and he said to him, “All these I will give you, if you will fall down and worship me.” ¹⁰ Jesus said to him, “Away with you, Satan! for it is written,

‘Worship the Lord your God,
and serve only him.’” (Deuteronomy 6:13)

¹¹ Then the devil left him, and suddenly angels came and waited on him.

How did Jesus stay focused on God while being tempted in the wilderness?

Luke writes, “*And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them, ‘Pray that you may not enter into temptation’*” (Luke 22:39-40; cf. Mark 14:37-38). There is a connection between prayer and temptation. Jesus tells his disciples that the most important way to deal with temptation is to pray.

Like Jesus, we too will face many temptations, tests, trials, and tribulations. And when we face those times of trial in our lives, with Jesus we are called to pray “*lead us not into temptation but deliver us from evil.*” And, as we look at the evil one squarely in the face, we are called to utter these final words with great power and passion, slamming the door right in the devil’s face, as we claim our loyalty to God professing, “*For thine is the kingdom and the power and the glory, for ever. Amen!*”