



**FLOURISH  
BIBLE STUDY**

# 1 - 2 PETER

LIVING HOPE IN A HARD WORLD



**LYDIA BROWBACK**

## Endorsements for the Flourish Bible Study Series

“The brilliant and beautiful mix of sound teaching, helpful charts, lists, sidebars, and appealing graphics—as well as insightful questions that get the reader into the text of Scripture—make these studies that women will want to invest time in and will look back on as time well spent.”

**Nancy Guthrie**, Bible teacher; author, *Even Better than Eden*

“As a women’s ministry leader, I am excited about the development of the Flourish Bible Study series, which will not only prayerfully equip women to increase in biblical literacy but also come alongside them to build a systematic and comprehensive framework to become lifelong students of the word of God. This series provides visually engaging studies with accessible content that will not only strengthen the believer but the church as well.”

**Karen Hodge**, Coordinator of Women’s Ministries, Presbyterian Church in America; coauthor, *Transformed*

“If you’re looking for rich, accessible, and deeply biblical Bible studies, this series is for you! Lydia Brownback leads her readers through different books of the Bible, providing background information, maps, timelines, and questions that probe the text in order to glean understanding and application. She settles us deeply in the context of a book as she highlights God’s unfolding plan of redemption and rescue. You will learn, you will delight in God’s word, and you will love our good King Jesus even more.”

**Courtney Doctor**, Coordinator of Women’s Initiatives, The Gospel Coalition; author, *From Garden to Glory* and *Steadfast*

“Lydia Brownback’s Bible study series provides a faithful guide to book after book. You’ll find rich insights into context and good questions to help you study and interpret the Bible. Page by page, the studies point you to respond to each passage and to love our great and gracious God. I will recommend the Flourish series for years to come for those looking for a wise, Christ-centered study that leads toward the goal of being transformed by the word.”

**Taylor Turkington**, Bible teacher; Director, BibleEquipping.org

“Lydia Brownback has a contagious love for the Bible. Not only is she fluent in the best of biblical scholarship in the last generation, but her writing is accessible to the simplest of readers. She has the rare ability of being clear without being reductionistic. I anticipate many women indeed will flourish through her trustworthy guidance in this series.”

**David Mathis**, Senior Teacher and Executive Editor, [desiringGod.org](http://desiringGod.org); Pastor, Cities Church, Saint Paul, Minnesota; author, *Habits of Grace*



# 1-2 PETER



Flourish Bible Study Series

By Lydia Brownback

*Esther: The Hidden Hand of God*

*1–2 Peter: Living Hope in a Hard World*



**FLOURISH  
BIBLE STUDY**

# 1-2 PETER

LIVING HOPE IN A HARD WORLD

**LYDIA BROWNBACK**

**☐☐ CROSSWAY®**  
WHEATON, ILLINOIS

*1–2 Peter: Living Hope in a Hard World*

Copyright © 2021 by Lydia Brownback

Published by Crossway

1300 Crescent Street  
Wheaton, Illinois 60187

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without the prior permission of the publisher, except as provided for by USA copyright law. Crossway® is a registered trademark in the United States of America.

Cover design: Crystal Courtney

First printing 2021

Printed in China

Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

All emphases in Scripture quotations have been added by the author.

Trade paperback ISBN: 978-1-4335-6669-1

Crossway is a publishing ministry of Good News Publishers.

RRDS            30 29 28 27 26 25 24 23 22 21  
15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

With gratitude to God  
for the friendship and godly encouragement  
of fellow sojourner and exile  
Elaine Bridget Garrett



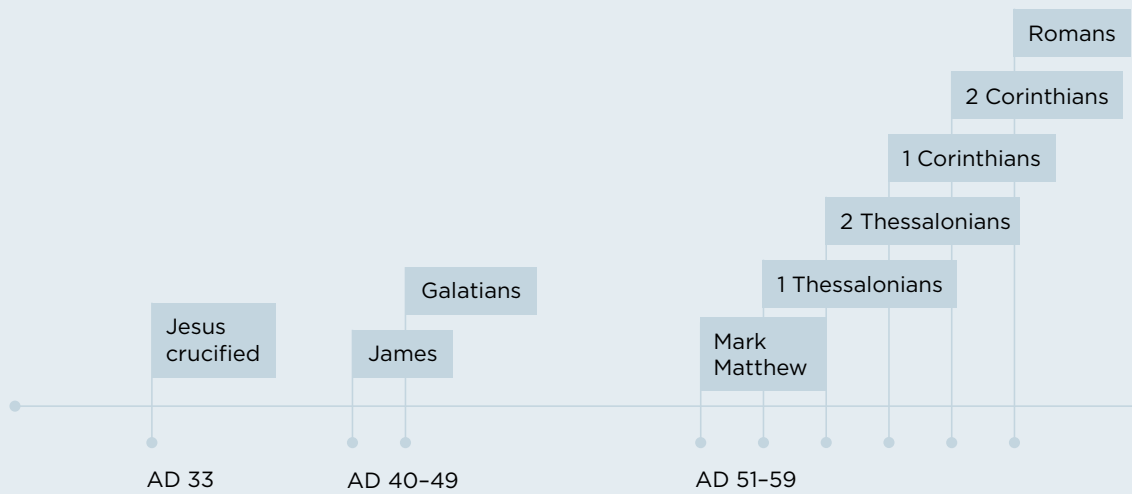


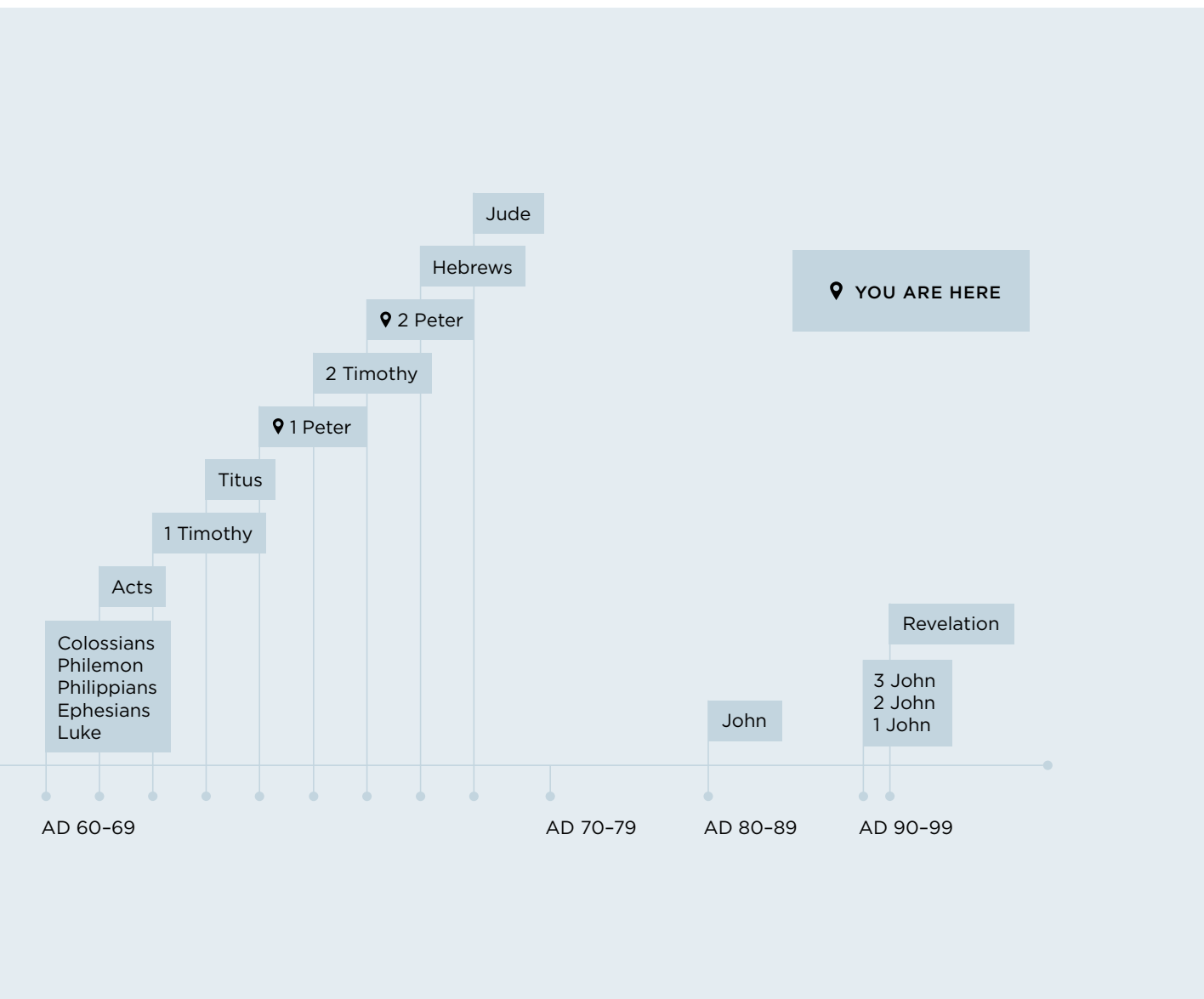
# CONTENTS

The Timing of 1 and 2 Peter .....	10
Introduction: Getting into the Epistles of Peter .....	13
Reading Plan .....	20
<b>1 PETER: AS WE BEGIN . . .</b>	
Week 1 A Living Hope (1 Peter 1:1–12) .....	23
Week 2 Growing Up in Christ (1 Peter 1:13–2:3) .....	35
Week 3 A Spiritual House (1 Peter 2:4–25) .....	45
Week 4 Living in Love (1 Peter 3:1–22) .....	57
Week 5 The God Who Purifies (1 Peter 4:1–19) .....	69
Week 6 The Way Home (1 Peter 5:1–14) .....	79
<b>2 PETER: AS WE BEGIN . . .</b>	
Week 7 Knowing and Growing (2 Peter 1:1–21) .....	91
Week 8 Frenemies and False Teachers (2 Peter 2:1–10a) .....	101
Week 9 Waterless Springs (2 Peter 2:10b–22) .....	107
Week 10 The Day Will Come! (2 Peter 3:1–18) .....	115
Helpful Resources on 1–2 Peter .....	125
Notes .....	127



## THE TIMING OF 1 AND 2 PETER





📍 YOU ARE HERE



# INTRODUCTION

## GETTING INTO THE EPISTLES OF PETER

Tension. It can flow like an undercurrent beneath our days, a relentless stream that plagues us at home and at work, marring our relationships and disrupting our sleep. The subtle dread, the dart of fear, the dull throb of a headache—tension has a distinctive feel. And it doesn't ease much when we look past our own lives to the world around us. Political tension, fiscal tension, racial tension—it's everywhere. For believers in Christ Jesus, there is also the tension of being hated by the world, misunderstood and maligned. And more often now, we wonder when the world's contempt for us will become outright persecution.

The apostle Peter understood tension because he lived in the midst of it too. In fact, Peter knew from experience what tension feels like—the kind that can rattle your faith at times and make you wonder if walking with the Lord is worth it. And he had many an opportunity to recall Jesus's counsel to would-be disciples: count the cost (see Luke 14:25–33). Peter had learned firsthand that walking with Christ is costly—but so totally worth it. That's why he wrote his two epistles, these two letters we find in the New Testament.



### WHO WAS PETER?

We first meet Peter in the Gospels. He was an ordinary fisherman. He had a wife, and we can presume he had children, although we aren't told. Peter's hometown was Bethsaida, a fishing village on the northern shore of the Sea of Galilee.

John's Gospel tells us that when Jesus first saw Peter, he looked at him and said, "You are Simon the son of John. You shall be called . . . Peter," a name that means "rock" (John 1:42). And Luke's Gospel relays that Peter was so amazed by a miracle Jesus performed that he fell down before Jesus and said, "Depart from me, for I am a sinful man, O Lord" (Luke 5:1–11). And Matthew tells us in his Gospel that when Peter heard Jesus say, "Follow me," Peter immediately left his boat and his nets and followed (Matthew 4:18–20). So from these Gospel accounts, we see that Peter was all in with Jesus from the moment he met him.

## Pronunciation Guide

**Balaam:** BAY-lum

**Beor:** BEE-ore

**Bithynia:** bith-IN-ee-a

**Cappadocia:** cap-a-DOE-sha

**Galatia:** gal-A-sha

**Gomorrhah:** ga-MORE-a

**Pontus:** PONT-iss

**Silvanus:** sil-VAN-iss

**Simeon:** SIM-e-un

**Sodom:** SOD-um



The Gospels also give us glimpses into Peter’s personality. One thing we see is that even though Peter struggled with fear, he wasn’t shy when it came to communicating with Jesus. He was often the first one to speak up and ask a question or voice an opinion. And he wasn’t afraid to ask for things! At the same time, Peter was a bit too self-confident—that is, until this weakness was exposed when he denied his Lord (Luke 22:54–62). Surely the lessons he learned in that most painful season of his life set the foundation for the emphasis on humility that we find in his letters.

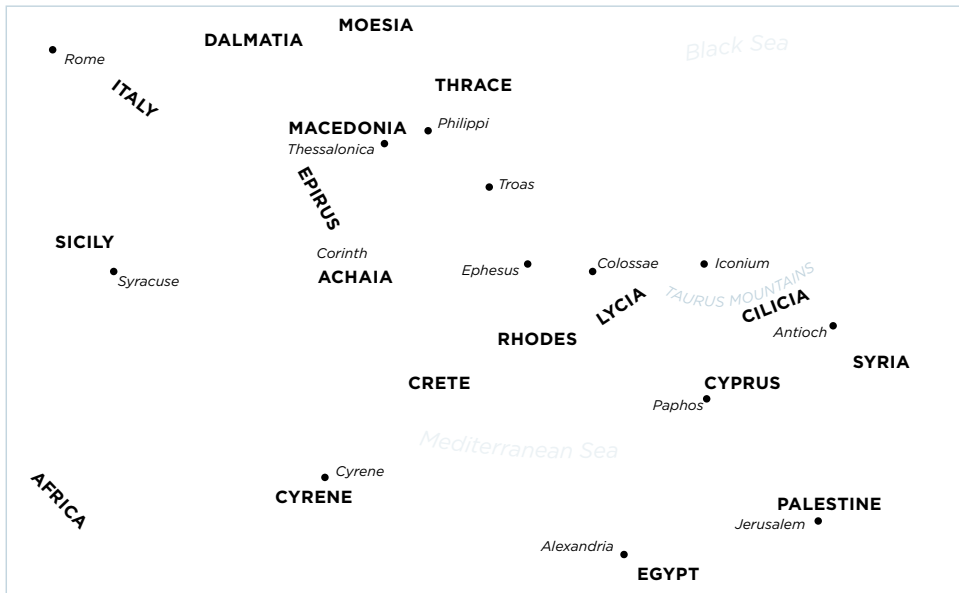
At the Last Supper Jesus had told Peter, “Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers” (Luke 22:31–32 ). Peter did turn back to Jesus, and afterward it was clear that his awful sifting had strengthened his faith, banished his fear, and humbled his heart. Peter lived in a new kind of confidence—even in prison awaiting death, where he wrote his epistles. We too can flourish just as Peter did, and for the same reason: Jesus holds us and will never let go.



## SETTING

Christ followers in Peter’s day dealt with a lot of the same problems that we do. They were socially ostracized for refusing to participate in the sins of the Roman culture in which they lived—activities such as throwing criminals to wild beasts for sport while crowds cheered. Another reason Christians were scorned in those days was that they believed that Jesus is the only way to salvation. Their intolerance of other religions and lifestyles infuriated mainstream society. For all these reasons, the threat of persecution hung heavily in the air like humidity on a tropical August day.

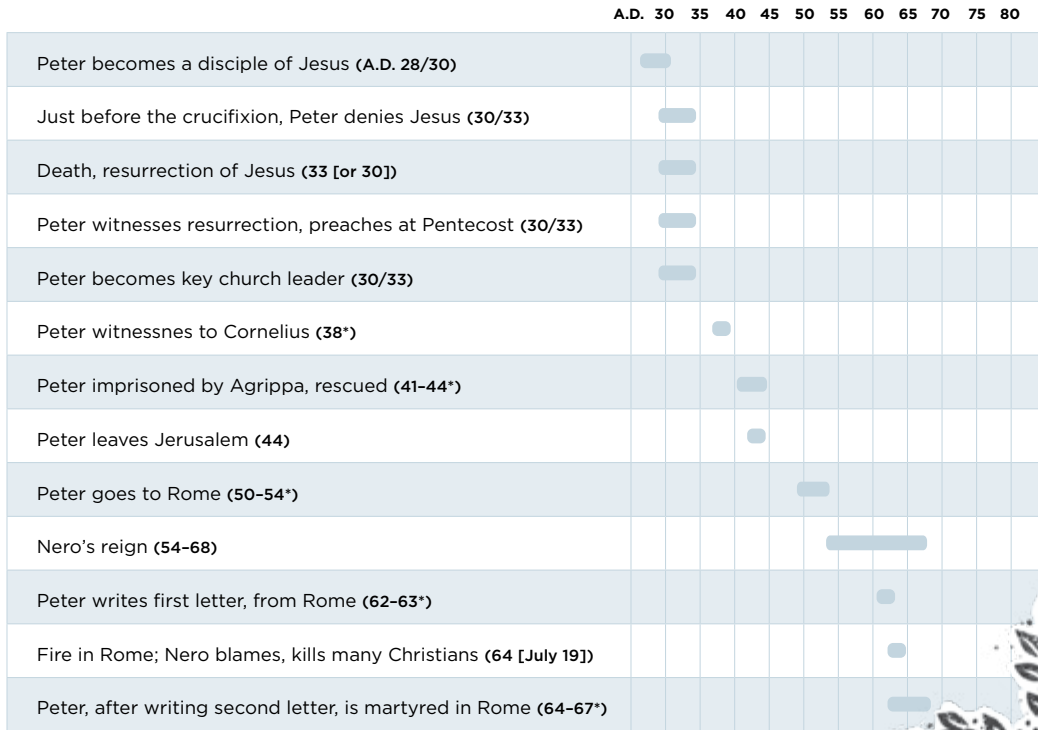
## The Setting of 1 Peter<sup>1</sup> c. AD 62–63



Nero was the emperor of Rome when Peter wrote his letters, and that's important to note because he was writing to people who were living under Roman authority. Nero came to power as a teenager, but because he was so young, he ruled under the authority of his mother for several years before asserting his independence. Nero distrusted many, if not most, people throughout his reign, including his family members, and perhaps for good reason. In those days, the assassination of rulers was a common occurrence, and Nero had numerous enemies. In AD 64, not long after Peter wrote his letters, a raging fire consumed much of the city of Rome. Nero's enemies held Nero personally responsible for the fire. As a way to deflect this bad press, Nero in turn blamed the Christians, which kicked off wide-scale persecution that was characterized by hideous suffering.

This was the world in which the apostle Peter conducted his ministry, and it gives us the background for both of his letters. He wrote the first one a year or two before the great fire in Rome and the second a year or so afterward, when the threat of horrible persecution was closing in. Knowing a bit about Peter's world gives us context for the themes of his letters.



Events in Peter's Life<sup>2</sup>

\*denotes approximate date

**THEMES**

A quick read through Peter's first letter reveals a primary theme—*suffering*. This isn't surprising given the world he lived in. Peter wants to help fellow believers make sense of suffering and to show them how God works through suffering for his glory and the good of his people.

People who are banished, or exiled, from their homes suffer as a result, and *exile* is another significant theme in Peter's first letter. The believers Peter is writing to were most likely living outside of Rome, away from their homes, and trying to make life work in foreign, often hostile, places. Peter uses this circumstance as a picture of how Christians are called to live their lives in this world. In a sense, we are all in exile until we reach our final and permanent home in heaven.

Peter also loves to talk about the *transformative power of God*, something he'd experienced in his early days as a disciple of Jesus. We see this theme very clearly in Peter's second letter, where he emphasizes that God's grace toward us in Christ is the means of our transformation, even when life is hard. As we make our way through Peter's letters, we'll also encounter the theme of *authority*, and we'll learn what it means to submit to the authorities God has placed over us. We'll also learn about the dangers of *false teachers* in the church and how they lead people away from the truth of God's word. And in both letters we will see what *holiness* is and why it matters.

Peter likely wrote his second letter from prison, knowing that he was going to be executed for his faith, and perhaps that's why, in this letter especially, he focuses a good bit on *the last days* and the very last day, when there will be a final judgment. In all this, he emphasizes the hope we are to have in light of *the Lord's sure return*.

### Themes in 1-2 Peter

- suffering
- exile
- God's transforming power
- authority
- warnings about false teachers
- holiness
- the last days
- final judgment
- Christ's sure return



### STUDYING 1-2 PETER

Near the end of his second letter, Peter mentions his fellow apostle Paul and the fact that some of what Paul writes is hard to understand (2 Peter 3:16). Well, as we make our way through Peter's letters, we're going to wish from time to time that we could turn to him and say, "Peter, are you kidding us with that? You are the proverbial pot calling the kettle black." We will encounter a few passages that even the most learned theologians aren't sure about. So we will rely on the Holy Spirit and good Bible study principles to help us.

It's vitally important to say a word here about how to study the epistles, these letters that make up much of the New Testament. Each and every epistle is jam-packed with teaching about salvation in Christ Jesus and

how we're called to live out our faith in day-to-day life. As we read a particular letter, we can expect that certain passages will grip our heart—some new insight about our Lord or a deepening conviction of how we need to mature in our walk with God. These discoveries are exciting, and they draw us deeper into God's word to mine its riches. At the same time, a note of caution is helpful—it's risky to build our understanding of the Lord or of the Christian life on any single passage. In order to understand the epistles and rightly apply them to our lives, there are three things we must take into account: (1) the situation of the author; (2) the original recipients of the letter; and (3) the letter as a whole.

1. *The situation of the author.* When was the author writing, where was he writing from, and why was he writing? Such details are revealed often in the beginning of the letter, sometimes at the end. It's important to mine this information at the very beginning of your study.

2. *The recipients of the letter.* Was the author writing primarily to Jewish believers? Or was the letter directed more toward Gentile converts? Jewish people, Israel, had been set apart as God's special people way back, early on in the Old Testament. When Jesus came centuries later, only some of the Jews believed that he was the long-awaited Messiah. It was these Jewish Christians who were the primary focus of Peter's ministry. Other New Testament letters speak more specifically to Gentile (non-Jewish) believers, who were completely new to the things of God. So why does this matter? It's important because it gives us a *frame of reference*. And this frame of reference matters because it guides our own understanding of the letter and shapes the way we apply it. This is why it's also good to note when a letter is addressed to a particular individual, or when a letter is "circular." A number of the epistles are called "circular letters," which simply means that they were meant to *circulate* among lots of people in more than one place. A circular letter was carried by a courier to the nearest church on the address list, and from there it made its way from church to church.

3. *The letter as a whole.* Think for a minute about the zoom feature in Google Maps. To figure out where we are going, we tend to zoom in close to see a particular street, trying to home in on our destination, but ultimately this street view makes sense only when we zoom back out to see the bigger picture, the entire area surrounding it. This is what it's like to study an epistle in context. We want to zoom in, but in order to understand the close-up, we have to begin with the big picture. So read the entire epistle once through before you begin the study. That's your assignment from this introductory section: read all the way through Peter's first epistle. (We'll read straight through his

second letter before we dive into that part of our study.) And then, at the beginning of each week's lesson, read the entire passage assigned. And then read it again. If you are studying with a group, read the passage once more, aloud, when you gather to discuss the lesson. *Marinating in the Scripture text is the most important part of any Bible study.*

---

*Marinating in the Scripture text is the most important part of any Bible study.*

---



### **GROUP STUDY**

If you are doing this study as part of a group, you'll want to finish each week's lesson before the group meeting. You can work your way through the study questions all in one sitting or by doing a little bit each day. Don't be discouraged if you don't have sufficient time to answer every question. Just do as much as you can, knowing that the more you do, the more you'll learn. No matter how much of the study you are able to complete each week, the group will benefit simply from your presence, so don't skip the gathering if you can't finish! That being said, group time will be most rewarding for every participant if you have done the lesson in advance.

If you are leading the group, you can download the leader's guide at <https://www.lydiabrownback.com/flourish-series>.



### **INDIVIDUAL STUDY**

The study is designed to run for ten weeks, but you can set your own pace if you're studying solo. And you can download the free leader's guide (<https://www.lydiabrownback.com/flourish-series>) if you'd like some guidance along the way.



## Reading Plan

	Primary Text	Supplemental Reading
<b>Week 1</b>	1 Peter 1:1-12	
<b>Week 2</b>	1 Peter 1:13-2:3	Isaiah 40:6-8
<b>Week 3</b>	1 Peter 2:4-25	Psalms 118:19-24; Isaiah 28:16; 52:13-53:12; Hosea 1-3
<b>Week 4</b>	1 Peter 3:1-22	Psalms 34
<b>Week 5</b>	1 Peter 4:1-19	Malachi 3:1-5
<b>Week 6</b>	1 Peter 5:1-14	Ezekiel 34:1-16; Luke 22:31-34; John 21:15-18
<b>Week 7</b>	2 Peter 1:1-21	1 Corinthians 13
<b>Week 8</b>	2 Peter 2:1-10a	Genesis 6:1-4; 9:1-17; 19:1-38
<b>Week 9</b>	2 Peter 2:10b-22	Numbers 22:1-38; 31:8, 16
<b>Week 10</b>	2 Peter 3:1-18	Genesis 6:9-22; 8:13-17



# 1 PETER

AS WE BEGIN . . .

Making sense of suffering, most especially the suffering we experience just because we are Christians, is going to be one of our main takeaways from Peter's first letter. Peter wants us to be firmly convinced that our suffering doesn't mean that God has abandoned us or that he expects us to bear hardship in a teeth-gritting sort of way. To the contrary, suffering is an instrument God uses to produce hope in our hearts and to purge out the miserable contamination of sin. And the hope we get isn't just about our final home in heaven—it's for blessings in this life too. We are invited to enjoy God's saving promises here and now through our union with our Savior Jesus Christ.

---

*In this first letter, Peter seeks to “instruct his readers about who they are in Christ, so that a new way of seeing themselves might both encourage them and motivate their behavior and life choices.”<sup>3</sup>*

---

At the time Peter wrote this letter, there was no government mandate against Christianity although we can be sure that some Christians were persecuted and punished for their beliefs. Even though life-threatening persecution was not widespread at this point, Christians lived under a cloud of suspicion in the Roman world and experienced verbal abuse and various kinds of discrimination.





## WEEK 1

# A LIVING HOPE

1 PETER 1:1-12

A young woman eats her breakfast and watches fishing vessels glide into the bay and swarm the harbor below. The gold light from the sun, just over the eastern horizon, foretells a warm summer day along the coast of Pontus. A loud shout suddenly interrupts the tranquil morning, and the young woman abandons her meal and dashes with the rest of her household to the street. Such commotion so early in the day is alarming, but anxious concern is soon replaced with joy when the woman and the growing crowd discover its source—a messenger named Silvanus has come bearing a letter from the great apostle Peter! Over the next few days the letter is read and shared among all the local believers, and then they bid a reluctant goodbye to Silvanus, who must carry Peter’s message to others, to believers in Galatia, Cappadocia, Asia, and Bithynia.

### 1. GREETINGS (1:1-2)

That whole opening scene is imaginary, of course, but it’s a likely picture of how Peter’s letter was carried to believers in the five Roman provinces that Peter names in verse 1. We need to linger a bit on verse 1 because the fact that Peter refers to these believers as “elect exiles of the Dispersion” is really important.

First, the people receiving the letter are *exiles*, which means that they are far from home. Now, it could be that Peter used this word in a symbolic sort of way, simply pointing out that our true home is nowhere on earth. In that sense, we are all exiles until we get to heaven. How true this is! It’s an important theme in this letter.



At the same time, Peter’s original readers were called not just “exiles” but “exiles of the Dispersion.” In other words, it’s likely that they had been *dispersed*, legally pushed out of Rome and made to live in one of the five outlying provinces named in these opening verses. If that was indeed the case, they would have known the pain of homesickness, and their experience would have helped them understand Peter’s deeper meaning—that all believers live in exile until they are home in heaven.

Peter uses one more word to describe these exiles—*elect*. Peter is writing to *elect* exiles. He’s reminding them that they’ve been brought by God into God’s family through the life, death, and resurrection of Jesus Christ. God *elected* them—in other words, he *chose* them—to belong.

✦ Why would Peter’s reminder of their secure place in God’s family have been so encouraging to these believers who first received his letter?

.....

.....

.....

.....

✦ How does Peter identify himself as he begins the letter?

.....

.....

.....

.....

*Apostle* wasn’t a job description—it was a calling, specifically a call from the Lord himself. A man couldn’t be an apostle unless he’d received this call and unless he’d been with the resurrected Jesus in person. We know from the Gospel accounts that both were true of Peter.

So Peter begins with the standard greeting of his time, identifying first himself and then those to whom he is writing. And then in verse 2 he dives right into some deep theology, basically outlining how God brings his elect people into his family.

✦ To identify people as *elect* is the same as saying they are *saved*, which is a term we are more familiar with. Take a close look at verse 2. How does each person of the Trinity factor into the salvation of God’s people?

• Father:

.....

.....

.....

• Son:

.....

.....

.....

• Holy Spirit:

.....

.....

.....

While it’s helpful to identify how each person of the Trinity operates, we have to be careful never to separate them. In reality, Father, Son, and Holy Spirit do all things together. It’s helpful to think of it this way:

We who are children of God by grace come to a loving heavenly Father, through the intercession and ongoing heavenly ministry of our sympathetic high priest Jesus Christ, by the helpful ministrations of a caring Holy Spirit. To put it another way, we are not alone in this world. When the breakers of the storms of life crash against our souls, we have a God who watches over us and cares and provides for us.<sup>4</sup>

We can’t fully comprehend God in three persons—it’s way beyond our ability as human beings. But we do know that our blessings come to us *from* the Father *through* the Son *by* the Spirit.

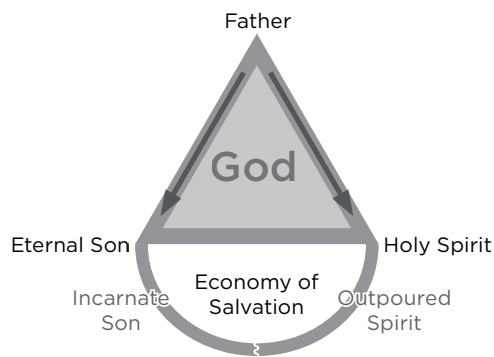
So with that in mind, let's break down verse 2. Peter tells us here that believers are set apart for salvation. This setting apart happens, first, by God's *foreknowledge*. This doesn't just mean that God knows in advance who will have faith in him. It means he actually oversees and directs the salvation of each and every person. We are saved because God determined that we would be.

*Sanctification* is a theology term that means "set apart." The Holy Spirit sets us apart for God, bringing us into God's family, and then he keeps us safe in that family until we reach heaven. Sometimes we are keenly aware that we've been set apart from the world, but even when we can't detect it in ourselves or in our lives, it is still a spiritual reality.

Peter also tells us in verse 2 that we have been saved for "obedience to Jesus Christ." This obedience might be simply a way of describing the faith we exercise—when we first turn to Jesus for salvation. Or maybe it's more about our commitment to biblical discipleship *after* we have come to Christ. Or maybe Peter had all that in mind.

And then Peter adds that salvation includes being sprinkled with Christ's blood. Writing about blood in the greeting of a letter might seem to us a bit, well, in poor taste. But to the contrary, Peter includes it to spread joy. He's saying that all our sin—past, present, and future—has been taken care of by the blood Jesus shed for us on the cross. That's how we are sprinkled. It's symbolic, but by the power of God it's also very real. The point is, because we've been sprinkled with Christ's blood, we don't have to shed our own blood and die to pay for our sin.

**"The Son and the Spirit are always together in carrying out the work of the Father"<sup>5</sup> —Fred Sanders**



✦ How does Peter end his greeting?

.....

.....

.....

.....

**2. A LIVING HOPE (1:3–5)**

✦ As Peter dives into the heart of his letter (v. 3), what is his mood? How do you know?

.....

.....

.....

.....

✦ Which person of the Trinity is Peter’s primary focus in verses 3–5, and what actions are attributed to this divine person?

• Verse 3:

.....

.....

.....

• Verse 4:

.....

.....

.....

• Verse 5:

.....

.....

.....

✦ In verse 3 we begin to see the reason for Peter’s mood. What underlies God’s work on behalf of his people?

.....

.....

.....

.....

✦ According to verse 3, what does God’s saving work produce in his people, and how is this linked to Jesus?

.....

.....

.....

.....

In verse 4 Peter builds on why God’s people have such great reason for hope, and he mentions the inheritance that awaits believers in heaven. Have you ever inherited something—money or a valuable possession? In the Old Testament, Israelite families were given parcels of the promised land as an inheritance. The passing down of this inherited land from one generation to the next was vitally important, because family identity was linked to property. So if a family lost its land or had no descendant to pass it on to, that family risked losing its unique identity. This backstory is likely why Peter uses the term *inheritance* to describe the hope we get with our salvation.

✦ What three words does Peter use in verse 4 to describe our inheritance?

1. ....
2. ....
3. ....

- ✦ As you consider those words that describe our spiritual inheritance, what stands out to you most?

.....

.....

.....

.....

- ✦ What aspect of God’s nature, in verse 5, guarantees that we will actually get this promised inheritance?

.....

.....

.....

.....

Peter writes about “a salvation ready to be revealed in the last time” (v. 5). This isn’t a different salvation from the one we’re living now; it’s simply the fulfillment of it. Everything we enjoy in our walk with God in this life is merely a foretaste of the delights that await us in heaven.

### 3. JOY IN GRIEF (1:6–9)

Peter switches gears in verse 6, bringing his focus on the future back to the present. As he makes this transition, he points to joy. The believers reading his letter are filled with joy because of the blessings that come with salvation. A vital truth is revealed right here: *Rejoicing in our salvation comes through understanding our salvation.*

.....

*Rejoicing in our salvation comes through  
understanding our salvation.*

.....

✦ What else in verse 6 goes hand in hand?

.....

.....

.....

.....

✦ What specifics does Peter give in verse 6 about the trials of believers?

.....

.....

.....

.....

Verse 7 begins with the phrase “so that,” linking verses 6 and 7 together. Visualizing it helps us grasp this link:

. . . now for a little while, if necessary, you have been grieved by various trials, *so that* the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

✦ What does the “so that” tell us about God’s purposes in our trials?

.....

.....

.....

.....

The beauty of gold is evident only after it has been heated so hot in a fire that all the impurities are burned away. It’s how precious metals are refined, in other words, how they are made beautiful. This refining imagery is also found in the Old Testament.

✦ Read Job 23:8–10; Psalm 66:10–12; and Proverbs 17:3. What does the refining imagery of precious metals in these passages teach us about the hard things we face?

.....

.....

.....

.....

✦ What, according to Peter in verse 7, is God’s intended outcome of our painful refining?

.....

.....

.....

.....

✦ Why does Peter say that faith is more precious than the brightest, shiniest gold?

.....

.....

.....

.....

✦ Peter has some encouraging things to say in verses 8–9 about the believers who are reading his letter. What three characteristics of their saving faith does Peter identify in verse 8?

.....

.....

.....

.....



Peter writes in verses 8–9 that believers reach the outcome of their faith—salvation—through believing and rejoicing. But he certainly doesn’t mean that salvation is earned by faith or joy! His point is that as we trust in God, even in the midst of difficulties of all kinds, we are laying hold of the salvation that has already been given to us.

#### 4. GLORY REVEALED (1:10-12)

Christians are abundantly privileged because they know in full what God’s people in Old Testament times knew only in part.

✦ What did the Spirit of Christ (the Holy Spirit) reveal to the Old Testament prophets?

.....

.....

.....

.....

✦ How, according to verse 12, does the good news of the gospel reach people’s minds and hearts?

.....

.....

.....

.....

✦ What do we learn here about angels?

.....

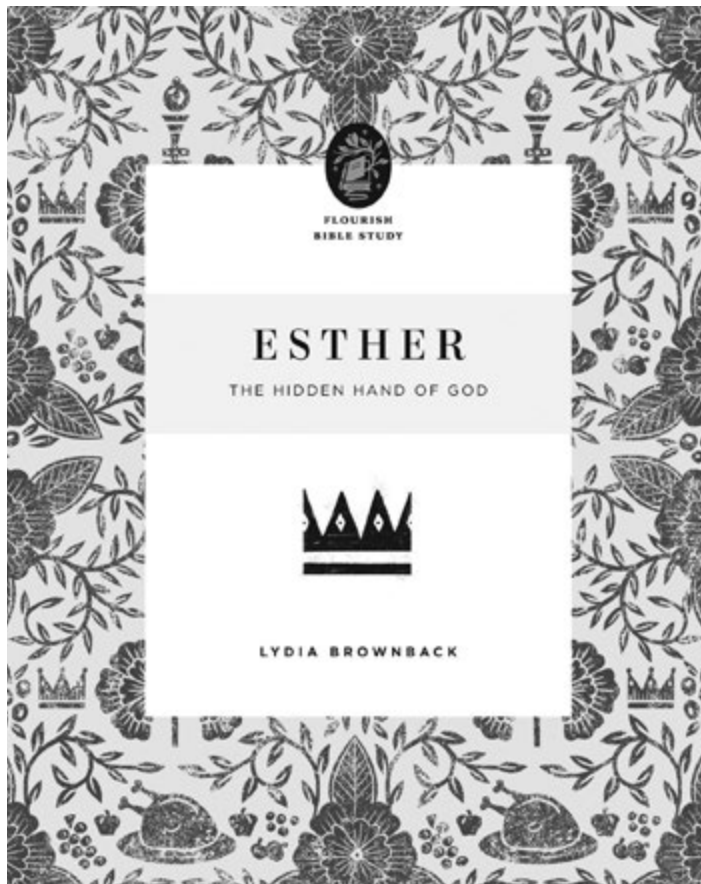
.....

.....

.....



Also Available in the  
Flourish Bible Study Series



For more information, visit [crossway.org](http://crossway.org).

**THE BOOK OF ESTHER READS MUCH LIKE A FAIRY TALE:** a young Jewish queen, her wise older cousin, an evil royal servant, and a self-centered king. But Esther is no fairy tale. From the beginning of the book to the end, God is the main character of the story—even though he’s never mentioned.

Join Lydia Brownback as she digs deeper into the book of Esther and learn how God is faithful to keep his promises and deliver his people. This story ultimately points to the gospel, revealing the need for a better deliverer, a better king, and a better kingdom than any found in this world.

**THE FLOURISH BIBLE STUDY** series equips women to study the overarching storyline of the Bible book by book. Designed for individual or group use, each 10-week workbook features conversational teaching that aims to make in-depth Bible study accessible to women in all seasons of life, along with practical application questions and additional recommended resources.



“Here is a study intent on making disciples who know and worship their God.”

**JEN WILKIN**, Bible teacher; author, *Women of the Word*; *None Like Him*; and *In His Image*

“The brilliant and beautiful mix of sound teaching, helpful charts, lists, sidebars, and appealing graphics—as well as insightful questions that get the reader into the text of Scripture—make this a study women will want to invest time in and will look back on as time well spent.”

**NANCY GUTHRIE**, Bible teacher; author, *Seeing Jesus in the Old Testament Bible study series*



**LYDIA BROWNBACK** (MAR, Westminster Theological Seminary) is the author of several books and a speaker at women’s conferences around the world. Her books include the *On-the-Go Devotionals* for women; *Finding God in My Loneliness*; and *Sing a New Song*. Lydia is a member at Christ Presbyterian Church (PCA) in Roselle, Illinois.