**Prayer: A Peculiar Privilege**

*A Topical Study on the ACTS Model of Prayer*

DISCUSSION QUESTIONS

1. Explain what the following passages reveal about the nature of God and his ability to govern his universe: Genesis 50:20, Psalm 115:3, Romans 8:28; 9:19-21, Ephesians 1:11. Explain what the following passages say about our responsibility to pray: Matthew 6:5-15, Luke 11:1, Romans 12:12, Philippians 4:6, 1 Thessalonians 5:17. In your own words, explain why prayer can be described as a “peculiar privilege.”
2. Explain why adoration (see Matt. 6:9) is the foundation for our prayers. In your own words, describe the ways in which our prayers can go awry if we fail to begin with adoration. Explain the following statement and offer Scripture to support it: “The essence of regeneration, of being saved, is the reality of a new nature that longs to be satisfied by seeing the glory of God and for his glory to be seen in the world.” Cite 2-3 passages from The Psalms that point to this reality. Explain the difference between reverent adoration and flippant flattery in prayer.
3. In your own words, explain how proper adoration of God sets the stage for biblical, God-honoring confession (repentance). In what way(s) does the Lord’s Prayer (Matt. 6:7-15) highlight the place of confession in the prayer life of the Christian? How do 1 John 1:8-9 highlight the need for daily confession and repentance in the life of a believer? Explain the way(s) in which biblical confession is highlighted in 2 Corinthians 7:10.
4. Explain the way(s) in which Romans 1:21 highlights the connection between sin and thanklessness. On the other hand, how does Psalm 103:2 highlight the reality between salvation and thanksgiving? Do you agree that a saved person should, by nature, be a thankful person? Why or why not? How does adoration of God inform thankfulness in prayer? Explain how the leper in Luke 17:15-16 serves as a proper model of God-honoring thanksgiving (versus merely being grateful). What did he do that the others failed to do?
5. Do you agree that it is helpful to place supplication (i.e. requests) at the end of this acrostic (A.C.T.S.)? Why or why not? Since God is sovereign and his hidden will is unmovable (see passages in question 1), why would he command us to ask for things to be given, to happen, to change, etc.? Is it biblical to assert that certain things will not happen if we fail to pray? Why or why not? In your own words, explain how our prayers are folded into God’s purposes (see Romans 15:30-33, 2 Cor. 1:8-11, Ephesians 6:18-19, Colossians 4:12, James 5:16).