

On the Other Side of the Door

Passage: Luke 11:1-13 | From the series: Luke

Preacher: Cormac Parker Jr. ▾

Date: Aug 30, 2026

It was the bright hour of 2 o'clock in the morning. Everyone in the house was asleep. Suddenly, I heard movement.

My son came walking into our room. His presence makes it clear he doesn't care that it's 2 a.m., or that Mommy and Daddy have work tomorrow.

He has one concern. "Dad, I can't find my stuffy." The house is not on fire. There is no intruder. We are looking for a stuffed animal at 2 o'clock in the morning. What struck me wasn't what he asked for; it was the nerve of asking for it at 2 o'clock in the morning.

In a child's mind, there is this shameless assumption: I can go to my dad. They haven't learned to wonder if they have access. I wonder if somewhere along the way, we as adults grow out of that, not just with our earthly parents, but with God.

Is this too small to pray about? God must be tired of hearing this. I should handle this myself. He didn't answer it before.

Sometimes along the way, prayer can become so complicated. We start wondering if we're doing it right, asking the right things, saying the right words. Or we question whether we have the right to come at all because of the things we have done. Maybe it has always been complicated. Maybe you have never known what it feels like to approach God with that kind of shameless assumption. You are in good company this morning.

The disciples come to Jesus with what sounds like a request for instruction: "Lord, teach us to pray," but Jesus gives them more than a technique, more than a formula or template. He gives them a way of being with God.

This morning, he will show us how we can come to God in prayer.

Luke 11:1-2

1 Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." 2 And he said to them, "When you pray, say:

"Father, hallowed be your name. Your kingdom come.

A Life of Prayer

The camera zooms in on Jesus praying. We see this throughout Luke, with Jesus often going to his Father in prayer. At the Jordan River while getting baptized. We see him on the mountaintop praying with Peter, James, and John; when the 72 disciples returned from their mission, he offers up a prayer of thanksgiving. Jesus is constantly praying.

Parenthetically, if a prayer life was essential to Jesus' ministry, I would go out on a limb and suggest the same is true for us.

His apprentices are so impressed that they ask him for a blueprint. Teach us to pray. This is the only place in the gospels where we see this request.

Who He Is

Notice the first word of the prayer is addressing God as Father.

We could camp out on this word for hours on end. The power of this address goes against the other cultures of that day. Other cultures prayed to gods and believed there were different gods, and you had to approach them in a certain way. It's almost as if you had to get a combination lock just right to get the attention of the gods. You had to make sure the god wasn't angry, that you got his attention with the right title, and that you'd been good enough. But when Jesus offers the model prayer, the first word out of his mouth is this idea. Father.

This immediately pulls down and breaks the barriers that make God seem like a volatile landlord or touchy deity. He's not a distant cosmic executive. This speaks of intimate caring for God, to address him as Father, pointing to relationship.

Now. There is intimacy, care, and graciousness. That is who he is. Make no mistake about it. That intimacy does not eliminate reverence. Because just after he says, "Father," he immediately says, Hallowed be your name. Your kingdom come. Hallowed is not a very familiar word that we use these days, but it's where we get the idea of holy. Holy be your name.

Now, of course, this isn't saying that God's name isn't already holy. In the Bible, someone's name represents who they are, their character, their reputation. Let the world see you for who you are and let my life tell the truth about who you are.

"Your kingdom come". If it's his kingdom, the implication is he's the King. This is the picture of enthronement. That he is the King; that, yes, our Father, there's intimacy. But holy be your name, your kingdom come. That's reverence.

Prayer does not begin with what we need from God. It begins with remembering who he is.

1. Acknowledge who he is.

We see that he is intimately concerned with us, and yet we still need to revere his name. I think about my formative years. Back home, and even to this day, if my mother were to come into this room right now, this would still be true. I often would refer to my mother as Mom. Hey Mom, I

would say “Ma” or “Mom”; it would be the general phrase that I would use to call my mother. While I know that her first name is Charmaine, you couldn’t pay me to call her by her first name. I understand there are a lot of cultures in here, and so everyone grew up a little differently, and I understand that. God bless you. But listen, even to this day, if she walks in that room right now, I’m a grown man with kids of my own, all the things, you couldn’t find me hollering across the room, calling her by her first name. “Mom” carries the idea of a person who loves and cares for you; it also builds in this idea of honor and reverence for who she is.

A proper view of who she is shapes how I interact with her. The way you see God will shape the way you approach God.

A very practical way this can play out: on Monday morning, before you open your email and get started with your day, instead of going three minutes into prayer with all your requests, start by acknowledging who he is. Before telling God how big your problem is, remind yourself how big your God is.

Our Whole Life

So, after acknowledging who he is, Jesus takes a shift.

Luke 11:3

3 Give us each day our daily bread, 4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.”

We can see this model prayer as an us-and-we type of prayer. The intention here is that they would pray this as a group. The thrust is communal in nature. It made me wrestle with the question: If all of our prayers were answered, would the world change, or just your world?

This very thrust of communal prayer is anti-cultural. In a world that encourages us to do life not just on our terms, but on our own. In God’s kingdom, we thrive and live connected to one another. An us-and-we kind of prayer.

These are all very practical. Life on life, bringing things to Father. We are encouraged to bring our life before God. All the things.

From the practical—give us our daily bread—pointing back to the manna found there in Exodus, when the children of Israel were in need, and God provided this daily sustenance for them. This was the need they had. They had to rely on it each day.

Recognition that while you may have letters behind your name and stock options in your portfolio, all that you have comes from the Lord. He is the provider. The same applies even to those with great resources, as many are in our area.

All the way to forgiving us of our sins, the ways in which we go our separate ways. Do take note that this forgiving of sins is inextricably tied to the community forgiving those who have wronged

them. One theologian says it this way: “we ought not to expect from God what we are not willing to bestow on others.” There’s an ethical thrust to this.

“Lead us not into temptation” is dependence on his leading so we do not give in to sin. Having a posture of heart opposite to Peter. “The devil desires to separate you from me.” Peter’s response was essentially, “bring it on.” “Lead us not into temptation” reflects a humble realization and a request not to be in those situations, recognizing our propensity to sin.

Give us, forgive us, lead us. All of this is dependence on the Lord, from the practical, ordinary things of this life: bread, sin, relationships, temptation.

Give us: our needs

Forgive us: our failures

Lead us: our fears

2. Bring him our whole life.

May we bring him our whole life - not separate parts of our life that we handle on our “own” while other parts are okay to bring to God.

You ever call customer service, and before you can talk to an actual human being, you’ve got to go through the menu? “Thank you for calling _____. Please listen as our menu options have recently changed. For sales, press 1. For billing, press 2. For technical support, press 3.” To be honest, sometimes I don’t even know what my problem is.

I wonder if we approach our relationship with God that way. For spiritual matters, press 1 (includes Bible questions, church, the miracles). But my career—that’s a different department; my parenting—smaller items. Making a distinction between spiritual life and the rest of my life.

There is no department of your life that the Father is not interested in.

In our culture, we have specialists for everything. Let’s not outsource our dependence on God. What are you carrying that you thought was not spiritual enough to pray about? What are you carrying that you have thought you can handle on your own?

Acknowledging God, both the intimate and reverent part of him, we acknowledge him. We depend on him. But surely there have to be limits, or I would bother him too much. After all, he’s got a lot on his plate. And while we may not say all that with our words, our actions may give it away. Bring him your whole life.

Luke 11:5-8

5 And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, 6 for a friend of mine has arrived on a journey, and I have nothing to set before him’; 7 and he will answer from within, ‘Do not bother me; the door is now shut, and my

children are with me in bed. I cannot get up and give you anything'? 8 I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs.

To help us appreciate what's going on in Jesus' context, you must realize that in that day, there was no DoorDash, no Uber Eats. They would have baked enough bread for the day. The backdrop of this illustration is that hospitality wasn't optional. For someone to show up at your house, you and the whole village were obligated to take care of them. It was common for the kind of home Jesus was referring to be a one-room home where everyone slept on the mat together, bar across the door. And in that context, this person says, which one of you, as a friend, would go up to them and bang on the door? "Bro, I need some bread," and they shut you off for some lame excuse. In that day, the answer would surely be no.

The point Jesus is making here is the shamelessness and boldness of this. This friend has the nerve to go and do such a thing. Jesus is using a lesser-to-greater comparison here. If a reluctant neighbor will respond to the needs of a friend who boldly knocks on his door in the middle of the night, how much more will our heavenly Father respond to us when we come before him boldly?

That's why in the next verse he says: Ask, Seek, and Knock.

Luke 11:9-10

9 And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

Come with boldness. Now I want to be careful here, because this verse has been misused on so many levels. This is not necessarily a blank check.

Just as my kid has access to me and can ask whatever he wants, that doesn't mean I will give him ice cream at 2 o'clock in the morning. The point of this construction is that God supplies. This picture shows our active movement and God's gracious supply.

Some of us hear these words—ask, seek, knock—and stories come to mind of the times that you have prayed. And the cancer didn't go away; the job was still lost; the relationship wasn't reconciled; the bill wasn't paid. I hear you; I resonate with you. Yes, we have prayed, and we still don't understand. Something he gives us to hold onto inside of the mystery. There are some things on this side of heaven that we won't understand. However, we can trust his heart even when we can't trace his hand.

Luke 11:11-13

11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent; 12 or if he asks for an egg, will give him a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

3. Pray with boldness.

How much more. God is far better than an absent earthly father, and even a good earthly father only scratches the surface of our heavenly Father. The greatest gift of prayer isn't getting what's in God's hand; it's receiving God. The best gift was to give himself.

This looks like asking specifically for what you actually want. Father, heal my friend, open this door, help my child. Specifically.

Boldness is bringing my actual desires to the Father without shame, trusting him with the outcome.

Because We Know Who's on the Other Side of the Door

We pray to our Father; we bring our whole life; we come boldly. Why? Because we know who's on the other side of the door.

We are praying to a God who, unlike the neighbor, does not sleep nor slumber.

Praying to a God who created everything there is and rules and reigns.

Praying to a God who owns the cattle on a thousand hills; the earth is the Lord's, and the fullness thereof. He is a good, good Father who hears us when we pray.

So acknowledge who he is; bring your whole self; pray boldly to our good, good Father.

Amen.