

RTO™ School of Prayer

A Deliverance Prayer

Matthew 6:13

“And lead us not into temptation, but deliver us from evil. (For Yours is the kingdom and the power and the glory forever. Amen.)”

by Dave Mozdin

This verse follows verse 12 (the featured verse of the previous lesson), which is a request for forgiveness, for the restoration of our broken relationship with God due to our sin. This forgiveness is granted to us by God in proportion to our willingness to forgive others who have sinned against us, restoring those broken relationships, and we praise and thank God for the forgiveness He grants us through Jesus Christ His Son.

However, though we are redeemed sinners, saved by grace through faith in Christ, which sets us free from slavery to sin (Romans 6:14, 17-18), we still do sin (Romans 7:15, 19, 23, 25), as we sing, “Prone to wander, Lord, I feel it, prone to leave the God I love”. We need His help, His power His grace to remain in Him. As a result, God, in His love, grace and mercy, and Christ in His infinite wisdom, places this petition into this model of prayer, knowing that our need for forgiveness will be continual until we are complete in Christ (Philippians 1:6).

As stated in the Meyer NT Commentary, “After the petition for *forgiveness* of sin, comes now the request to be preserved from new sin, negatively and positively, so that both elements constitute but *one* petition.” What does that mean? It is negative in the sense of “lead us *not*”, but positive in “*deliver* us”. We’ll break this down to a study of each petition before reconciling both with the final statement “For Yours is the kingdom and the power and the glory forever. Amen.”

In addressing “and lead us not into temptation”, we need to understand the meaning of the word “temptation” as it is used in the New Testament. Ellicott’s Commentary says, “The Greek word includes the two thoughts which are represented in English by ‘trials,’ *i.e.*, sufferings which test or try, and ‘temptations,’ allurements on the side of pleasure (lusts) which tend to lead us into evil. Of these the former is the dominant meaning in the language of the New Testament, and is that of which we must think here.” Vine’s Bible Dictionary further defines temptation as “‘trials’ with a beneficial purpose and

effect, (a) of 'trials' or 'temptations' divinely permitted or sent....", also, "Of 'trial' definitely designed to lead to wrongdoing, 'temptation'".

Some trials in our lives are allowed by God, sometimes for reasons He chooses not to disclose to us, Deuteronomy 29:29, "The secret things belong to the LORD our God", for some He will disclose the reason at some point in time, and some are allowed because of our sin. We will address the sin situations in the "deliver us from evil" portion of this lesson. Whether trials and afflictions are caused directly by one's sin or by God's sovereign allowance, the root cause of all trials is sin. As we know, in the beginning, God created a perfect world, "And God saw everything that he had made, and behold, it was very good." (Genesis 1:31). God's perfection in the world was forever changed when Adam and Eve disobeyed God's command and ate the forbidden fruit. Romans 5:12, "Therefore, just as sin came into the world through one man, and death through sin, so death spread to all men because all sinned" And as Eliphaz the Temanite said to Job in Job's deep affliction, "For affliction does not come from the dust, or does trouble sprout from the ground, ⁷ but man is born to trouble as the sparks fly upward." (Job 5:6-7). Our Lord Jesus Christ Himself said, "In the world you will have tribulation..." (John 16:33). The bottom line here is we all live in a world of sin, trials, afflictions, temptation and trouble.

What are these trials and tribulations (as if we needed to be reminded!)? In the Bible in James 1:2 and 1 Peter 1:6 we are told that trials are "various" or "divers" KJV (better known as "diverse"). Among them are such as sudden unexpected death of a loved one, illness or life threatening disease, your own or that of a loved one, injustice, due to the legal system or hurt by another person, particularly if it is another Christian or someone in the church, financial hardship, such as facing bankruptcy or continual inability to meet normal living expenses, difficulty or challenges in job or career or ministry, finding a job, dealing with unemployment, suffering natural disaster like hurricane, flood, fire or earthquake, acts of war or civil strife, a wayward spouse, parent, child, sibling or friend who is in an unrepentant sinful lifestyle and many are suffering as a result.

When we suffer trials (and we all suffer trials, as all have sinned and fall short of the glory of God-Romans 3:23), we almost always ask "Why?". As sinners we enjoy our comfort, sometimes even to the point of making an idol of comfort, needing to have comfort at any cost. As God's word tells us, "Why?" is not the priority question to ask. Consider the example of Job. As I wrote in the teaching "Praying Through Trials" (Psalm 13), "Job was a wealthy prosperous man with a large family, and unbeknownst to him, Satan had asked God to strike Job and cause his wealth and family (except for his wife) to be destroyed. God allowed it to happen. Then a request to afflict much of his health and God allowed this,

leaving Job on a pile of ashes covered in sores, with three ‘friends’ who kept telling him all this was his fault even though it was not. Job asked ‘why’ at least thirteen times through seven different chapters. God never really gives him an answer, just a series of questions in the final chapters of the book affirming His sovereignty. Questions which Job cannot answer.”

As also noted in the Psalm 13 teaching, “Another question we might ask is ‘Why me?’ My research showed that no one in the Bible asks this specific question. I’m not sure it’s a good plan to ask because it may imply that you’re telling God that He ought to have allowed this trial to be upon someone else, not me, even if it is in response to my sin.”

Yet the Bible does disclose reasons for trials and provides examples of how God’s people responded to them in God honoring ways. Starting with the general, Romans 8:28: “And we know that for those who love God all things work together for good, for those who are called according to His purpose.” James 1:2-4, **2**”Count it all joy, my brothers, when you meet trials of various kinds, **3**for you know that the testing of your faith produces steadfastness. **4**And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.” Psalm 119:67, “Before I was afflicted, I went astray, but now I keep your word.” 1 Peter 5:10, “And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.”

In dealing with suffering because of your sin, and which of us has not experienced this, Hebrews 12:5-11, “And have you forgotten the exhortation that addresses you as sons? My son do not regard discipline of the Lord, nor be weary when reproved by Him. For the Lord disciplines the one He loves, and chastises every son whom he receives. It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.”

There are many examples of how God’s people dealt with suffering that are good for us to notice and to imitate, here a just a few: Joseph, who was attempted to be killed by his jealous brothers, then instead sold into slavery in Egypt, where he also suffered much before he was elevated to a position of authority, and upon meeting his brothers many years later when they came to Egypt as a result of having no food in

Genesis 50:20, "As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today." The apostle Paul who endured much suffering as described in 2 Cor 11:24-28, through five different types of suffering for the gospel, almost all of them life threatening, responded this way, emphasizing the heavenly view, Romans 8:18, "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us." 2 Cor 4:17-18, For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal." Momentary light affliction? After all the suffering he describes in 2 Cor 11? What great faith!

There's the example (one of many examples) of the apostle Paul, after he had the supernatural experience of being taken to the third heaven, and was given a thorn in the side to humble him from which God would not deliver him, despite his prayers to do so, to humble him and bring him to a complete dependence upon the grace of God,, "so that the power of Christ may rest upon me." And "For when I am weak, then I am strong." (2 Corinthians 12:7-10)

And the example of our Lord Jesus Christ, all the sufferings He endured in the three short years He walked this earth, including the most unjust suffering ever that resulted in His death by hanging on a cross. The reasons for Christ's sufferings, according to God the Father as written in His word are Hebrews 2:10, "For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering." Hebrews 5:8-9, **8**"Although he was a son, he learned obedience through what he suffered. **9**And being made perfect, he became the source of eternal salvation to all who obey him". And how did Christ respond to His trials, His sufferings? 1 Peter 2:20-24, "But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. **21**For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. **22**He committed no sin, neither was deceit found in his mouth. **23**When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed."

After learning from God's word all the ways Christ and God's people rightly handled all forms of trials, afflictions and suffering, and the reasons God allowed them, why would Christ, in this prayer, pray "And lead us *not* into temptation"? Ellicott's Commentary provides a concise and excellent explanation: "But trials of another kind, persecution, spiritual conflicts, agony of body or of spirit, these may come to us as

a test or as a discipline. Should we shrink from these? An ideal stoicism, a perfected faith, would say, 'No, let us accept them, and leave the issue in our Father's hands.' But those who are conscious of their weakness cannot shake off the thought that they might fail in the conflict, and the cry of that conscious weakness is therefore, 'Lead us not into such trials,' even as our Lord prayed, 'If it be possible, let this cup pass away from me' ([Matthew 26:39](#)). And the answer to the prayer may come either directly in actual exemption from the trial, or in 'the way to escape' ([1Corinthians 10:13](#)), or in strength to bear it. It is hardly possible to read the prayer without thinking of the recent experience of 'temptation' through which our Lord had passed. (The trials and temptations He experienced in the forty days in the desert) The memory of that trial in all its terrible aspects was still present with Him, and in His tender love for His disciples He bade them pray that they might not be led into anything so awful."

In other words, we pray that God will not allow us to be tempted or put to the test beyond what we are able to endure, and that we will not choose to sin as a way of dealing with the temptation. A good verse to keep in mind is 1 Corinthians 10:13, "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it." Even though we know God is sovereign and no one can snatch us from His hand (eternal security, John 10:29), and He will keep us in His care no matter what the challenge is. We come to Him in humble dependence as children do to their Father, knowing that our trials, tests and suffering will work out for His glory and ultimately our good.

Now we'll address the positive element of this petition, "but deliver us from evil." As we did with the negative part just explained, we'll begin here by asking what "deliver" or "deliverance" means biblically. Deliverance is the act of being delivered, and drawing from both [christianpure.com](#) and [christianwebsite.com](#), a comprehensive definition is "...refers to being set free or rescued from sin, enemies, affliction, or other threats, primarily as an act of divine intervention. This encompasses both physical and spiritual liberation and is a recurring theme in both the Old and New Testaments."

The word "evil" noted in this verse is thought by many commentators to refer to the evil one, that is, Satan, the tempter who tries to appeal to our sinful nature (using lies and deceit,) and provoke us to sin through appealing to "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16). Barnes' Notes on the Bible says, "The meaning here is, 'deliver us from his power, his snares, his arts, his temptations.' He is supposed to be the great parent of evil, (Christ calls him the father of lies, John 8:44) and to be delivered from him is to be safe. Or it may mean, 'deliver us from the various evils and trials which beset us, the heavy and oppressive calamities into which we are continually liable to fall.'" Put

another way, if we deal with trials, afflictions, testing and suffering by giving in to sin, it is our desire to be delivered and repent before we suffer devastating consequences or punishment, and further dishonor God, who is worthy of all our love. As we pray in Psalm 19:12-13 (NKJV), “Who can understand his errors? Cleanse me from secret faults. Keep back Your servant also from presumptuous sins; Let them not have dominion over me. Then I shall be blameless, And I shall be innocent of great transgression.”

We have noted that this deliverance occurs by acts of divine intervention, that is, they are from God through God and God alone, for His glory and our good. What are some of the ways in which He carries out this deliverance?

First, understand the nature of the battle, it is a *spiritual* battle, not an earthly one. Ephesians 6:10-12, (NKJV) “...be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.” Ephesians 6:13-18 lists the weapons of the armor of God. It is suggested that you consult a study Bible or commentary or a trusted biblically knowledgeable believer to help you understand how God can work this for you.

Second, in further understanding the spiritual nature of this battle, consider 2 Corinthians 10:3-5, **3**“For though we walk in the flesh, we are not waging war according to the flesh. **4**For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. **5**We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ”. According to Cambridge dictionary online, a stronghold “a building or position that is strongly defended”. And according to Bible Study Tools.com, “Paul expands the meaning of the word strongholds to include the thought processes we cling to that oppose God’s wisdom”, and to exalt man’s wisdom in its place. “Paul tells us in this passage that arguments and the accompanying pride must surrender to Jesus”. “The phrase ‘take every thought captive’ continues the battle language: strongholds may be mental (and many are), but it is still a spiritual battle to combat them.”

Please note that strongholds are “strongly defended”, and our pride in holding on to them won’t be easily overcome, as evidenced by the word “destroy” in v.4. We combat this with a true knowledge of God, through studying His word, knowing Him through it. This is what God wants, Hosea 6:6, “*What I want is mercy and not sacrifice, the knowledge of God, rather than burnt offerings.*” (Emphasis added). This is

what Christ wants, John 17:3, “And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent.”

Third, “Watch and pray, that you may not enter into temptation.” From Matthew 26:41, where Jesus is in the Garden of Gethsemane with His disciples just before His arrest and subsequent crucifixion. “Watch” means to be vigilant, to be aware of the evil one, who literally pounces upon our inclination to not meet the temptation by sinning. (1 Peter 5:8). The Matthew Poole Commentary says, “Here he calls them to a greater watching, spiritual watching..... that they might not fall under their temptations. By watching, he directeth them to the use of such means as were within their power to use; by adding **pray**, he lets them know, that it was not in their power to stand without God’s help and assistance, which must be obtained by prayer, and upon their praying should not be denied them.”

Fourth, prayer and fasting. In Mark 9, after coming down from the mountain after the Transfiguration, Jesus sees a boy who is overcome by an unclean spirit. His disciples are unable to cast it out and the boy’s father pleads Jesus to help. Jesus heals the boy, and when the disciples ask why they could not cast it out, Jesus said, “This kind cannot be driven out except by anything but prayer and fasting.” (Mark 9:29). The Jamieson-Faussett-Brown Bible Commentary notes, “...though nothing is impossible to faith, yet such a height of faith as is requisite for such triumphs is not to be reached either in a moment or without effort—either with God in prayer or with ourselves in self-denying exercises.”

A word here about “deliverance ministries”, and ministers who claim to be able to be gifted to instantly deliver people who are greatly afflicted by stronghold sin, just by intensive prayer alone. While indeed all things are possible with God, and true immediate deliverances have been known to occur, yet about deliverance ministry, gotquestions.org says:

“There is certainly quite a bit in Scripture about Satan and his horde of demons. There is little said about deliverance from them, and nothing said about deliverance as a ‘ministry.’ The ability to cast out demons is not listed as a spiritual gift or a ministerial duty.”

“The gospels and Acts relate that Jesus and the disciples cast out demons. The teaching portions of the New Testament (Romans through Jude) refer to demonic activity yet do not discuss the method of casting them out, nor are believers exhorted to do so. We are told to put on the whole armor of God to stand against spiritual wickedness (Ephesians 6:10-18). We are told to resist the devil (James 4:7) and not give him room in our lives (Ephesians 4:27). However, we are not told how to cast him or his demons out of others, or that we should even consider doing so.” Even when the disciples did cast out demons by Christ’s

authority in the gospels of Matthew and Luke, Christ said “Do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.” (Luke 10:20).

Fifth, enlisting the help of other believers. Ecclesiastes 4:9-10, “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone and has not another to lift him up.” In the New Testament, we see the fellowship of believers in the church helping someone in need of deliverance from evil through the “one anothers”. Galatians 6:1-2, **1**”Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. **2**Bear one another’s burdens, and so fulfill the law of Christ.” More of the one anothers which can be employed are James 5:16, “Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.” Colossians 3:16, “...teaching and admonishing one another in all wisdom”. Hebrews 10:25, “... encouraging one another”.

You will notice in the James 5:16 verse just cited the words, “The prayer of a *righteous* person....” What does righteous mean and why is that word used to describe the person whose prayer has great power? According to Webster’s New World Dictionary, righteous is defined as “acting in a just, upright manner; doing what is right; virtuous.” According to the Bible, however, “None is righteous, no not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.” (Romans 3:10-12). That seems very grim for all of us, doesn’t it? Also the benefits of praying the verses in this lesson are only available to those who are righteous. **4**”But^c God, being rich in mercy, because of the great love with which he loved us, **5**even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—....**8**For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, **9**not a result of works, so that no one may boast.” And “For our sake he made him (Christ) to be sin who knew no sin, so that in him we might become the righteousness of God.” (2 Corinthians 5:21). What is being said here is that if you repent from your sins, embrace Jesus Christ by faith and trust in Him for the forgiveness of your sins, your sins are exchanged for Christ’s perfect righteousness, (as He committed no sins during His time on earth, no sin ever), so you will then be a righteous person, God having spared you from His wrath in eternal hell and will bring you into the joy of eternal heaven when you die. If you have not yet made this decision, please do so now, as it will be too late once you die (and only God knows when that will be), and His judgment, heaven or hell, will be final. If you have any questions about this, please find a Christian relative or friend to help you with this all-important matter.

This verse, and the prayer concludes with the words, “For Yours is the kingdom and the power and the glory forever. Amen.” This part of the prayer is not included in some of the earlier manuscripts of the Bible, but it fits the context of the rest of the prayer and is a fitting conclusion. Barnes Notes on the Bible writes: “This ‘doxology,’ or ascription of praise, is connected with the prayer by the word ‘for,’ to signify that all these things - the reign, power, and glory of God - will be manifested by granting these petitions. It is not because we are to be benefited, but that God's name and perfections may be manifested. His glory is, then, the first and principal thing which we are to seek when we approach him. He is to be ‘first, last, supremist, best,’ in our view; and all selfish and worldly views are to be absorbed in that one great desire of the soul that God may be ‘all in all.’ Approaching him with these feelings, our prayers will be answered; our devotions will ascend like incense, and the lifting up our hands will be like the evening sacrifice.” (Psalm 141:2). Amen. Alleluia!

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