

LEAD US NOT INTO TEMPTATION
Matthew 6:13
Words: 5914
Text: Matthew 6:5-13

INTRO: Recently as we were traveling I heard that the Pope had changed some wording in the Lord's prayer. I could not get that out of my mind and decided to study the troubling clause and I found it a very difficult study. When it took a lot of time to I decided to use that time and turn it into a message. And here is the troubling clause: "...lead us not into temptation..."

Well, the Vatican had been struggling with the clause for some time before the Pope decided to do something about. Here is part of an article from the "Evening Standard," posted just recently:

The translation of a line in the Lord's Prayer has been changed by **The Pope** after he signalled he was frustrated that it implies God might lead people into temptation.

Pope Francis approved altering the translation of the line "and lead us not into temptation" to "do not let us fall into temptation."

The revised line will appear in the third edition of the Messale Romano after it was approved on May 22nd during the General Assembly of the Episcopal Conference of Italy, UCatholic reports.

The Pope has previously told Italian TV that the new translation was already being used by the Catholic Church because the original translation implies God leads humans to sin.

"Do not let me fall into temptation because it is I who fall, it is not God who throws me into temptation and then sees how I fell," he told TV2000, an Italian Catholic TV channel in 2017.

"A father does not do that, a father helps you to get up immediately."

<https://www.standard.co.uk/news/world/pope-changes-lead-us-not-into-temptation-line-of-lords-prayer-a4160611.html>

Well, one does wonder what the Pope might know about being a good father. But since today is Father's Day we'll weave that thought into the message. But the good news about the Pope's decision is that the Pope cannot change Scripture. He can only change what the Catholic Church prints.

I. THE TEXT

So let us begin by reading the text. We go to Matthew 6. This passage is found in the Sermon on the Mount. We begin in verse 9. Jesus said:

9 *"In this manner, therefore, pray: Our Father in heaven,
Hallowed be Your name.*

10 *Your kingdom come. Your will be done On earth as it is in
heaven.*

11 *Give us this day our daily bread.*

12 *And forgive us our debts, As we forgive our debtors.*

13 *And do not lead us into temptation, But deliver us from the
evil one. For Yours is the kingdom and the power and the
glory forever. Amen.*

The two clauses we want to look at are, "And lead us not into temptation, but deliver us from the evil one."

II. THE QUESTION

Well, the text in verse 13, "...lead us not into temptation..." raises a very difficult question, as does most every part of this prayer. But the question that is most pressing is this: Does God lead His children into temptation?

James 1:13 says, "Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone." So if God does not tempt anyone how could He lead them into temptation?

Now if you give yourself to this question, it is truly a difficult one. And if we say with the Pope that God would not lead His children into temptation, then why would Jesus

tell those who belong to the Father to ask God the Father to not lead them into temptation? If we should conclude that God does not lead His people into temptation, why would this clause be in the Lord's prayer? And why is it so urgent that it forms part of this prayer?

So our question is, does God lead His children into temptation? This is a very difficult question and you may not agree with my conclusions but I recommend that God sometimes does lead His children into temptation, and He does so because it sometimes becomes necessary to do so. A father who truly loves his child will do anything he can to deliver his child from Satan.

We will take the two clauses separately so we begin with the first clause, "...lead us not into temptation..."

III. THE PROPOSED ANSWER

A. Lead Us Not into Temptation

We will begin then with the first clause, "...lead us not into temptation..." and we begin with the word "temptation." In the original language the word is *peirazo*. A matter one must note in order to deal with this passage is that in English we differentiate between the word "to tempt" and the word "to test" or "to try." The general idea of "to tempt" is to cause someone to desire to do something they ought not to do. However, it does not have to mean that. One may wish someone to do something one knows they will not want to do, though there is nothing wrong with doing it. Say I want a good carpenter to build a house for me. But he has retired from building and will not be interested. But I make him an offer that he can hardly resist and he might say, "Well, I am tempted to take you up on that offer."

But generally, in English, the word "to tempt" holds the idea of being enticed to do something we should not do. However, in the NT, the word used to express the idea of "to tempt" is the same word used to mean "to test."

Only the context indicates which is meant. In the Greek the word for both ideas is the one word *peirazo*. It is a neutral word.

Let me give an example. James 1:14, using the same word as our text, says, "But every man is tempted, when he is drawn away of his own lust, and enticed." The word translated "tempted" is *peirazo*. On the other hand, Hebrews 11:17 says, "By faith Abraham, when he was tested, offered up Isaac..." The word "tested" which in the KJV is translated "tried" is also the word *peirazo*.

Turn now to James 1. I think we can fairly conclude that when the word *peirazo* is used of God, the idea is always "to test" and the idea is to test in order to approve. And God does not test with evil and the purpose of testing is always for a good cause. When the word *peirazo* is used of Satan, the purpose is always to lead to sin or failure. God tests to seek good results. Satan tempts to bring about bad results.

James then says in verses 2-3:

2 My brethren, count it all joy when you fall into various trials (peirazo),

The word translated "trials" is our word *peirazo*. It is not, "...count it all joy when you fall into various temptations..." We get that from verse 2:

3 knowing that the testing (dokimazo) of your faith produces patience.

When it says we are to count it all joy when we fall into various trials, it is the word *peirazo*, which could be translated *temptations*. So the next verse says the purpose of *peirazo* is a testing of our faith. The word for *testing* here is *dokimazo*. It has the idea of looking for a good result. So in our testings God is looking for good results. When the devil tempts us it is to trip us into sin.

Now note something carefully here. It does not say, "Count it all joy when you are led into various temptations." It is when you fall into them. These are things that happen to us which are not of our own doing. We "fall" into them. This is how the Pope has reworded the Lord's prayer, but this is not the word used in the original text of the Lord's prayer. There is a huge difference between falling into temptation and being led into temptation. When we fall into temptation it is not of our own making. When we are led into temptation, I believe it is of our own making.

Go now to 1 Peter 1. In verses 6-7 Peter says:

6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials (peirazo),

7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested (dokimazo) by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

When Peter speaks of various trials it is *peirazo*, our word. But when he says our faith is tested in trials it is *dokimazo*. The test is to reveal genuine faith and such faith that endures testing is much more precious than gold that perishes. Here we clearly see that these kinds of trials, *peirazo*, are for a good purpose.

Every testing we fall into is something we are to count all joy. It is most obvious then that God allows us to fall into various trials or testings. The question now is, does He ever lead us into a place of temptation? And my answer is: Yes He does and I believe it is because it is His only option left to get our attention to some serious matter. I think when He needs to lead us into temptation or testing, it is one of His ways of chastening believers in order to correct them.

Now when God leads anyone into temptation it is never to tempt them to do evil. James 1:13 says, "Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone." Now we note that God cannot be tempted to do evil. Why? There is no desire in Him that could want something evil. Nor does God tempt anyone to do evil. When He leads us into temptation it is to deliver us from something bad.

So there is a huge difference between falling into temptation, which happens to all and it needs more time than I can give to it this morning; and being led by God into temptation.

So the prayer we are studying is a huge prayer. I believe this prayer is given for the purpose that God wants Christians to live in such a way that He can deliver them from the evil one. I think there are times when we enter some danger zone, that is we enter something that in the end will take us away from God. God sees it but we are not aware of what is happening. God, knowing what will happen to us if he does not step in, will use, if He has to, the most extreme method of getting the Christian to recognize what is happening. And in such cases God will lead such a person into a time of testing with the purpose of bringing such a person to see what is happening in order that he may recognize his error, repent of it, and so be delivered before it is too late. And that is what a truly loving father will do.

Of such a case there is no greater example than the story of Job. Turn to Job. If we have ever experienced something even much smaller than what Job experienced we will fervently pray, "Lead us not into temptation but deliver us from the evil one." So we go to Job to learn this lesson from Job.

We begin in Job 1:1:

1 *There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.*

We go from there to verses 6-8. For years I wondered about verses 6-8. It says:

6 *Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.*

7 *And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."*

8 *Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"*

Why did God bring Job up to Satan? Why did He not leave well enough alone? Why draw Satan's attention to Job? Let me give what I believe was happening to Job and the reason why God did what He did. Job was a righteous, godly man. But unbeknown to him there was a very serious kind of pride growing in him like a silent, deadly, cancerous tumor. God realized what was happening but Job was unaware of it. He thought all was well. Maybe the Lord had already tried to get Job's attention, but all to no avail. And the book of Job is a story of what God did to deliver Job from this dangerous tumor. He led him into temptation.

I think that in the book, in some of the places where Job speaks of himself, a spirit of religious pride that is growing in him is revealed. And the frightening thing about it was that he did not recognize what was happening. And the only way God could get his attention was to allow him to be tested and tested he was.

Now there are other reasons why Christians are tested and I don't have time to consider those. I mention that because not all tests are for the same reason. But let me say this, when God lets Satan have access to anyone Satan will go as far as he can.

So we read on:

9 *So Satan answered the LORD and said, "Does Job fear God for nothing?"*

10 *"Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.*

11 *"But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"*

12 *And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the LORD.*

Now we notice that God limited how far Satan could go and what he could tempt Job with. He said, "All that he has is in your power." You talk about being delivered to temptation. So Satan was allowed access to Job's possessions. But God said, "Do not lay a hand on his person."

We have a wonderful promise in 1 Corinthians 10:13. Paul says, "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."

So God allowed Satan to test Job. Satan, in turn used it as an opportunity to tempt Job into leaving God. So look at what Satan did when he was given permission to Job's possessions. We go to verse 13:

- 13 *Now there was a day when his sons and daughters were eating
and drinking wine in their oldest brother's house;*
- 14 *and a messenger came to Job and said, "The oxen were plowing
and the donkeys feeding beside them,*
- 15 *"when the Sabeans raided them and took them away—indeed they
have killed the servants with the edge of the sword;
and I alone have escaped to tell you!"*
- 16 *While he was still speaking, another also came and said,
"The fire of God fell from heaven and burned up the
sheep and the servants, and consumed them; and I alone
have escaped to tell you!"*
- 17 *While he was still speaking, another also came and said,
"The Chaldeans formed three bands, raided the camels
and took them away, yes, and killed the servants with
the edge of the sword; and I alone have escaped to
tell you!"*
- 18 *While he was still speaking, another also came and said,
"Your sons and daughters were eating and drinking wine
in their oldest brother's house,*
- 19 *"and suddenly a great wind came from across the wilderness
and struck the four corners of the house, and it fell
on the young people, and they are dead; and I alone
have escaped to tell you!"*

Now consider the prayer Jesus taught us to pray. It was to ask God to not lead us into temptation. That this temptation in the Lord's prayer is related to Satan is clear from the next clause which says, "...but deliver us from the evil one."

So look now at what Job said in chapter 23, verses 1-5:

- 1 *Then Job answered and said,*
- 2 *Even to day is my complaint bitter: my stroke is heavier than
my groaning.*

3 *Oh that I knew where I might find him! that I might come even to his seat!*

4 *I would order my cause before him, and fill my mouth with arguments.*

5 *I would know the words which he would answer me, and understand what he would say unto me.*

Job is saying, "Give me a chance to talk to God. If I could find Him and talk to Him, I would let Him know a thing or two. I would order my cause before Him. I would fill my mouth with arguments. And if He talked to me I would know what He is saying and understand. Oh, if I could only talk to Him!"

What had happened was God gave Satan access to Job and God withdrew from Job so that Job could not find Him. God had led him into temptation for a very important reason. Well, Job went through a long, dark period of testing. Satan had exerted every bit of pressure he could to get Job to leave God. He had said, "God, you have made a hedge around him. But take this hedge away and let me at him and he will curse You to the face." And all the while God was working in Job to bring him to the place where he would get to see himself.

We won't be able to look at the whole story, but I want us to look at the outcome of Job's temptation. For Job it was a long, hard battle before he finally humbled himself before God. Let's look at it in Job 38. God has been silent for a long time. Job's friends have been very vocal in condemning him. And now, finally God breaks the silence, so we go to verses 1-4:

1 *Then the LORD answered Job out of the whirlwind, and said:*

2 *"Who is this who darkens counsel By words without knowledge?"*

3 *Now prepare yourself like a man; I will question you, and you shall answer Me.*

4 *"Where were you when I laid the foundations of the earth?
Tell Me, if you have understanding.*

Earlier Job had wanted a chance to talk to God. He thought he would be able to answer God. And now God asks one question after another. This time I counted and I found 51 questions and Job could not answer one of them. So we go now to chapter 40:1-2. It says:

1 *Moreover the LORD answered Job, and said:*

2 *"Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it."*

And how does Job answer? Verses 3-5:

3 *Then Job answered the LORD and said:*

4 *"Behold, I am vile; What shall I answer You? I lay my hand over my mouth.*

5 *Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further."*

In the next two chapters God then reveals to Job the power of pride. And when God is done we have Job's final answer to God in chapter 42:1-6:

1 *Then Job answered the LORD and said:*

2 *"I know that You can do everything, And that no purpose of Yours can be withheld from You.*

3 *You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know.*

4 *Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me.'*

5 *"I have heard of You by the hearing of the ear, But now my eye sees You.*

6 *Therefore I abhor myself, And repent in dust and ashes."*

When Jesus taught His disciples, and us, how to pray He said pray like this: "Oh our Father, lead us not into temptation!" If I am correct in my analysis of what He is teaching us to pray it is something like this, "Oh my Father, do not lead me into temptation like Job. Oh God, do whatever You need to do to spare me from Your having to deal with me like that!" If that conclusion is correct, how great is this prayer?

Now not everybody experiences being delivered to Satan to such an extent as Job was but if we slip up or if we become proud in some way, we may be led into temptation. And if pride becomes too high it is possible to fail and leave God altogether in such a time.

So we ask then, what is the conclusion to such a prayer? How can we be the kind of people that God will not need to lead into temptation? And I think to answer that question Jesus gave the second clause in this prayer. So we go to it now.

B. Deliver Us from Evil

The second clause begins with the contrasting conjunction "but." The two clauses are contrasts. First, the prayer asks the Father not to do something. The petition asks not to be led into temptation. And then in the second part is a petition for what he wants God to do. What He wants God to do is to deliver him from the evil one.

So these two clauses are closely linked by the contrasting conjunction "but." I do not think these are two separate parts of the prayer. The one praying is saying, "Lord, don't do this", and the other says, "BUT do this." Now it would seem clear that if we are delivered from the evil one we will not be delivered to him.

Now if my conclusion is correct that in certain cases God leads one to be tested or tempted by the devil, and if it leads to the kinds of things Job faced, this is a most

important prayer. To go through a time like Job went through, even in a much smaller way, is a very, very difficult thing. I believe everybody who has gone through or is going through being led into temptation will not want God to have to resort to that ever again. It is always a most difficult time. It is a chastisement one will never want to experience again. So the prayer is, "Lead me not into temptation..."

So before we consider this second clause, let me point something out. The NKJV says, "...but deliver us from the evil one." The KJV says, "...but deliver us from evil." In the original it says this, "...but deliver us from the evil." Let me just say that I think the article "the" before the word "evil" indicates it should read "...but deliver us from the evil one."

Now, in this clause is revealed a most wonderful truth. It is this, that it is possible to be delivered from being led into temptation. And how is one delivered from that? By praying, "Our Father who is in heaven, deliver me from the evil one." If we are delivered from the evil one, then we will not be delivered to the evil one. The first clause is a desire to not be led into temptation. I believe this second clause shows us what to pray in order that one need not to be led into temptation. I believe it would be correct to say that if God delivers us from the evil one we will not need to be led into temptation.

So that leads us to ask this question: how does God deliver Christians from the evil one? Let me begin by asking this question: Would it be correct to conclude that there is no use praying this prayer if we are not even aware that we could be led into temptation? And how do we become aware of that? By being diligent to know God's Word! Second, would it be correct to conclude that we need to desire to be delivered from the evil one before we will pray such a prayer? Who would pray a prayer like this with more fervent desire than someone

who has experienced something of the nature Job experienced? If you and I have gone through some such experience where we cannot find God and He seems far away and have later discovered it was because of something in us that we were unaware of, would that not give us a great desire to be delivered from the evil one?

But when we have some experience of being in a deep, dark time, and God seems to be silent and we may even wonder if we are Christians, then being delivered from the evil one can become a very sincere request. Job said something like this, "Oh that I knew where I might find Him. I would order my cause before Him. If He only knew how things are when you are in circumstances like this, surely He would deliver me. I would fill my mouth with arguments. I would say this and I would say that. I think He could learn a thing or two from me."

And what did Job get for an answer? More silence. Why? He was not yet ready to hear what God would have to say. It would take more time and more silence before he was even ready to lay his hand on his mouth and say, "Lord, I am vile!"

Now I am sure that when Job came out of this nightmare, he could have prayed this prayer fervently, "Lord lead me not into temptation. Lord, deliver me from the evil one. It is a frightening experience. Please, do anything you need to do, teach me anything you need to teach me so that I need never again come into such a time!" I ask you, do you have a deep desire to be delivered from the evil one?

Now I mentioned earlier that there are other reasons why God lets the devil at believers so that we realize not all dark experiences may be for this reason. But if we get into such a time we might consider if we are the cause.

So we go back to our question, how does God deliver us from the evil one? Let me make a few observations. First, we

need to pray this prayer with an understanding that we can be led into temptation and we should pray fervently to be delivered from the evil one. Then we need to desire to be delivered from such a time.

Third, let me ask this question: If I live in known sin, can I pray for God to deliver me from temptation and hope to be delivered? Of course not. So it would seem clear to me that unless we seek to live a clean life before God and we are actively seeking to live for the Lord, we cannot pray this prayer and expect God to answer us. As a matter of fact, we can expect discipline from God. So what does this mean? It means we must actively seek to know what God wants from us and then seek to do that which He wants. We cannot live in sin and ask God to deliver us from the evil one.

Fourth, we need to read, study and heed God's Word. When we have the Word of God and we don't do our diligence to learn what is in it, how can we pray this prayer and expect God to deliver us from the evil one? If we know we should not do certain things but we do them, what can we expect but to be led into such a time of temptation?

Fifth, let us say something is happening inside me like happened to Job. He was a good man. He did things right. If somebody needed help, you could count on Job. He was a good man. All would agree to that. He was respected. He was looked up to. And slowly he began to see himself as a good man. Listen to Job 16:12-17:

12 *I was at ease, but He has shattered me; He also has taken me by my neck, and shaken me to pieces; He has set me up for His target,*

13 *His archers surround me. He pierces my heart and does not pity; He pours out my gall on the ground.*

14 *He breaks me with wound upon wound; He runs at me like a warrior.*

15 *"I have sewn sackcloth over my skin, And laid my head in the dust.*

16 *My face is flushed from weeping, And on my eyelids is the shadow of death;*

17 *Although no violence is in my hands, And my prayer is pure.*

Then in 25:5-6 Job said to his friends:

5 *Far be it from me That I should say you are right; Till I die I will not put away my integrity from me.*

6 *My righteousness I hold fast, and will not let it go; My heart shall not reproach me as long as I live.*

As far as Job knew everything was well within him. I wonder sometimes how accurately we see ourselves. Oh how difficult it is to recognize pride when it creeps in. And let us say we are continuing like this, and God sees it and He knows unless He does something it may ultimately lead one into a fool's paradise and then destroy one. What should a person pray who is not aware of any sin in his or her life? And here is what the Lord gives us to pray:

"Oh my Father, do not lead me into temptation; but deliver me from the evil one."

And along with that one might pray these words from Psalm 139:23-24:

23 *Search me, O God, and know my heart; Try me, and know my anxieties;*

24 *And see if there is any wicked way in me, And lead me in the way everlasting.*

Here is a question we might ask ourselves, "How accurately can I assess my own life? Could there be some wicked way in me and I am not aware of it? Search me O God."

Let me just insert something here. I mentioned earlier that the Pope had changed the clause to read, "Let us not fall

into temptation." First, he can change how they write this clause but no matter what he does God's Word remains the same. Then he said that no father would do what this prayer says, that is no father would lead His child into temptation. Well, how does he know? Has he experienced what real loving fathers do? If he was a true Pope, which means "father," he would immediately change some things in the Catholic Church. He would change the requirement that a preacher may not marry. If the Pope did what any loving father he would immediately allow all priests to marry. Anyone who lives a life as the Pope and priests do will fall into temptation. And they will fall into it again and again, and it will be by their very own choice. The sins committed by priests and nuns are beyond number.

So we ask now, how does God keep His children from being led into temptation? He sets out for them what they ought and ought not to do. He has given them the complete Word of God. His children that need to avail themselves of the Word of God and study it and obey it.

Now consider this. Even if we are not living in known sin; even if we seek God with all our heart, without God leading us into temptation the devil himself will tempt us wherever and whenever he can. We will be tempted by the devil to sin in many different ways. He will seek to get us to sin. It will not necessarily be because God has led us into it. Jesus said in John 10:10:

10 *"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.*

So even though we may be living right, the world, the flesh and the devil are always at hand. And subtly we can inadvertently let something enter. And so it is always appropriate to pray, "Deliver us from the evil one."

Now it seems to me that what Job experienced could be called the chastening of the Lord. Because we go through difficult

things does not always mean we are being chastened. But when it is for the purpose of correcting something in us then it is chastisement. Was God a loving Father to Job? Without doubt God, in love, sought to bring Job to see what needed correcting and through leading him into temptation He accomplished that.

Consider this. Today is Father's Day. The Pope said a father would not lead his child into temptation. Now according to his own religion he cannot know what a loving father would do in cases where discipline is necessary. He has no experience in the matter. But a father who truly loves his son will chastise him. Since it is Father's Day it is appropriate to mention a few things here.

Proverbs 19:18 says, "Chasten your son while there is hope, And do not set your heart on his destruction." The KJV translates the last part as, "And let not thy soul spare for his crying." The literal wording is that the father is not to lift up or set his soul on the child's destruction. What does that mean? It means that a father who does not discipline his son when it is necessary has set his soul on the child's destruction, or literally, his death.

Proverbs 3:12 says, "For whom the LORD loves He corrects, Just as a father the son in whom he delights." A father who loves his son will do everything possible to him to deliver his son from destruction. God the Father corrects His children as well. Hebrews 12:6 says, "For whom the LORD loves He chastens, And scourges every son whom He receives." This word "scourges" is the same word used when Pilate scourged Jesus. What father can endure chastening his son to such an extent that it will purge away wrongdoing? A real father who loves will do this.

What will God the Father do to sinning Christians or those who have some such thing growing in them as Job had? He will do all He can to turn them around. And who of us,

having experienced the discipline of God, would not most willingly pray: "Father, do not lead me into temptation but deliver me from the evil one." This is a huge prayer. Blessed is the man whom the Lord does not need to lead into temptation but He delivers him from the evil one.

CONCL: Well, to conclude, may I ask each one of us: Are we willing to pray, "Lord, lead me not into temptation. Do whatever you have to do, teach me whatever you have to teach me in order to deliver me from the evil one. And Lord, search my heart and reveal any wicked way in me. And if you do that, I will take care of it. I want to be delivered from the evil one." And since this is Father's Day, may I ask you fathers, are you willing to do anything you need to do to correct your children? Are you willing to do that which is most painful to you? A father who does not chastise his children when it is necessary is bent on sending them to death. If you are not a disciplining father, today is a day to commit to disciplining your children.

Proverbs 22:15: Foolishness is bound up in the heart of a child; The rod of correction will drive it far from him.

Proverbs 23:13: Do not withhold correction from a child, For if you beat him with a rod, he will not die.