



Daily Verse and Comment

Matthew 6:13

(13) 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.

King James Version

The second half of the couplet, “but deliver us from the evil one,” begins with *alla*, a word commentators call a “strong adversative” or a “logical contrastive.” It indicates that what follows is rationally opposed to what has been previously stated. Like many such sayings in the Old Testament's [wisdom](#) literature, the couplet is proverbial, expressing related ideas with contrasting clauses (see, for instance, [Proverbs 10:1](#); [12:2](#); [14:4](#); etc.).

The deliverance (*ryomai*) that dominates this half of the couplet has the common sense of “rescue,” “save from harm,” or “deliver out of peril.” It pictures a vulnerable, even helpless person being dragged out of severe danger. Spiritually, it suggests rescue from a powerful opponent who overmatches the one under threat.

The final word, usually translated as “evil” or “the evil one,” is Greek *ho ponros*, meaning “that which harms.” Most modern translations render this phrase to indicate [Satan](#) the Devil, the [Adversary](#) of [God](#) and humanity (see also [Matthew 5:37](#); [13:19](#), 38). In a first-century context, when the idea of a universal spiritual adversary was commonly held, referring to the personal source of evil would have given Jesus' statement added force.

The complete request, then, has the sense of, “Do not bring upon us sore testing, but rather rescue us from our mighty Adversary.”

The story of Job is instructive in showing God's people how He allows Satan to afflict them in various ways to test their [faith](#) (see [Job 1:6-12](#); [2:1-7](#); [42:1-6](#)). The narrative depicts the Adversary as impertinent toward God and eager

to cause Job loss, heartache, and harm. However, he cannot touch him without God's express permission, and God places boundaries on how much he could afflict the man. In contrast to Satan's attitude, God defends Job's righteousness and [faithfulness](#), confident in his strength to withstand the Devil's attacks. Job ultimately proves God right, not only refusing to “curse God and die” but also growing in understanding, faith, and appreciation for his God in the end.

The narratives of Christ's temptation in [Matthew 4:1-11](#) and [Luke 4:1-13](#) teach how the very Son of God overcame Satan's enticements to [sin](#). Most obviously, [Jesus](#) meets every potential trap with a quotation from God's Word, providing Him with the knowledge and authority to counter Satan's challenges. With such weapons and commitment to doing His Father's will, He resists the Devil in faith, and he flees from Him ([James 4:7](#); [I Peter 5:8-9](#)). Even with our comparatively weak faith, we can follow His example of resisting Satan's temptations, and God will add His help to “deliver us from the evil one.”

— Richard T. Ritenbaugh

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