

1. Verse 7 concludes by referencing the Rapture of the church: “at the revelation of Jesus Christ.” In verse 8, the personal pronoun “Him” refers to the Lord.
2. The initial verb in verse 8 is the aorist active participle of the verb ὁράω (*horáō*) accompanied by the negative conjunction οὐκ (*ouk*).
3. This is translated, “you have never seen Him.” That we also have never seen Jesus Christ becomes a major issue in the Christian way of life for we must learn about Him from Scripture in order to know Him.
4. We can only know Christ by studying the Bible and from that revelation we are able to acquire personal love for Him, the present active indicative of the verb ἀγαπάω (*agapáō*).
5. The present tense is durative for an action or state that began in the past and continues into the present for those who are advancing in the plan of God at problem-solving device #7.
6. *Agapáō* is the main verb and the action of the aorist participle, “not to see,” precedes the act of loving Him.
7. Therefore, we come to love a Person whom we have never seen. Having never seen Christ is important since the action of the constative aorist of *horáō*, to see, views the action of the verb in its entirety.
8. Since we have never seen Him, but yet love Him, then we have advanced to problem-solving device #10: occupation with Christ.
9. Although we have never seen Him, we acquired personal love for Him. This is the first increment of the believer’s staying power inside the operational divine dynasphere.
10. *Agapáō* is the main verb and refers to these believers’ virtue love: (1) personal love for God which must precede (2) unconditional love for all mankind. Virtue love demands grace and doctrinal orientation for it to be sustained.
11. As the verse continues we have a second participle. The first was the aorist active participle of *horáō* with the negative *ouk* indicating we “have never seen Him.”

12. The second is the present active participle of *horáō*, but this time the negative conjunction is **μή (mē)** plus the adverb **ἄρτι (árti)** is translated “although you do not see Him now.”
13. Peter’s First Epistle was written circa A.D. 65 to the Jewish Diaspora in several provinces of Asia Minor: Pontus, Galatia, Cappadocia, Asia (the province that includes Phrygia, Mysia \mīsh'-ī-a\, Caria \kā'-ri-a\, and Lydia), and Bithynia \bi-thin'-i-a\.
14. Jesus Christ has never been visible to these Jews, but they continue loving Him, and although He is not visible to them now, they continue believing.
15. There are two present active participles placed back-to-back in the Greek text: **(1) ὁράω (horáō)**, “(not) to see,” and **(2) πιστεύω (pisteúō)**, “to believe.”
16. Peter indicates a circumstance that the world views as a problem. Jesus Christ is not visible to anyone nor has He been since the apostles observed His ascension from the Mount of Olives in A.D. 33 and recorded in Acts 1:9–11 and Luke 23:51.
17. In verse 8, we find these believers, who have never seen Jesus, believe in Him and from their spiritual growth they are said to “rejoice with joy inexpressible.”
18. The phrase in question looks like this in the Greek text: **ἀγαλλιᾶσθε χαρᾷ (agalliásthe chará)**:⁴ the present middle indicative of the cognate verb **ἀγαλλιάω (agalliáō)**, translated “rejoice.”
19. The present tense of **agalliáō** is durative indicating that these believers are to keep on rejoicing. The middle voice is deponent therefore active in meaning: believers produce the act of rejoicing. The indicative mood establishes this as a fact. This is followed by the cognate dative noun **χαρά (chará)**, translated “joy.”

⁴ “In the New Testament ἀγαλλιάω signifies profane joy supremely in John 5:35. God’s help is always the theme of ἀγαλλιάω which is a jubilant and thankful exultation. **As a related term we find χαρά in 1 Peter 1:8**” (Rudolf Bultmann, “ἀγαλλιάομαι,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964], 1:20).

20. These two words form an uncommon grammatical structure in the Koine Greek: the “cognate dative.”
- Cognate may be defined as “a noun related to a verb usually by derivation and serving as its object to reinforce the meaning.”⁵ The object of a verb that expresses or names the action of the verb.”⁶

The dative noun is cognate to the verb either formally (where both noun and verb have the same root [e.g., the noun **χαρά** (*chará*) and the verb **χαίρω** (*chairō*)] or conceptually (where the roots are different [e.g., the noun **χαρά** (*chará*) and the verb **ἀγαλλιάω** (*agalliáō*)]). (p. 168)

The force of the cognate dative will be primarily to *emphasize the action of the verb* [**agalliáō**]. When an author chooses his words so that the noun in the dative [**chará**] is cognate to the verb, this is a clue that the cognate idea (i.e., that of emphasizing the action of the verb) is the main thrust of the dative.⁷ (pp. 168–69)

21. What this means is that Peter intentionally used a “conceptual” cognate dative instead of a “formal” cognate dative. He uses the verb **agalliáō** rather than **chairō**, but it has the same definition.
22. This puts stress on the verb **agalliáō** and the translation must reflect this. The accompanying cognate noun **chará** throws light on the verb so that it must be interpreted from the standpoint of the passage’s context.
23. **Agalliáō** can be translated into the English by the word “joy,” but this word, which has become trite, really doesn’t capture the essence of the context.
24. In verse 7, we have this statement by Peter:

1 Peter 1:7 The proof [**δοκίμιον** (*dokímion*)] of your faith [**πίστις** (*pístis*): **doctrine**], being more precious than gold which is perishable, even though tested [**δοκιμάζω** (*dokimázō*)] by fire, may be found [**εὐρίσκω** (*heurískō*)] to result in praise and glory and honor at the revelation [**Rapture**] of Jesus Christ;

⁵ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v. “cognate.”

⁶ Webster’s New Twentieth Century Dictionary of the English Language: Unabridged, s.v. “cognate.”

⁷ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 168–69.

19. The word “proof” is the noun *dokímion* and the word “tested” is the verb *dokimázō*. They have to do with testing designed to result in blessing.
20. The purpose of the believer’s faith being tested is for the purpose of purification. In all circumstances of life we are to regard difficulties both small and large as an opportunity to use doctrine rather than emotion to resolve an issue.
21. The purification of our faith is more precious to us than gold which is perishable. Nevertheless, gold can be purified by means of fire.
22. When discovered in the earth, gold is often alloyed with other metals causing its value to be reduced by being mixed with less valuable elements.
23. When alloyed gold is placed over fire, a separation occurs. The heat separates the gold from the metals with which it is alloyed producing scoria [**σκορία** (*skōría*): **dross or slag**].
24. Once the scoria is removed, the gold can then be formed into bars or ingots called bullion which are virtually pure, however gold found in jewelry is always an alloy:
Most gold used in jewelry is alloyed with silver, copper, and a little zinc to produce various shades of yellow gold, or with nickel, copper, and zinc to produce white gold. Most of this gold is of 14-karat quality, the karat representing a measure of purity in a scale of 1 to 24; thus 14-karat gold contains 14/24 or 58.35 percent gold.⁸
25. Gold tried in fire is purified. Believers are also purified in the fires of momentum testing and as spiritual growth is accelerated and their inventory of ideas is broadened, they acquire maximum doctrine in their streams of consciousness resulting in blessing.
26. This inventory is going to be challenged during the course of testing as the believer uses doctrine to resolve issues in his life. The discovery is noted by the verb **εὐρίσκω** (*heurískō*).

⁸ Edmund Merriman Wise, “Gold Products and Production,” in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 8:239.

27. *Heurískō* is used metaphorically for learning by experience and therefore coming to realize a personal gain as a result.
28. Three things mentioned in verse 7 are: (1) praise: **ἔπαινος (épainos)**: originally “applause,” but later “commendation” or “approval”; God applauds with approval the believer’s advance, (2) glory: **δόξα (dóxa)**: the act of showing recognition to God by subscribing to His Word in thought and deed, and (3) honor: **τιμή (timē)**: respect from inner integrity.
29. These things occur at the “appearing of Jesus Christ” which makes reference to the Rapture of the church and the subsequent Nike Award Ceremonies at the Evaluation Tribunal of Christ.
30. But the joy spoken of in verse 8 is available only to believers who utilize the same problem-solving devices as our Lord in the Incarnation.
31. While facing the most intense suffering ever recorded in human history, our Lord never lost His happiness.
32. Unconditional love for mankind was necessary for Him to agree to receive the imputation of all the sins of human history.
33. Personal love for God was necessary for Him to be motivated to die spiritually for them.
34. To be successful, the Lord could never submit to any sinful reaction to the imputation or the judgment which means that during the events of the cross He never lost His true happiness.
35. Together, these three problem-solving devices provided our Lord with His staying power on the cross.
36. Two terms in the Greek exemplify this accomplishment: (1) **ἐξωτερική ἁρμονία (exōterikē harmonía)**: outer harmony and concord with others which produces (2) **ἐσωτερική ἁρμονία (esōterikē harmonía)**: inner harmony of the soul.⁹

⁹ Adapted from: Steven Pressfield, *Gates of Fire: An Epic Novel of the Battle of Thermopylae* (New York: Doubleday, 1998), 80–81.