

“My Heart Exults in the Lord”:
Hannah’s Radically God-Centered Prayer
Sermon Notes

➤ **If we want to deepen our conversation with God, then we need to broaden our knowledge of God**

**Hannah’s prayer is a model of adoration...*

1. Haunted by the holiness of God (vv.1-2)

2. Made strong in the mind of God (v.3)

3. Peppered with the providence of God (vv.4-8)

4. Careening toward the Christ of God (vv.9-10)

Next Sunday: 1 Kings 8:22-61 - “There is No God Like You”:
Praying to a Covenant-Keeping God

Community Group Study Questions

For the Week of May 16th-22nd

Getting Started

1. If someone on your 'List of 5' was to ask you: "What is God like?", what would you tell them? What if they asked you: "What's it like to walk with him?", how would you answer?

Digging Deeper

2. The "A" in the A.C.T.S. prayer acronym¹ stands for adoration (or prayer that is explicitly focused on acknowledging and celebrating the character and attributes of God). How much of your life of prayer would you guess is comprised of adoration? Why do you suspect that's the case?

Open Your Bible to Ephesians 1:1-14...

3. The biblical teaching that God exists as a unity of three equally divine persons (the Father, the Son, and the Holy Spirit) should not be lost on us when it comes to prayer. The scriptural pattern is that prayer is (generally) *to* the Father, *through* the Son, and *by* the Spirit. What difference do these various prepositions make (*hint*: they really do each contain a world of meaning - so take your time in answering). Consider the magnificent opening passage of Paul's Letter to the Ephesians (vv.1-14). How might we address our triune God in prayer better informed by the truths we learn here of the work of each of these three Persons in our salvation?
4. The **wrath** of God refers to that attribute of his character whereby he intensely hates all sin (Exodus 32:9-10; Deuteronomy 9:7-8; 29:23; 2 Kings 22:13; John 3:36; Romans 1:18; 2:5, 8; 5:9; 9:22; Colossians 3:6; 1 Thessalonians 1:10; 1 Thessalonians 2:16; 5:9; Revelation 6:16-17; 19:15). Scan through these passages. How should the doctrine of the wrath of God impact our prayers? The good news isn't good unless the bad news is bad. How do a few of these particular truths about the wrath of God against sin also specifically bear witness to the grace of God toward sinners?
5. God's **mercy** is his goodness toward those in misery and distress (Exodus 34:6; Psalm 103:8; 2 Samuel 24:14; 2 Corinthians 1:3; Hebrews 2:17; 4:16; James 5:11). Are you or someone you know suffering right now? How might a knowledge of God's mercy (from these passages) inform the way we pray in supplication for ourselves or intercession for others?
6. The **omnipresence** of God means that he is present in all places at all times (Psalm 139:7-10; Jeremiah 22:23-24). However, he can also be present in different ways at

¹ If you're unfamiliar with it, the A.C.T.S. prayer acronym stands for **A**doration, **C**onfession, **T**hanksgiving, and **S**upplication. One additional pathway of prayer that deserves a further category is intercession – our prayers for others.

different times. For example, he can be present to punish (Amos 9:1-4), present to sustain (Acts 17:25), or present to bless (Numbers 6:24-26). What are some practical ways the reality of God's omnipresence ought to influence our prayers?

7. Though we plan to do a deeper dive into it later on in this sermon series, turn to Paul's prayer in Ephesians 1:15-23. What's the central petition in these 9 verses (*hint*: it's in v.17)? Do you pray this way (that is, for this specific prayer request)? If so, what's been the impact of it in your life? If not, what might begin to change as a result of praying this petition?
8. Close your time together as a group by praying carefully (and expectantly!) through Ephesians 1:15-23, interceding for one another that we might know God better than we do - for his glory, our everlasting and ever-increasing joy, and for the ingathering and the upbuilding of Christ's church.