

1 Peter 1:8

Authorized King James Version (KJV)

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Analysis

Peter describes the paradoxical nature of Christian faith and joy in Christ. "Whom having not seen, ye love" (hon ouk idontes agapate, ὃν οὐκ ἰδόντες ἀγαπᾶτε) employs the aorist participle idontes (having seen) to indicate Peter's readers never personally encountered the incarnate Christ—unlike Peter himself who walked with Jesus for three years. Yet they "love" (agapate, ἀγαπᾶτε, present tense indicating continuous action) with genuine agapē, self-giving devotion typically reserved for known persons. This supernatural love stems from regeneration and the Spirit's work, not physical sight. The parallel phrase "in whom, though now ye see him not, yet believing" (eis hon arti mē horōntes pisteuontes de, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δέ) emphasizes faith's object (Christ) and nature (trusting without seeing). The present participles (horōntes, pisteuontes) describe ongoing realities: continuous not-seeing coupled with continuous believing. This anticipates Jesus's beatitude: "Blessed are they that have not seen, and yet have believed" (John 20:29). The result is remarkable: "ye rejoice with joy unspeakable and full of glory" (agalliasathe chara aneklalētō kai dedoxasmenē, ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῃ). The verb agalliasathe (ἀγαλλιᾶσθε) means to exult, rejoice exceedingly—the same word describes Mary's joy at the Magnificat (Luke 1:47). The joy is "unspeakable" (aneklalētō, ἀνεκκλήτῳ)—inexpressible, beyond verbal description, transcending human language. It is "full of glory" (dedoxasmenē, δεδοξασμένῃ)—literally "glorified," partaking of divine glory, a foretaste of heavenly joy.

Historical Context

Peter, who physically walked with Jesus, marveled at second-generation Christians who loved and trusted Christ without physical encounter. This addressed potential inferiority feelings among believers who never knew the historical Jesus—Peter assures them their faith is equally valid and their joy equally real. In Greco-Roman culture, physical sight validated reality—the philosophical maxim "seeing is believing" dominated. Christianity's demand for faith without physical sight seemed foolish (1 Corinthians 1:18-25). Yet Peter testifies that invisible Christ produces visible, inexpressible joy surpassing anything earthly sight provides. Early Christian worship's exuberance perplexed pagan observers—why such joy amid persecution? The answer: regenerate hearts experiencing Christ's presence through the Spirit, producing supernatural love and inexpressible joy despite suffering.

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. How does your love for Christ compare to your love for people you physically know and see regularly?
2. What evidence of 'inexpressible and glorious joy' in Christ is visible in your life to unbelievers watching you?

Interlinear Text

ὄν	οὐκ	εἰδότες	ἀγαπᾶτε	εἰς	ὄν	ἄρτι	μὴ
Whom	not	having	ye love	in	Whom	though now	him not
G3739	G3756	G1492	G25	G1519	G3739	G737	G3361
ὁρῶντες	πιστεύοντες	δὲ	ἀγαλλιᾶσθε	χαρᾷ	ἀνεκλαλήτῳ		
ye see	believing	yet	ye rejoice	with joy	unspeakable		
G3708	G4100	G1161	G21	G5479	G412		
καὶ	δεδοξασμένη						
and	full of glory						
G2532	G1392						

Additional Cross-References

John 20:29 (Faith): Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

2 Corinthians 5:7 (Faith): (For we walk by faith, not by sight:)

Romans 15:13 (Faith): Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

John 16:22 (Parallel theme): And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Hebrews 11:1 (Faith): Now faith is the substance of things hoped for, the evidence of things not seen.

2 Corinthians 4:18 (Parallel theme): While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

1 Peter 1:6 (Parallel theme): Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

Hebrews 11:27 (Faith): By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Philippians 4:4 (Parallel theme): Rejoice in the Lord alway: and again I say, Rejoice.

1 Peter 2:7 (Faith): Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

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