

## It is a Proving Ground (v.7)

**VERSE 7 that the proof** (ἵνα τὸ δοκίμιον [*conj., that, + def.art.n.nt.s. + n.nt.s., dokimon, testing; “proof”*; 2X: Jam.1:3]) **of your faith** (ὑμῶν τῆς πίστεως [*pro.gen.2.p., su, + def.art.w/gen.f.s., pistis, faith {content}*]), **being more precious than gold** (πολυτιμότερον χρυσίου [*compar.adj.n.nt.s., polutimoteron, costly, expensive; “precious”, + gen.nt.s., χρυσίου, chrusion, gold*]) **which is perishable** (τοῦ ἀπολλυμένου [*def.art.w/pres.mid.pt.gen.nt.s., ἀπόλλυμι, apollumi, perish, be lost*]), **even though tested** (δὲ δοκιμαζομένου [*conj./subor., but even, + pres.pass.pt.gen.nt.s., δοκιμάζω, dokimazo, test, examine; cf. n., dokimon, above*]) **by fire**, (διὰ πυρὸς [*prep.w/abl.nt.s., pur, fire*]), **may be found to result in praise and glory and honor** (εὐρεθῆ [*aor.pass.subj.3.s., εὐρίσκω, heurisko, find*] εἰς ἔπαινον [*prep./acc.m.s., ἔπαινος, epainos, praise, commendation*] καὶ δόξαν [*conj. + acc.f.s., δόξα, doxza, glory*] καὶ τιμὴν [*conj. + acc.f.s., τιμή, time, honor*]) **at the revelation of Jesus Christ** (ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ [*prep.w/dat.f.s., ἀποκάλυψις, apokalupsis, revelation {of an event: Rom.2:5; 8:19; 1Cor.1:7; 2Thess.1:7; 1Pet.1:13; 4:13; or of insight: Rom.15:25; 1Cor.14:6,26; 2Cor.12:1,7; Gal.1:12; 2:2; Eph.1:17; 3:3; Rev.1:1} + gen.m.s., Iesous Christos*]);

**ANALYSIS: VERSE 7**

1. The long clause continued by *hina* (ἵνα) points to the divine purpose and outcome of the readers' experience of suffering.
2. The *hina* clause expresses result.
3. The phrase τὸ δοκίμιον ὑμῶν τῆς πίστεως (to dokimon humon tes pisteos) also occurs in Jam.1:3.
4. There the divine purpose, according to James, is that the testing of faith produces patience in those who faithfully endure.
5. The noun *dokimon* (“proof”) signifies “to test for approval”.
6. What is tested is the character of their positive volition.
7. The function of the *hina* clause (“so that”) is to assert that their positive volition is proved genuine by a process of testing, and to affirm the ultimate outcome for those who are so tested.
8. Peter introduces the metaphor of gold to illustrate the phrase “the proof of your faith”.
9. Peter uses the metaphor to make two distinct points.
10. First, genuine positive volition (“faith”) is more precious to God than gold because gold is perishable.
11. Second, gold nevertheless has something in common with “faith”, in that it is “tested by fire” (cf. Ps.66:10).
12. Gold is mentioned many times in Scripture (432X).
13. It is first mentioned in Gen.2:11,12 and at the very end of the Bible (Rev.21:15,18,21).
14. Gold, of all the precious metals, is a symbol of deity in the Bible.

15. Why has man always valued gold so highly?
16. Gold is highly prized because it is warmly beautiful.
17. It is enduring, for it never rusts away (a multitude of gold ornaments in excellent condition from the oldest civilizations exists in the museums of the world).
18. It retains its beauty.
19. Of the common acids, only a mixture of concentrated nitric and hydrochloric acids will dissolve it.
20. Strong acid alone will have no effect on it.
21. Pliny (“the Elder”, 23-79AD; Pliny assembled and preserved a vast and invaluable mass of ancient scientific writing; he died in the eruption of Mt. Vesuvius while on a ship; his curiosity got his ship too close!) mentions gold as the only metal unharmed by fire.
22. In fact, Pliny said each time it went through fire it came out purer than before.
23. Gold is prized because it is so adaptable to shaping.
24. It can be melted without harm; it can be hammered to thin leaves, being extremely malleable.
25. It may easily be alloyed with other metals, improving the degree of hardness while still retaining its beauty (gold occurs naturally alloyed with silver).
26. Finally, gold has been valued because of its scarcity.
27. Even though the circumstances are exceptional, Scripture affirms that gold “is perishable” (cf. 1:18; Jam.5:3).
28. The end product of our testing by fire (SG3) is not subject to loss.
29. The verb “may be found” (aor.pass.subj., εὐρίσκω, *heurisko*, to find, discover) indicates potential.
30. There is no guarantee that believers under testing will remain faithful to God.
31. Hence, the use of the mood of contingency (subjunctive).
32. The fact is amply recorded in the Bible that some will deny the faith when tested in the fires of adversity and persecution (cf. Mk.4:5,6,16,17).
33. But for those who endure to the end (of Ph2) there is “praise and glory and honor at the revelation of Jesus Christ”.
34. The preposition εἰς (*eis*) with the accusative of the three descriptive nouns indicates result.
35. Those believers who remain faithful to the end are the ones that will be crowned by God with adulation at Christ’s coming (Rapture).
36. By honoring God under testing, believers will be honored by God.
37. These three terms inevitably suggest the notion of reward, specifically reward at the Bema Seat.
38. SG3, along with the crown, awaits all who are tested and endure in Ph2.
39. Those who deny the Lord, making peace with negative volition, will be denied reward (Mt.10:33; 2Tim.2:12,13).
40. At the Bema Seat faith (cp. “the righteous will live by faith” of Hab.2:4) gives way to vindication, and “praise, glory, and honor” is the way Peter expresses the scene at the awards ceremony (cp. Rom.2:7, “glory and honor and immortality”).
41. “Glory” will come to all believers in varying degrees.
42. “Praise” will come upon those who finished their course with honor, but censure will come to those who fall short.
43. “Honor” will come to those who honored God, but for the rest there will be a moment of shame (cf. 1Jn.2:28).

44. Believers, like Peter who failed a particular test, can right themselves and go on to attain eternal distinction (denial of Christ).
45. This is a part of what he calls at the end of this letter, “the true grace of God” (5:12).
46. God will make, and must make, a distinction between those who are faithful under adversity and persecution and those who deny Him.
47. “Revelation” is one of the synonyms for the Rapture (cf. 1Cor.1:7; 1Pet.1:13; 4:13).

It Stimulates Occupation with Christ (v.8)

**VERSE 8** and though you have not seen Him (ὄν οὐκ ἰδόντες [*rel.pro.acc.m.s., hos, who* {*antecedent is JC*}; “and although”, + *neg. + aor.act.pt.n.p., εἶδον, eidon, from ὁράω, horao, see; {with the neg. negates an actual experience}*]), you love Him (ἀγαπᾶτε [*pres.act.ind.2.p., agapao, love*]), and though you do not see Him now (εἰς ὃν [*prep.w/rel.pro.acc.m.s., hos, “concerning whom”*] ἄρτι μὴ ὁρῶντες [*adv., arti, now, at the present moment, + neg. + pres.act.pt.n.m.p. from horao, see*]), but believe in Him (πιστεύοντες δε [*pres.act.pt.n.m.p., pisteuo, believe, + conj./adversative*]), you greatly rejoice with joy inexpressible and full of glory (ἄγαλλιᾶσθε [*pres.mid.ind.2.p., ἀγαλλιάω, agalliao, be extremely joyful*] χαρᾷ ἀνεκλαλήτῳ [*instr.f.s., chara, joy, + adj.instr.f.s., ἀνεκλάλητος, aneklaetos, that which cannot be expressed; “joy inexpressible”*] καὶ δεδοξασμένη [*conj. + pf.pass.pt.instr.f.s., δοξάζω, doxazo, be glorious {pass.}; “full of glory”*]),

It Enhances Ph3 (v.9)

**VERSE 9** obtaining as the outcome of your faith the salvation of your souls (κομιζόμενοι [*pres.midd.pt.n.m.p., κομίζω, komizo, purchase; obtain {midd}*] τὸ τέλος τῆς πίστεως [ὑμῶν] [*def.art.w/acc.nt.s., telos, end, outcome, + def.art.w/abl.f.s., pistis, faith, + pro.gen.p., su*] σωτηρίαν ψυχῶν [*acc.f.s., soteria, salvation, deliverance, + gen.f.p., psuche, soul*]).

**ANALYSIS: VERSES 8-9**

1. If the term “revealed” implies that Jesus Christ is now invisible, the relative clause that follows (“and though” or “whom having not seen”) makes this explicit.
2. Peter’s focus has been on the experience of his readers, and so he continues in the second person: “you have not seen him”.
3. Four times he uses the second person plural to catalogue their present experience as it pertains to Jesus Christ (“you have not seen”; “you love Him”; “you do not see Him now”; “you greatly rejoice”).
4. As this verse stands, it hints at a contrast between Peter’s own experience as an eye-witness and that of the Asian Christians, whose knowledge of Jesus came through face-to-face teaching (cf. 2Pet.1:16,17; cp. 1Jn.1:1,2).

5. While many in the apostolic age had had direct personal contact with the Lord both before and after His resurrection, the majority of believers of the first, and all of later, generations had no visual experience of the Savior.
6. We see indications in the NT that those who had not seen Christ in the flesh were at no disadvantage (Jn.20:29).
7. We should reject all claims on the part of individuals who affirm that they have seen Jesus.
8. Paul tells us that Christ is on display in the third heaven and no mortal sees him (1Tim.6:16).
9. Down here, we “walk by faith, and not by sight” (2Cor.5:7).
10. When a believer dies he sees the Lord for the first time (2Cor.5:6,8,9).
11. Peter develops the paradox of their experience of demonstrating their love for someone they had never laid eyes on.
12. Normally we love those we have seen, but not so in this case.
13. So he moves on to explain how this paradox works.
14. He knows from reports that have come to him that the Asian Christians love the Lord.
15. The proof was their steadfastness to BD under persecution.
16. “You love Him” is a declarative indicative (mood of reality).
17. In the OT the supreme commandment is to love the Lord God (Deut.6:5).
18. It was realized in the lives of those who kept the commandments of the Law (Deut.6:1,2).
19. The commandment to love Jesus becomes prominent in the Gospel of John (Jn.14:15).
20. Again, the command is linked to hearing and doing the will of God (Jn.14:21,23; 15:10).
21. Keeping the royal imperatives is proof positive of one’s love for Christ.
22. When Peter sent this letter the recipients were demonstrating their love for the Lord.
23. They had not caved in under the severe persecutions and afflictions that beset them.
24. Their fidelity to the Lord, despite their never having seen Him, was manifest in the way they were handling their testing.
25. Twice in this verse Peter uses the participle ὁράω (*horao*, see) with the negative to emphasize the fact that they had remained faithful apart from any spectacular inducements to motivate them.
26. In the first instance he refers to their past (aorist participle) and in the second he focuses on the present moment (present participle).
27. The present participle (“do not see Him”) is reinforced with the adverb “now”.
28. These believers were not privy to any special sightings or visions to encourage their faithfulness.
29. They neither required, nor had, any “crutches” to keep their spirits high.
30. They simply continued to put their faith and trust in the Lord and His promises.
31. “Though not seeing Him” with the eyes of the flesh, “but believing in Him” (present part. of *pisteuo*, to believe), they pressed on, occupied with the Lord and the prospect of vindication.
32. The effect of this verse is to encourage and commend them for their steadfastness apart from any visual stimuli (past or present).
33. They, like subsequent generations, did it based on the positive volition and doctrine in their souls.
34. The era of miracles and temporary gifts was largely phased out by the time Peter wrote them.
35. Because they relied strictly on faith and not sight (“but believing in Him” = pres.act.pt.), they had the wonderful exhilaration of soul that is the experience of those who suffer persecution who are adjusted to the truth of BD.

36. This verse contains two present indicatives: “ you love Him” and “you greatly rejoice” (*ἀγαλλιάω*, *agalliao*, be extremely joyful).
37. Their faith in the promises and teachings of BD in the face of extreme adversity resulted in moments of exhilaration.
38. Jesus enjoined His disciples to have this kind of joy in the face of persecution (Mt.5:12 “be glad” is *agalliao*).
39. Peter uses this verb 3X in connection with +H under persecution (1Pet.1:6,8; 4:13).
40. The stimuli for +H and super +H is BD in the soul (cp. Lk.1:47; 10:21; Jn.5:35; 8:56).
41. By any ordinary assessment their joy should belong to the future, when they receive their SG3 vindication in the presence of the Lord at His coming.
42. But here the joy is for the present cushioning of the plight of their sufferings.
43. This is one of the phenomenons of the Christian life, contradicting the normal experience of men.
44. One of the dynamics of the Spirit-filled life is extreme happiness even under the severest onslaught of the enemy.
45. The Christian hope is what enables us to gladly bear up under adversity (cp. Heb.10:32-36).
46. Peter employs two terms to describe the surpassing quality of the joy he knows they are experiencing (“with joy inexpressible and full of glory”).
47. +H under these conditions cannot be expressed in words, hence the adjective *ἀνεκλάλητος* (*aneklaletos*; 1X).
48. The second descriptive adjective, “full of glory” (pf.pass.pt.dat.f.s., *δοξάζω*, *doxazo*, glorify; be glorious), could be simply translated “glorious”.
49. The experience of complete adjustment to the realities of doctrine when suffering reprisals for adherence to BD is nothing less than “glorious”.
50. The final clause (v.9) of the long sentence, which began in v.6, draws our attention to the prophetic future, when the Church is united with Christ in resurrection glory.
51. The verb “obtaining” (pres.mid.pt.2.p., *κομίζω*, *komizo*, to obtain, be paid back) explains the paradoxical joy of adjusted, suffering believers.
52. The middle voice of the verb means “carry off for oneself”.
53. The present tense of this participle is significant, underscoring the tension between present application and future remuneration.
54. This word is used in both temporal and eschatological contexts.
55. It is used in 2Cor.5:10, as here, in connection with reward or loss of reward based on the character of one’s temporal works (cp. Eph.6:8; Col.3:25; Heb.10:36; 11:39; 1Pet.5:4).
56. It is used in commercial transactions (Mt.25:27; Lk.7:37).
57. It is used one time in a typological setting (Heb.11:19; Abraham received back Isaac as a type of the resurrection of Christ).
58. In a word, those who were willingly and joyfully enduring the spectacle of persecution were obtaining something for the future.
59. They were building a strong foundation for their eternal niche (1Tim.6:19).
60. “The outcome” (*τὸ τέλος*, *to telos*, the end, culmination, termination) refers to the final evaluation when “all bets are in”, so to speak.
61. “Faith” is used here in the active sense of believing doctrine.
62. Unstated, but implicit, is the necessity for faith plus works.
63. The outcome of faith (or +V) is “the deliverance of” their “souls”.

64. The complete deliverance of the soul (reference to the person) is predicated on both the Ph1 and Ph2 adjustments.
65. The Ph1 adjustment insures immortality in a resurrection body like Christ's.
66. The Ph2 adjustments (Rebound and Maturity) constitute deliverance with respect to the future.
67. The phrase "the salvation of your souls" stands in apposition to "the outcome of your faith".
68. The one defines the other.
69. The Rapture is a deliverance for all who participate in it, predicated on the salvation adjustment.
70. As such it focuses on the deliverance of the body.
71. Immediately-following the Bema Seat is a moment of deliverance or loss for each Church Age believer.
72. Those who remained faithful to the end of Ph2 will experience deliverance from shame and loss at the Bema.
73. "Salvation" has a range of meanings in the Bible.
  - a. A temporal deliverance (Heb.11:7 and throughout Psalms).
  - b. Deliverance from spiritual death (Rom.1:16; 10:1; Eph.1:13; 2Tim.3:15; Heb.6:9; 1Pet.2:2).
  - c. Deliverance at the Rapture (Rom.13:11; 1Thess.5:9; Heb.9:28; 1Pet.1:5).
  - d. From loss at the Judgment Seat of Christ (Phil.2:12; 1Tim.4:16).
  - e. From a spiritual fall (2Cor.7:9,10).
74. Deliverance is used in a broad sense encompassing saving faith, the Rapture, and excelling at the Bema (ex. 1Pet.1:10; Phil.1:28?; 2Tim.2:10).
75. Its basic meaning is deliverance.
76. Here and elsewhere in the NT it is used in connection with passing the test of fire associated with a finished course and receiving the premiere token of that accomplishment – the crown (1Cor.3:12-15).
77. In the soul resides volition/free will.
78. The soul is man's most valuable possession (Mk.8:36), and its loss in hell is immeasurable (Rom.2:8,9).
79. Furthermore, where goes the soul, the body follows (Jn.5:29).
80. So in the case of the believer there are two "salvations" related to the immortal soul (and the body) 2Cor.5:10.
81. The first is "in the bag" at the moment of saving faith (the soul is saved Ph1).
82. The second is realized when qualified believers of this age receive the crown (the soul is saved Ph3, based on Ph2).