



Sermon-Based Study Guide  
Good Shepherd Presbyterian Church

Matthew 6.13b

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I. Introduction to this Study

This week we continue our summer series Pray Like Jesus, turning our attention to the petition, "Deliver us from evil."

II. Study the Text

a. Read Matthew 6.5-13.

R.C. Sproul notes, "[W]e find here a Hebrew literary strategy called parallelism, a technique that links two statements so that the second illumines the significance of the first." Such parallelism is the foundation of Hebrew poetry, utilized regularly throughout the Scriptures. How does the second line of Matthew 6.13 illumine the first?

Spend some time engaging different types of Hebrew parallelism by reading the passages below:

Psalms 24.1-4 features *Synonymous Parallelism*, where the same or similar thoughts are presented within two (called a bicolon) and three lines (called a tricolon). Verses 1-2 features "Balanced Parallelism," verse 3 a "Bicolon," and verse 4 a "Tricolon."

Psalms 1.6 features *Antithetic Parallelism*, where contrasting thoughts are presented.

Psalms 103.13, 34.9, and 23.6 feature *Emblematic Parallelism*, in which a particular thought or idea is developed, but without synonymous or antithetic parallel.

Psalms 29.1-2 features *Climactic Parallelism*, wherein slowly advancing, highly repetitive lines build upon one another to a crescendo.

After looking at these different types of parallelism, which do you think Jesus employs in verse 13? Why?

b. Reread Matthew 6.13 in as many translations as you have available (if you have internet access, click onto biblegateway.com for a comprehensive database). As time permits, make note of their differences below:

Translation	Text
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

What discrepancies do you notice between the different translations? How could those discrepancies shape divergent theological perspectives?

Which of the above translations do you think is most accurate? Why?

- c. In New Testament Greek, the word for evil is *poneron*, which refers to evil in the abstract. In Matthew 6.13, however, the word is *poneros*. The -os ending is either a masculine or neuter, meaning that *poneros* may be translated as "evil" or "the evil one."

Did you see "evil one" in any of the above translations? How would that change your understanding of this petition?

- d. Warren Wiersbe writes, "Satan has been caricatured so much over the centuries that most people don't take him seriously or even believe he exists. To them Satan is a myth, an ugly red creature with a forked tail, pointed ears, and a malicious smile who carries a pitchfork."

Do you agree or disagree that this caricature exists? Where have you seen it employed? What do you think of this caricature of the evil one?

- e. 21st century America, influenced by Star Wars and dualistic thinking as it is, we often see light and dark presented as equal but opposing forces. This is not the case in the Bible.

N.T. Wright asserts, "'The Satan', 'the Evil One', is not equal and opposite to God; but 'he', or 'it', is a potent force, opposed to God's good creation, and particularly to the human beings whom God wishes to put in authority over his world. If all this were not so, the final petition in the Lord's Prayer would be an unnecessary anti-climax."

What do you think Wright means by that last line, that "If all this were not so, the final petition in the Lord's Prayer would be an unnecessary anti-climax"? Do you agree? Why or why not?

- f. Read 1st Peter 5.6-9. What ways do you see the enemy "prowl[ing] around like a roaring lion looking for someone to devour"?

What four actions does Peter call us to do instead within these four verses?

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Verse 6

Verse 7

Verse 8

Verse 9

- g. Read Ephesians 6.10-17. How does it relate to 1st Peter 5.6-9, above? What is the significance of the word "stand" in each passage?

Wiersbe explains it thusly: "We don't fight *for* victory but *from* victory, the victory Christ won for us on the cross." How does this transform your understanding of the petition "Deliver us from evil"?

- h. Willimon and Hauerwas engage Ephesians 6, writing, "What you are up against, in being saved, is not simply your personal faults and foibles, your petty temptations and peccadilloes. You are up against what we call 'the principalities and powers.' Evil is large, cosmic, organized, subtle, pervasive, and real. The powers always masquerade as freedoms that we have been graciously given or as necessities that we cannot live without."

What do you think they mean? How have you seen these "masquerading freedoms" at work in your own life?

- i. In last week's study guide, we engaged the line "Lead us not into temptation", thinking through Jesus' own time in the wilderness (see Matthew 4.1-11 and Luke 4.1-13).

Read Genesis 3.1-19. How does this passage speak to the phrase we're examining in this study guide, "But deliver us from evil"? How does it speak to the question of translation engaged above?

Does it help you understand Matthew 6.13 any better? If so, how?

- j. In 1st Corinthians 15.20-49, Paul writes that Jesus is the "second Adam." How do you understand this in light of Adam's temptation in Genesis 3 and Jesus' temptation in Matthew and Luke 4?

It's been written that where "the first Adam fell to a simple seductive suggestion, the new Adam endured everything that hell could throw at Him."

How does this transform your understanding of praying this petition, "Deliver us from the evil one"?

- k. R.C. Sproul, again, writes "When Jesus instructed His disciples to pray, 'Do not lead us into temptation, but deliver us from the evil one,' He was speaking from experience. He had passed through a time of testing at the hands of Satan, so He instructed His disciples to ask the Father to spare them from the Devil's attacks."

How does knowing this transform your prayer, "Deliver us from the evil one"?

### III. Pray

- a. Spend a few minutes meditating on the phrase "Lead us not into temptation, but deliver us from the evil one," allowing God to bring to mind specific tests, trials, and temptations you need to be delivered from,
- b. Lift up the many activities and programs kicking off at Good Shepherd the next few weeks, that they equip and encourage us to be Christ's disciples in our daily lives,
- c. Ask God to raise up Deacons and Elders willing to serve in love at Good Shepherd beginning January 2016.