

PRAYER MONTH MESSAGES

JESUS' SCHOOL OF PRAYER

Luke 11:1-13

Faith Church of Linden

By Daniel Patz on December 28, 2025

The following notes are a draft of my sermon. These are not my pulpit notes or a manuscript I use to preach with but something I type up before writing out my “pulpit notes”. I hope they are helpful.

INTRODUCTION

Good morning, church family! Merry Christmas—and a very happy New Year as we stand on the threshold of 2026.

As we come off the joy and busyness of Christmas, I want to take this morning to prepare our hearts together for something vital. I want to call us, as a church, to pray. Not just occasionally or when we're in crisis, but deliberately, dependently, and devotionally.

The Scriptures command it. Jesus modeled it. The early church lived it. And by God's grace, Lord willing, we are going to make January our church's Prayer Month—a way to begin the new calendar year by declaring together: “Lord, You are first, and we absolutely need You.” Devotion and dependence—that's the heartbeat of a healthy Christian life and a healthy church.

You'll be receiving (or have already received) a prayer calendar to guide us starting January 1. I'd ask every one of you—every family, every individual—to commit to using it daily.

Over the next three Sundays, our sermons will focus specifically on prayer. But today we begin at the source: Jesus' own school on prayer in Luke 11:1-13. This is one of the most comprehensive passages on prayer in all the Bible. In it we'll see three great revelations from God for our souls, for our good, and for our everlasting joy:

1. The **Persons** of our prayers (vv. 1-2a)
2. The **Priorities** of our prayers (vv. 2b-4)
3. The **Promptings** of our prayers (vv. 5-13)

Before we dive in, let me give you a simple, biblical definition of prayer to carry with us: **Prayer is asking our Father for things in Jesus' name with the Spirit's help.**

Let's read the text together (Luke 11:1-13 ESV) . . . [Read the full passage aloud.]

1. The Persons of Our Prayers (vv. 1-2a)

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,

Notice how this whole teaching begins: “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.’ And he said to them, ‘When you pray, say: “Father . . .””

Prayer is Trinitarian from start to finish. It involves three divine Persons, and knowing them rightly is the foundation of all true prayer.

First, **Jesus**. The scene opens with Jesus Himself praying. The disciples watch Him, and something stirs in them: “Lord, teach us to pray.” They see that prayer is central to His life, and they know they need it too. And friends, so do we.

We will never pray rightly apart from Jesus. He is our great High Priest who intercedes for us (Heb. 7:25). We come to the Father in Jesus’ name—on His merit, for His glory. Without Him, our prayers are empty. With Him, they are welcomed into the throne room of heaven.

Second, the **Father**. Jesus teaches us to begin with the simplest, most wonderful word: “Father.” Not “distant deity” or “angry judge,” but “Father.” This is the heart of the gospel—that the eternal God has become our Father through the sending of His Son.

He is the Father who created us, who redeems us in love, who adopts us into His family. One of my kids, Elijah, used to say when he was little, “My dad is the king of Northland!” He knew that because I was his dad, he had access, protection, and provision. How much more does our heavenly Father delight to hear us call Him by that name?

Third, the **Holy Spirit**. We’ll see this explicitly in verse 13, but it’s woven throughout. The Spirit is the chief gift we need—and should constantly ask for. He is the One who helps us pray when we don’t know how (Rom. 8:26), who gives us power, guidance, conviction, comfort, and boldness. Without the Spirit’s help, our prayers are weak; with Him, they are mighty.

There is another person in prayer – **You** – the believer – **YOU** (plural), the church. God assumes we will pray as He assumes we will breathe.

Brothers and sisters, when we pray, we are not shouting into the void. We are children coming to a loving Father, in the name of our elder Brother Jesus, with the help of the indwelling Spirit. What a privilege!

2. The Priorities of Our Prayers (vv. 2b-4)

Jesus continues:

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

Give us each day our daily bread,

and forgive us our sins, for we ourselves forgive everyone who is indebted to us.

And lead us not into temptation.”

This is often called the Lord’s Prayer, but more accurately it’s the Disciples’ Prayer—the pattern Jesus gave us to pray. Notice two things right away:

- He says “say” this. It’s meant to be prayed word-for-word at times.
- It’s corporate: “Give **us** . . . forgive **us** . . . lead **us**.” We pray together as a family.

What a gift! God tells us exactly what matters most to Him in prayer. The petitions fall into two great categories: **Devotion** and **Dependence**.

First, **Devotion**—praying for God’s preeminence: “Hallowed be your name. Your kingdom come.”

We begin not with our needs, but with God’s glory and God’s rule. “Hallowed be your name” means “May your name be revered as holy in all the earth—starting with my life.” This petition echoes the heart of God in Ezekiel 36:23 (ESV): “And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when I am hallowed in you before their eyes.” God is committed to making His name holy through His people—and we join Him in praying for that very thing.

“Your kingdom come” means “Lord, advance your reign—break in with salvation, justice, and power.”

Second, **Dependence**—praying for our daily needs:

1. **Provision**: “Give us each day our daily bread.” We ask for today’s needs, trusting tomorrow’s to the same Father.
2. **Pardon**: “Forgive us our sins, for we ourselves forgive everyone who is indebted to us.” We confess specific sin, receive cleansing through Christ’s blood, and extend that same forgiveness to others.
3. **Protection**: “Lead us not into temptation.” We ask God to guard us from trials we can’t bear and to deliver us from the evil one.

These five short petitions show us God’s heart: He wants us devoted to His glory and utterly dependent on His grace. When our prayers reflect these priorities, we are praying in step with heaven itself.

3. The Promptings of Our Prayers (vv. 5-13)

(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.

(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.

(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!”

Jesus doesn’t stop with instruction; He gives two powerful encouragements—promptings—to move us to bold, persistent prayer.

First, a **parable** (vv. 5-10): Imagine going to a friend at midnight asking for bread because an unexpected guest has arrived. The friend grumbles—“Don’t bother me; the door is locked, my kids are asleep!” Yet because of your bold persistence (the word here is literally “shameless audacity” or “impudence”), he gets up and gives you whatever you need.

Jesus’ point? **God is willing to be disturbed.** If a grumpy, selfish neighbor will eventually respond to bold asking, how much more will your perfect heavenly Father respond to yours? **Be bold.**

Jesus does not reserve this assurance to some elite class or super group, not to some bunch of Christian commandos or even “prayer warriors,” but to each one of His disciples, whether Mac the plumber or George the stockbroker, Heather the successful internist or Sophie the faithful laundry woman. We pray, Jesus tells us, knowing the willingness of God to be “disturbed.” God the Father really is your Friend at every midnight.

Then Jesus drives it home with an **analogy** (vv. 11-13): What father, when his son asks for a fish, would give him a snake? Or an egg and hand over a scorpion? None of us—even though we’re sinful—would do that. We know how to give good gifts to our children. “How much more will the heavenly Father give the Holy Spirit to those who ask him!”

DAVIS paraphrase (Luke Commentary): Jesus is telling us that we can rely on God to answer our prayers appropriately. If His child asks for a fish, will God hand him a serpent? If he asks for an egg, will He give him a scorpion and say it was only a “joke”? Perhaps we can extend Jesus’ teaching here. Would He not also say: And if His son asks for a serpent, He will not give him a serpent. You then can pray securely. Your Father won’t double-cross you. He doesn’t analyze the grammar and requests in your prayers looking for loopholes in order to play pranks on you. You can come to pray assuming the willingness of God (vv. 5-10) and the trustworthiness of God (vv. 11-13).

Our Father is committed to giving what is good. Be trusting. He won’t double-cross you.

So ask! Seek! Knock! And keep on asking, seeking, knocking. Because everyone who asks receives, the seeker finds, and the knocker sees doors opened.

CONCLUSION

Brothers and sisters, a praying church is a healthy church—a radiant church that displays the glory of God to a watching world and honors Christ as Head.

Put this together:

INDIVIDUALLY AND AS A CHURCH

Individually

- Your Spiritual condition
- My Family Spiritual condition
- My Relationship
- My Health Crisis
- My Future Plans
- My Difficulties at work
- My School

I can think of no better way to step into 2026 than by committing together to prayer. Take that prayer calendar. Pray it daily. Let’s storm heaven together.

Charles Spurgeon, that great prince of preachers, understood this. When he was called to pastor the church at New Park Street in London as a very young man, he agreed to come on one condition: that the entire congregation commit to wrestle in prayer for him and the ministry. And they did.

One member later recalled: “I can never forget how earnestly they prayed. Sometimes they seemed to plead as though they could really see the Angel of the covenant present with them . . . More than once we were all so awe-struck with the solemnity of the meeting, that we sat silent for some moments while the Lord’s power appeared to

overshadow us . . . We had prayer meetings . . . that moved our very souls. Each man seemed like a crusader besieging the New Jerusalem . . . and soon the blessing came down upon us in such abundance that we had not room to receive it.”

And Scripture gives us the same pattern in Colossians 4:12—Epaphras “always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.”

Church, let that be us. Let’s begin this year on our knees—devoted and dependent. Because our Father delights to hear us, Jesus teaches us to come, and the Spirit helps us pray.

I love this hymn verse by Monsell that captures our coming to God for pardon and help:

“Too poor to venture near Thy throne,

too poor to turn away,

Depending on Thy help alone,

Lord, teach us how to pray.”

Let’s pray together now . . . [Lead in a closing prayer, perhaps praying through the Disciples’ Prayer.]

Amen.