

Becoming Like Christ, Teacher's Guide

Lesson 5: Peace in a Restless World

Philippians 4:6–7

Teaching Aim (Teacher Orientation)

The doctrine at stake in this lesson is the nature and source of true peace. Paul roots peace not in changed circumstances, nor in our own emotional management, but in the character of God and the relationship of prayer He invites us into through Christ. Make sure the class leaves understanding that anxiety is met not by willpower or distraction but by a Godward redirection: every worry becomes a prayer, every prayer is wrapped in thanksgiving, and the result is a peace that God himself gives and guards. This is gospel territory. The same God who reconciled us to himself in Christ now invites His reconciled children to bring everything to Him without fear.

There are guardrails to hold carefully here. First, the peace of God is not a mystical state reached by emptying the mind, repeating mantras, or detaching from reality, nor is it the shallow optimism of positive thinking. It is the settled confidence of a heart that has handed its real concerns to a real and trustworthy God and rests in His revealed promises (Philippians 4:7; Isaiah 26:3). Second, this peace does not depend on getting the answer we want. Paul wrote from prison, and peace guarded him whether he lived or died (Philippians 1:20–21). Third, keep the cooperative shape of the Christian life in view: God commands us to pray and give thanks, we obey, and He gives the peace. The peace is His gift, but it comes along the path of obedient, trusting prayer, never apart from our active turning to Him in His Word.

This lesson is not only a doctrine to be grasped; it is a balm to be received. Nearly everyone in the room carries some private weight of worry, and many secretly believe their anxiety disqualifies them or proves their faith is weak. The pastoral aim is to lift their eyes from the size of their problems and the smallness of their faith to the greatness and nearness of their Father, and to send them home not merely informed about peace but practicing the prayer that receives it. Teach so that people leave both clearer about where peace comes from and freer, having begun to lay their burdens down.

Question 1

Student Question:

Paul commands, do not be anxious about anything, and immediately gives the alternative: in everything by prayer and supplication with thanksgiving let your requests be made known to God (Philippians 4:6). What does it tell us about God and about the Christian life that the cure for anxiety is not to try harder to stop worrying, but to turn that very worry into prayer? Why does the command not stand alone, but come paired with a clear thing to do instead?

Commentary and Teaching Notes

Open by letting the command land in its full weight, and then notice the mercy folded inside it. Do not be anxious about anything sounds, at first, like the most impossible instruction in the Bible. You might as well tell an anxious heart to stop having a heartbeat. But Paul is not a drill sergeant barking at our feelings; he is a physician handing us a remedy. The command does not stand alone. It is immediately joined to a clear alternative: but in everything by prayer and supplication with thanksgiving let your requests be made known to God (Philippians 4:6). Anxiety is not simply to be suppressed; it is to be redirected.

This is the genius of the verse. Paul does not say, do not be anxious, now try really hard not to think about it, which never works and only doubles the strain. He says, take that very thing you are anxious about and turn it into a prayer. The worry itself becomes the raw material of conversation with God. Every fear is a prompt to pray, every dread a doorway to His presence. This means the goal is not an empty mind but a Godward one, a mind that has learned to carry its concerns straight to the Father rather than circling them alone.

Notice what this reveals about God. He is approachable. He invites us to bring everything, in everything, no concern too small or too tangled to be welcome. The God of the universe is not too busy or too lofty for the things that keep us awake. And notice what it reveals about the Christian life: it is not a matter of mustering peace by our own resources, but of receiving it as we obey the simple, daily call to pray. The first move against anxiety is not inward, gritting our teeth, but upward, opening our hands.

Help the class feel both the realism and the hope here. Paul is not pretending we have nothing to fear; the word anxious assumes that we do. He is telling us there is somewhere to put it. The hum of worry under our days does not have to be managed alone in the dark. It can be handed, request by request, to a Father who is listening.

Doctrinal / Christian Living Issues

- Anxiety addressed not by suppression but by redirection into prayer (Philippians 4:6)
- The command paired with a remedy, not left as a bare demand
- God as approachable, inviting every concern without exception
- Peace received along the path of obedient prayer, not manufactured by willpower
- The first movement of the anxious heart is upward to God, not merely inward

Discussion Prompts

- Why does telling an anxious person to just stop worrying rarely help, and how is Paul's command different?
- What does it mean in practice to turn a worry into a prayer rather than fighting the worry directly?
- What does this verse show you about how approachable God really is?

Question 2

Student Question:

Paul says do not be anxious about anything, and then in everything bring it to God. Think about the one or two anxieties that occupy the most space in your mind right now. What would change for you this week if you treated each of those worries as an invitation to pray rather than a problem to chew on alone?

Commentary and Teaching Notes

This question turns the truth toward the heart and asks for honesty about what actually occupies our minds. Everyone in the room has a short list of anxieties that take up far more mental space than anything else, the recurring worries that surface in the shower, the commute, the sleepless hour at 3 a.m. Paul's words anything and everything are meant to cover precisely those. There is no worry so familiar, so embarrassing, or so stubborn that it falls outside the invitation to pray.

The pastoral target here is the gap between knowing and doing. Most Christians believe in prayer in theory while still chewing on their worries in practice, turning them over and over like a stone in the hand, as if enough rumination might wear the problem smooth. But rumination is not prayer. Worrying about a thing and praying about it can occupy the same mind on the same subject and lead in opposite directions, one inward and downward into the spiral, the other outward and upward into the presence of God.

Invite real specificity. Encourage each person to name, even silently, the one or two anxieties that dominate, and then to picture treating each one not as a problem to solve in their own head but as an invitation to pray. The shift is small and enormous at once. The same mental energy that fed the worry now feeds the conversation with the Father. Press the class toward a concrete plan: when this worry surfaces this week, I will turn it, right then, into a sentence of prayer.

Doctrinal / Christian Living Issues

- The breadth of the invitation: anything and everything, including our most stubborn worries
- The difference between ruminating on a worry and praying about it
- Closing the gap between believing in prayer and actually praying
- Anxiety as a recurring prompt to turn Godward in the moment

Discussion Prompts

- What are the one or two worries that take up the most space in your mind right now?
- What is the difference between chewing on a worry and praying about it?
- What would it look like this week to turn a specific worry into prayer the moment it surfaces?

Question 3

Student Question:

Notice that Paul tells us to make our requests known to God, even though God already knows our needs before we ask (Matthew 6:8). Why would God invite us to lay out our specific requests before Him when He already knows them? What does this teach us about the kind of relationship He wants with His people, and about prayer itself?

Commentary and Teaching Notes

Move now to a tender and revealing detail: Paul tells us to let our requests be made known to God, even though Jesus plainly taught that your Father knows what you need before you ask Him (Matthew 6:8). If God already knows, why does He ask us to tell Him? The question is not a trap; it opens a window onto the heart of prayer and the kind of God we serve.

The answer is that prayer was never primarily a way to inform God of facts He lacks. It is the language of a relationship. A loving father may know exactly what is troubling his child and still long to hear the child climb into his lap and tell him, because the telling is part of the bond, not merely the transfer of information. God does not need our reports; He wants our hearts. Bringing our requests to Him is how trust is expressed and deepened, how dependence is acknowledged, how the relationship is lived rather than merely believed.

There is also something that happens in us when we put our worries into words before God. The vague cloud of dread becomes a specific request we can actually hand over. Naming a thing to God is a way of releasing it to Him, of confessing that it is too big for us and placing it in hands large enough to hold it. The act of asking realigns us, reminding us who is God and who is not.

Help the class see that this transforms how we understand prayer. We are not performing for a distant deity or twisting the arm of a reluctant one. We are speaking with a Father who already knows, already cares, and still delights to be asked (Luke 11:9–13). That is the relationship the gospel opened to us in Christ, who taught us to call God Father and gave us bold access to the throne of grace (Hebrews 4:16).

Doctrinal / Christian Living Issues

- God's full knowledge of our needs before we ask (Matthew 6:8)
- Prayer as the language of relationship, not the transfer of information
- Asking as the expression and deepening of trust and dependence
- Bold access to the Father through Christ as the basis of confident prayer (Hebrews 4:16)
- The Fatherhood of God shaping how His children pray (Luke 11:9–13)

Discussion Prompts

- If God already knows our needs, why do you think He invites us to ask anyway?
- How does seeing prayer as relationship rather than information change the way you pray?
- What happens in your own heart when you put a worry into words before God?

Question 4

Student Question:

Paul does not say pray about it in general; he says let your requests be made known, the plural and the specific. Where have you been praying only in vague, sweeping terms, asking God to bless everything and fix everything, rather than naming the actual things weighing on you? What would it look like this week to pray about your worries one specific request at a time?

Commentary and Teaching Notes

This self-focused question presses the previous truth into practice by exposing a common weakness in our praying: vagueness. Paul says let your requests be made known, and the word is concrete and plural. Many of us, when we pray about our anxieties at all, pray in sweeping generalities, asking God to bless everyone, fix everything, and be with us, prayers so broad they cost us nothing and change nothing. We hover over our worries at thirty thousand feet and never bring a single one down to land before God.

The trouble with vague praying is that it lets us avoid the very honesty that prayer is meant to cultivate. To pray a specific request, I have to admit specifically what I fear, what I want, where I am weak. I have to say, Father, I am afraid this treatment will not work, or I do not know how I will pay this, or I am terrified my child is drifting from You. That kind of naming is uncomfortable, which is exactly why we drift toward the safe fog of generality.

Encourage the class toward particularity. Suggest that they take their actual worries, the specific ones, and turn each into a specific request this week. Not Lord, help me, but Lord, here is the conversation I dread on Tuesday, and here is what I am asking You to do in it. Specific prayers also let us see specific answers, which in turn builds faith. The fog hides God's faithfulness; the named request lets us watch Him work.

Doctrinal / Christian Living Issues

- The call to specific, named requests rather than vague generalities (Philippians 4:6)
- Vague prayer as a way of avoiding honesty before God
- Naming our fears as an act of trust and release
- Specific prayers making God's specific faithfulness visible to us

Discussion Prompts

- Where have your prayers been vague and sweeping rather than specific?
- What is one worry you could turn into a concrete, named request this week?
- How might praying specifically help you actually see how God answers?

Question 5

Student Question:

In the middle of the cure for anxiety Paul plants the word thanksgiving: by prayer and supplication with thanksgiving (Philippians 4:6). Why is thanksgiving not an optional extra but an essential part of how anxiety is overcome? How does deliberately giving thanks reshape the way we see our circumstances and the God we are bringing them to?

Commentary and Teaching Notes

Now draw the class to the word that sits, surprisingly, right in the middle of the cure: with thanksgiving (Philippians 4:6). Paul could have said simply pray about everything, but he insists that thanksgiving be woven through the asking. This is not a throwaway pleasantry or a religious formality. Thanksgiving is doctrinally and spiritually essential to how anxiety is overcome, and the lesson should dwell here.

Consider what thanksgiving does. Anxiety fixes our gaze downward and forward, onto the threatening thing that has not yet happened. Thanksgiving turns our gaze upward and backward, onto the God who has already proved himself faithful again and again. When we give thanks before we have our answer, we are preaching to ourselves about the character of the One we are asking. We are remembering that the God who hears this new request is the same God who has carried us through every previous trouble, who spared not His own Son but gave Him up for us all, and therefore can be trusted to give us all we truly need (Romans 8:32).

Thanksgiving also reorders the heart. It is nearly impossible to be consumed by anxiety and genuinely grateful in the same breath. Gratitude crowds out grasping. It reminds us that our lives are not one undifferentiated emergency but a story shot through with mercy, even now. The worried mind insists that everything is at risk; the thankful mind remembers how much has already been given and kept.

Help the class see that thanksgiving is not denial. Paul is not asking us to pretend our troubles away or to manufacture cheerfulness we do not feel. He is asking us to hold our real requests and our real reasons for gratitude together, so that we come to God neither as ingrates who only ever complain nor as people too anxious to remember His goodness. The blend of supplication and thanksgiving is the posture of a heart that is honest about its needs and confident in its God.

Doctrinal / Christian Living Issues

- Thanksgiving as an essential component of the cure for anxiety, not an optional extra (Philippians 4:6)
- Gratitude redirecting our gaze from the feared future to the faithful God
- Remembering God's past faithfulness as the ground of present trust (Romans 8:32)
- Thanksgiving as the enemy of anxious grasping, reordering the heart
- Honest supplication and genuine gratitude held together, not denial of trouble

Discussion Prompts

- Why do you think Paul insists on thanksgiving as part of praying about our worries?
- How does remembering God's past faithfulness change the way you face a present fear?
- What is the difference between thanksgiving and simply pretending everything is fine?

Question 6

Student Question:

It is easy to come to God with a long list of requests and never pause to give thanks, especially when we are anxious and the list of troubles feels longer than the list of blessings. What is one thing, even in the middle of your current worries, that you can genuinely thank God for? How might starting your prayers with thanksgiving change the way you pray?

Commentary and Teaching Notes

This self-focused question gives thanksgiving a place to land in the middle of real anxiety. When we are worried, the list of troubles always feels longer and louder than the list of blessings. The anxious mind is a poor accountant; it tallies up every threat and overlooks every mercy. So Paul's instruction to give thanks is not a suggestion to feel grateful when it comes naturally, but a discipline to practice precisely when it does not.

Lead the class gently into specifics. Even in the hardest season, there is something to thank God for: breath in the lungs, a roof, a friend, the forgiveness of sins, the certainty that nothing can separate us from His love in Christ (Romans 8:38–39). Often the most powerful thanksgivings in a worried time are not for our changed circumstances, which may not have changed at all, but for the unchanging God himself, who is with us in the trouble.

Suggest a simple practice: begin prayers with thanksgiving before moving to requests. Many of us reverse the order, rushing in with our list of needs and never pausing to remember His goodness, and we leave prayer as anxious as we came. But to start by naming what God has already given and done is to steady the heart before we ever name what we fear. It sets the request in the context of a relationship with a proven, generous Father, and that context changes everything about how the request feels.

Doctrinal / Christian Living Issues

- Gratitude as a discipline to practice especially when it does not come naturally
- Thanking God for himself and His unchanging promises, not only for changed circumstances
- The unbreakable love of God in Christ as ground for thanks in any season (Romans 8:38–39)
- Beginning prayer with thanksgiving to steady the heart before bringing requests

Discussion Prompts

- What is one thing you can genuinely thank God for, even in the middle of your current worries?

- How might it change your prayers to begin with thanksgiving before your requests?
- Why is it sometimes better to thank God for who He is than only for what He does?

Question 7

Student Question:

Paul promises that the peace of God will guard your hearts and your minds in Christ Jesus (Philippians 4:7). The word translated guard is a military term, picturing a soldier standing sentry. What does it teach us about this peace that it is something God gives and posts over us, rather than something we manufacture by our own effort or technique? And why does Paul say it surpasses all understanding?

Commentary and Teaching Notes

Now come to the promise, which is the heart of the passage: and the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus (Philippians 4:7). Two things in this verse deserve careful attention. First, the peace is described as the peace of God, His own peace, which He gives. It is not a peace we generate by a technique or talk ourselves into; it is a gift that comes from outside us, from God himself, settling over a heart that has handed its worries to Him.

Second, the word guard is a military image. In a city like Philippi, a Roman colony with a garrison, every reader knew the sight of a soldier standing sentry, watching the gate, keeping the enemy out. Paul says God's peace will stand sentry over your hearts, the seat of your affections, and your minds, the place of your thoughts. The peace does not eliminate the besieging army of troubles outside the walls; it stands guard over what is inside, keeping the heart from being overrun by the panic that the circumstances would otherwise produce.

Note carefully that this peace is something God posts, not something we produce. Our part is to obey: to pray, to give thanks, to make our requests known. His part is to give and to guard. This keeps us from two errors. We do not strain to manufacture serenity by force of will, which would only be another form of anxious self-effort. Nor do we sit passively waiting for a feeling to descend while refusing to pray. We do the praying; He does the guarding. The peace is the fruit of an obedient, trusting turn toward God, His gift along the path of our obedience.

And why does it surpass all understanding? Partly because it makes no sense by the world's math. It is peace that has no business being there, given the circumstances, the kind of calm that settles over a believer at a hospital bedside or in a prison cell and leaves onlookers puzzled. It cannot be explained by the situation, because it does not come from the situation. It comes from God, and so it can stand even when everything understandable says we should be falling apart.

Doctrinal / Christian Living Issues

- Peace as the peace of God, His gift, not a state we manufacture (Philippians 4:7)
- The military image of guarding: God's peace as a sentry over heart and mind
- Peace guarding the inner life even while outward troubles remain
- Our part to pray and give thanks; God's part to give and guard the peace
- Peace that surpasses understanding because its source is God, not the circumstances

Discussion Prompts

- What does it mean that peace is something God gives and guards rather than something we manufacture?
- How does the picture of a soldier standing sentry help you understand this promise?
- Have you ever known a peace that did not make sense given your circumstances? What was its source?

Question 8

Student Question:

Paul promises that God's peace will guard your hearts and your minds, the seat of your feelings and the place of your thoughts. Where do you most need a guard posted right now, over your anxious feelings, your racing thoughts, or both? What would it look like to trust God to stand sentry there rather than trying to control everything yourself?

Commentary and Teaching Notes

This question brings the promise down into the specific places where we most need it. Paul says God's peace will guard your hearts and your minds, naming both the realm of feeling and the realm of thought. This is wonderfully practical, because anxiety attacks on both fronts. Sometimes it is mainly a feeling, a tightness in the chest, a dread that has no clear words. Sometimes it is mainly the mind, the same scenario replayed on a loop, the imagined conversations, the catastrophes rehearsed in advance. Often it is both at once.

Invite each person to locate where they most need a guard posted right now. For some it is the heart, the swirl of fearful feeling that needs steadying. For others it is the mind, the runaway thoughts that need a sentry to turn back the lies and the worst-case stories. Naming where the attack falls hardest is itself a step toward bringing it under God's guard rather than fighting it alone.

The deeper issue beneath both is control. Much anxiety is the soul's refusal to release what it cannot actually hold. We rehearse and replay because some part of us believes that if we just think about it enough, we can manage the outcome, when in truth the outcome was never in our hands. To let God stand sentry is to lay down the exhausting pretense of control and to entrust the heart, the mind, and the result to the One who genuinely holds them. Press the class toward that surrender: not trying harder to control everything, but trusting the One who can.

Doctrinal / Christian Living Issues

- Peace guarding both the heart (affections) and the mind (thoughts) (Philippians 4:7)
- Anxiety as an assault on feelings, thoughts, or both
- The root of much anxiety as the refusal to release what we cannot control
- Trusting God's guard as the alternative to exhausting self-control

Discussion Prompts

- Where do you most need a guard posted right now, over your feelings, your thoughts, or both?
- How much of your anxiety is really an attempt to control an outcome that is not in your hands?
- What would it look like this week to trust God to stand sentry rather than controlling everything yourself?

Question 9

Student Question:

Some today teach that inner peace is reached by emptying the mind, repeating a mantra, or detaching from our problems through meditative techniques, and others teach that it comes simply by thinking positively or by claiming that everything will turn out the way we want. Paul charts a very different course: peace comes as we bring our actual requests, with thanksgiving, to the God revealed in Scripture, and then trust Him with the outcome, even when that outcome is not what we asked. How is the peace of God in Philippians 4:6–7 fundamentally different from mind-emptying mysticism on one side and shallow positive thinking on the other? Why does it matter that this peace rests on the character and promises of God as He has revealed himself in His Word, rather than on a technique or on getting the result we wanted?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and it deserves the fullest care, because the world offers many counterfeits of peace and the church must be clear about the difference. Two counterfeits in particular are everywhere today. On one side stands the path of mind-emptying mysticism: the promise that if you will only clear your mind, repeat a mantra, detach from your thoughts, or sink into a meditative void, peace will rise from within. On the other side stands shallow positive thinking: the promise that if you will only stay upbeat, refuse negative thoughts, and believe hard enough that things will go your way, peace and even the outcome itself will follow.

Paul charts a course that is fundamentally different from both. His peace does not come from emptying the mind but from filling it, directing it toward God in honest, specific prayer and toward His proven character in thanksgiving. It is not detachment from our problems but the deliberate bringing of those problems, named and real, to a Person. And it does not rest on the power of our own thoughts to bend reality, but on the character and promises of God as He has revealed himself in Scripture. The peace of God is relational and Godward, not

technique-driven and self-generated. This matters greatly for the Lord's church, which looks to the revealed Word as its authority and does not seek peace through mystical experiences or methods that bypass the mind and the truth (Isaiah 26:3; Colossians 3:15–16).

Just as crucial is the second half of Paul's pattern: we make our requests known, and then we trust God with the outcome, even when the outcome is not what we asked. This is where biblical peace parts ways decisively from positive thinking. Positive thinking promises peace by promising the result; it collapses the moment the result fails to arrive. But Paul wrote these words in chains, not knowing whether he would be released or executed, and his peace did not hang on the verdict. He had already settled that to live is Christ and to die is gain (Philippians 1:20–21). Our peace, likewise, does not rest on God granting our specific request, but on God himself being good, wise, and in control, so that we can say, with the request honestly made, Your will be done (Matthew 26:39). That is why this peace surpasses understanding: it can stand even when the answer is no.

Lead the class to see why the foundation is everything. A peace built on a technique lasts only as long as the technique works. A peace built on getting our way lasts only until we do not. But a peace built on the character of God, revealed and trustworthy, can stand in a prison cell, at a graveside, in a waiting room, anywhere, because its foundation does not move. We trust not because we have manipulated our minds or guaranteed the outcome, but because we know the One in whose hands the outcome rests, the God who did not spare His own Son and will therefore withhold no good thing from those who are His (Romans 8:28–32).

One pastoral caution: do not let this become merely a debate about other systems. The point is not to score against meditation gurus or positive-thinking preachers, but to give anxious believers a peace that will actually hold when life caves in. The contrast serves that end, anchoring their hearts in the only foundation that does not shift, the God who has spoken and who keeps His word.

Doctrinal / Christian Living Issues

- Peace through filling the mind with God in prayer, not emptying it through mystical technique (Isaiah 26:3)
- Peace as relational and Godward, resting on God's revealed character, not self-generated states
- The Word, not mystical experience or method, as the church's authority for finding peace (Colossians 3:15–16)
- Biblical peace not dependent on receiving the answer we want, unlike positive thinking
- Trusting God with the outcome, praying Your will be done, after honestly asking (Matthew 26:39; Philippians 1:20–21)
- Peace founded on the unchanging character of God, able to stand in any circumstance (Romans 8:28–32)

Discussion Prompts

- How is the peace Paul describes different from emptying the mind or repeating a mantra?
- How is it different from simply thinking positively and expecting things to go our way?
- Why does it matter that this peace rests on God's character rather than on getting the outcome we wanted?

Question 10

Student Question:

Look back across Philippians 4:6–7 as a whole: the command not to be anxious, the alternative of prayer and supplication, the thread of thanksgiving, the requests made known, and the promise of a peace that guards heart and mind in Christ Jesus. Name one specific anxiety that you sense Jesus inviting you to hand over to Him through this lesson, and one concrete practice of prayer and thanksgiving you will begin this week to do it.

Commentary and Teaching Notes

The capstone question gathers the whole passage and asks for a concrete response. Walk the class once more through the movement of Philippians 4:6–7: the honest command, do not be anxious about anything; the clear alternative, in everything by prayer and supplication; the essential thread, with thanksgiving; the specific action, let your requests be made known to God; and the magnificent promise, the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. The whole verse is a single, traceable path from anxiety to peace, and it runs straight through prayer.

Now make it personal and particular. Peace does not come in general; it comes to specific people who hand over specific worries to a specific God. Press for two concrete things. First, the anxiety: invite each person to name the one worry they sense Jesus inviting them to hand over to Him through this lesson, the burden they have carried alone too long. Second, the practice: a real, repeatable habit of prayer and thanksgiving they will actually begin, whether starting each morning by naming three things they are thankful for and one worry they are releasing, or pausing the moment a familiar fear surfaces to turn it, right then, into a sentence of prayer.

Close the lesson with hope and with realism together. Paul does not promise that the troubles will vanish; he wrote in chains, and his chains remained. He promises something better and more durable: that as we keep handing our worries to God, His peace will keep standing guard over our hearts, holding the line against the panic that our circumstances would otherwise produce. The class is not being asked to feel peaceful by trying harder. They are being invited to obey the simple, daily call to pray with thanksgiving, and to trust the Father to do what only He can do, posting His own peace as a sentry at the door of the heart, in Christ Jesus.

Doctrinal / Christian Living Issues

- A synthesis of Philippians 4:6–7: command, alternative, thanksgiving, requests, and the promise of peace
- Peace as personal and particular, received by handing over specific worries
- The necessity of a concrete, repeatable practice of prayer and thanksgiving
- Peace as God’s gift along the path of obedient, trusting prayer, even when troubles remain
- Confidence in the Father who guards the heart in Christ Jesus

Discussion Prompts

- What one specific anxiety do you sense Jesus inviting you to hand over to Him through this lesson?
- What concrete practice of prayer and thanksgiving will you begin this week?
- How does it change your outlook to know God promises peace as a guard even when the troubles remain?