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 εὑρίσκω (*heurískō*).

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 (*exōterikḗ harmonía*): outer harmony and concord with others which produces **(2)** ἐσωτερική ἁρμονία (*esōterikḗ harmonía*): inner harmony of the soul.[1]

37. Note that outer harmony must be accomplished before inner harmony can be achieved which is unalloyed happiness: PLG + ULM + ExH + EsH: = UH.

38. In other words, you can never be truly happy until you have *exōterikḗ harmonía* with others, a relationship with God based on reciprocal love and a relationship with mankind based on unconditional love.

39. When these two devices are achieved then the soul is freed from all stress factors and unalloyed happiness is the result.

40. It is unalloyed happiness that Peter is attempting to relate in his phrase "rejoice with joy inexpressible": ἀγαλλιάω (*agalliáō*) plus χαρά (*chará*).

41. That our Lord maintained *esōterikḗ harmonía* during the events of the cross means that His happiness was unalloyed.

42. From this we conclude that the use of this verb by Peter stresses a type of happiness that is visible although it is internal to the one that possesses it and impossible for him to define in human terms.

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

43. Since the cognate noun *chará* emphasizes the action of the verb, then we can arrive at the following translation from the illustration given in verse 7 of unalloyed gold: "unalloyed happiness."

44. For the believer to acquire this level of pure happiness, he must follow the example of Jesus Christ on the cross.

45. First from spiritual growth through Bible study, he must develop personal love for God which is problem-solving device #7.

46. Secondly, from the motivation of this personal love for God, the believer must develop unconditional love for mankind which is problem-solving device #8.

47. Having accomplished these two goals, then he has eliminated all distractions from *cosmos diabolicus*. All thought, system, people, and disaster testings offer challenges to doubt God or judge people.

48. Without the distractions externals provide and internals magnify, the believer is in status quo happiness.

49. Inside the operational divine dynasphere, he shares the happiness that Jesus Christ possessed in His true humanity while being imputed human sin and suffering their judgment.

50. The conceptual cognate datives *agalliáō* and *chará* are so profound that Peter adds another qualifier to this level of happiness, the noun ἀνεκλάλητος **(aneklálētos)**, translated "inexpressible."

51. The verse concludes with the verb δοξάζω **(doxázō)**, translated "glory," but it emphasizes the honor that accompanies the believer who possesses unalloyed happiness that cannot be described in human terms.

52. Here is the completed expanded translation of the verse:

1 Peter 1:8 - and though you have never seen Him, you continue loving Him, with reference to Whom at the present time you continue not seeing Him, yet you keep on believing with sublime <u>unalloyed happiness</u> [ἀγαλλιάω (*agalliáō*); **"rejoice"**] that is <u>joy</u> [χαρά (*chará*): **"joy"**] <u>inexpressible</u> [ἀνεκλάλητος (*aneklálētos*)] and full of resplendent glory. (EXT)

53. Therefore, we may conclude that Peter acquired from the example of David the rarified atmosphere of the copacetic spiritual life.

54. What Peter came to understand is what he knows the Jews assembled before him should also know at least academically, that David had advanced to the copacetic spiritual life.

55. This takes us back to Acts 2 and resumption of the opening verses of Peter's argument:

Acts 2:25 - "For David spoke concerning Jesus in Psalm 16:8, 'I kept on foreseeing the Lord always before me prophetically, for He is always on my right hand through the recall of divine revelation, so that I should remain inwardly undisturbed.' (EXT)

Principles:

1. This is the first verse of eleven in Peter's Argument (vv. 25–35). The structure of rhetoric is designed to persuade an audience.

2. The Argument Peter delivers will consist of three sections: **(1)** ἔθος **(*éthos*)**: the <u>character</u> of the individual speaking or of the one referenced (vv. 25–28), **(2)** λόγος **(*lógos*)**: <u>rationale</u> of the Argument based on evidence presented (vv. 29-35), and **(3)** πάθος **(*páthos*)**: the <u>passion</u> elicited from the souls of the audience (vv. 34–35 cf. v. 37).

3. These three elements of a rhetorical presentation are designed to present truth supported by the speaker's integrity or those he quotes, the validity of the rationales presented and known to the audience, and soliciting a positive response.