

[1] Simeon Peter –

[2-3] a servant and an apostle of Jesus Christ

[4-5] to (those) who – of equally-precious, with ours – having obtained – faith, by (the) righteousness of our God and Savior,

[6] Jesus Christ –

[7-8] grace (be) to you, and peace be multiplied, in (the) knowledge of God

[9-10] and of Jesus our Lord

[1-2] as all (things), to you – of His divine power, which (are) toward life and godliness – are having been given

[1-2] through the knowledge of (Him) who has been calling you to His own glory and virtue

[3-4] through which the precious and great – toward you – promises, it has been granted

[5]\* in order that – through these – you may become – of (the) divine – partakers – nature

[1] having escaped from the – in the world, with lust – corruption

[2-3] and same this-one, now – zeal, all, having exerted –

[4] further-supply in your faith, the virtue

[5] and in the virtue, the knowledge

[6] and in the knowledge, the self-control

[7] and in the self-control, the endurance

[8] and in the endurance, the godliness

[9] and in the godliness, the brotherly-kindness

[10] and in the brotherly-kindness, the love

[1-3] for these (things) – to you, possessing and increasing – neither idle nor unfruitful, it makes to the – of our Lord Jesus Christ – knowledge

[1-2] for to whom it is not present – these (things) –

[3-4] blind he is, being near-sighted

[5] forgetfulness, having taken, of the purification of His former sins

[4-5] therefore rather, brothers, be diligent – sure of your invitation and election, making

[6-7] for (if) these (things), doing – you will not fall once

[8-10] for in this way, richly, (there) will be given to you the eisodus [entrance] into the eternal kingdom of our Lord and Savior, Jesus Christ

[1-2] therefore I intend – always, you, to remind concerning these (things)

[3-5] though (your) having known and having been established in the – being present – truth

[6-7] but right, I regard, upon as much as I (am) in this tent –

[8] to raise-up – you – in reminder

[9-10] having known that soon is the removal of my tent –

This is a translation and a study of the Book of 2 Peter. This work presents the possible presence of a literary numbering system in 2 Peter (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Greek and consistently used throughout 2 Peter, as it is in other books of Scripture.

This study is freely available at [www.pebblecounting.com](http://www.pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

English translation, font coloring, arrangement of subject columns and literary sets, literary element counts, notes and tables, and the PebbleCounting hypothesis: © Steve, 2024-2025. Update: January 14, 2025.

#### Notes

"in order that..." | This line shows the frequently choppy style in which Peter writes. This style does not conflict with the normal rules for literary counting observed elsewhere in Scripture. The sequences are more difficult to follow in English.

[3] just as also our Lord Jesus Christ **made clear** to me  
 [1-3] and I **will endeavor** also, always **to have** you – after my *exodus [departure]* –  
 the, of these (things), memory, **to make**  
 [4-6] for **not** – **having been devised**, myths – **having followed**, **did** we **make known** to  
 you the – of our Lord Jesus Christ – **power** and **advent**  
 [7] but eyewitnesses, **having become**, of the – of His – majesty  
 [4-5] for **having received** from **God**, **Father**, honor  
 [6] and **glory** –  
 [7] of a voice **having been borne** to Him, of such a kind, by the Majestic **Glory**:  
 [8-9] My **Son**, My **beloved** – this **is**!  
 [10] in whom I **am well-pleased**!

[8] and this voice, we **heard** –  
 [1] from heaven, **having been borne** –  
 [9] with Him, **being**, in the holy mountain  
 [10] and we **have** a more-certain – the prophetic – word

[1-2] to which – well, you **do**, **paying-attention**  
 [3] as to a lamp **shining** in a dark place  
 [4] until which, (the) **day** should **dawn**  
 [5] and morning-star **should rise** in your hearts  
 [6] this, first, **knowing**:  
 [7] that every prophecy of Scripture, of one's-own interpretation, **was not created**  
 [8-9] for not by (the) will of man, (there) **was brought**, a prophecy once – but by  
 (the) **Spirit**, **Holy**, **being brought** –  
 [10] (there) **spoke**, from God, men 1:21

[1] but (there) **became**, also, false-prophets among the people 2:1  
 [2] as also among you, (there) **will be** false-teachers  
 [3] who **will secretly-bring-in** heresies of destruction  
 [2] and the – **having acquired** them, Master –  
 [4] **denying**  
 [5] **bringing-upon** themselves speedy destruction  
 [6] and many **will follow**, of them, the sensualities  
 [7] through whom the way of the truth **will be blasphemed**  
 [8] and in greed, with fabricated words, you, they **will exploit**  
 [9] for whom the judgment – of old – **does not linger**  
 [10] and their destruction **does not slumber**

- [3-4] for if God – when angels **had been sinning** – **did not spare**  
 [5-7] but with chains of gloom, **having cast-to-Tartarus** [hell], **gave-over** to a judgment **being kept**  
 [8] and of (the) ancient world, He **did not spare**  
     [1-2] but (the) **eighth** (person), **Noah** –  
     [3] of righteousness, (**being**) a **herald** –  
 [9] He **kept**  
 [10] a flood, to world of ungodly (people), **bringing**  
 [1-2] and cities of **Sodom** and **Gomorrah**, **having reduced-to-ashes**, (to destruction) He **condemned**  
 [3-4] an example of what **is lingering** – for ungodly (people), **having been appointed**  
     [4] and righteous Lot, **being overpowered** by the – of the wicked (people), with sensuality – conduct –  
 [5] He **delivered**  
     [5-6] for in **sight** and in **sound**, the righteous (man) **was dwelling** among them **day**  
     [7] after **day**  
     [8-9] **soul**, **righteous** – by lawless deeds – (he) **tormented**  
 [6-7] (there) **has known**, (the) Lord – godly (people), from temptation, **to deliver**  
     [1] but unrighteous (people) – for **day** of judgment, **being punished** –  
 [8] **to keep**  
     [2] and especially (those) who, after human-nature, in passion of defilement, **are going**  
     [3] and of authority, **are despising**  
     [4-5] **presumptuous**, **obstinate** – glorious-ones – they **do not tremble**, **blaspheming**  
 [9-10] whereas angels – in **strength** and **power**, greater, **being** – **do not bring** against them from (the) Lord a blasphemous judgment  
     [1-2] but these (**are**) like brute animals, **having been fathered**, instinctive to **captivity** and **destruction**  
     [3-4] in which (things) they **are ignorant**, **blaspheming** –  
     [5] in their destruction, also they **will be destroyed**  
     [6] **being harmed**, a recompense of unrighteousness –  
     [7] a pleasure, (they) **are regarding** the – in (the) **day** – indulgence  
     [8-10] (**being**) **stains** and **disgraces**, **reveling** in their delusions, **eating-together** with you  
     [1-2] **eyes**, **having**, **full** of adultery  
     [3] and **incessant** of sin  
     [4-5] **enticing souls**, **unstable**  
     [6-7] a heart **having been trained** of greed, **having**  
     [8] (**being**), of a curse, children  
     [9-10] **forsaking** (the) right way, they **are deceived**

[1-2] following the way of Balaam, of Beor  
 [3] who – reward of unrighteousness – loved  
 [4] but a rebuke, he had, of his own wrongdoing  
 [5-6] a donkey, speechless, with – of a human – voice, having spoken,  
 hindered the – of the prophet – folly  
 [7-8] these are springs, waterless  
 [9] and clouds, by a squall, being driven –  
 [10] for which the gloom of the darkness is kept

[1-2] for boastful – of error, speaking – they entice with passions of human-  
 nature, with sensualities

[10] (those) who, barely are escaping (those) who –

[3] in deceit – are conducting-themselves [are being overturned]  
 [4-5] freedom – to them – promising, themselves – (as) slaves, existing, of  
 the corruption  
 [6-7] for by what a certain-one has been overcome – to this, he has been  
 enslaved

[1-2] for if, having escaped the defilements of the world by knowledge of (our) Lord  
 and Savior,

[3] Jesus Christ

[8-9] now, to them, again being entangled, they are overcome  
 [10] (there) has become for them, the last, worse than the first

[1-2] for better it would be for them – not to have known the way of the  
 righteousness

[3-4] than having known, to turn-back from the –

[5] having been committed to them – holy commandment

[1-2] (there) has happened to them, which (is) of the true proverb:

[3] a dog is having returned to its own vomit

[4] and, a sow, having washed, to (the) wallow of mud 2:22

[4-5] this, already, brothers, (is) second – to you, I write – letter 3:1

[6] in which I raise-up – of you, in remembrance – the sincere mind

[7-8] to be remembered, of the having been foretold words, by the holy prophets  
 and of the – of your apostles – commandment of the Lord

[9] and Savior

[10] this, first, knowing:

[5] that (there) **will come** in the last **days**, (with) a scoff, scoffers  
 [6-7] according to their own desires, **going** and **saying**  
 [8] where **is** the promise of His arrival?  
 [9] for from which, the fathers **fell asleep**  
 [10] all (things), in this way, **continue**, since beginning of creation

[1-2] indeed, it **escapes-notice**, (with) them – this – **being willful** –  
 [1-2] that heavens **existed**, **from-of-old**  
 [3-4] and (the) earth – from **water** and through **water** – **was having been**  
**formed** by the – of God – word  
 [5-6] through which the – then – world, by water **having been deluged**,  
**perished**  
 [7-8] but the – now – **heavens** and the **earth** – by the same word – **having**  
**been being treasured-up**,  
 [9-10] **are** – by fire – **being kept** for **day** of **judgment** and of **destruction** of  
 the ungodly people

[1-2] but one, this (thing), **let not go unnoticed** (of) **you**, **beloved**  
 [3] that **one day** with (the) Lord (**is**) as a **thousand** years  
 [4]\* and a **thousand** years (**are**) as **day, one**  
 [5] **is not slow**, (the) Lord, of the promise

1000  
1000

[1] as certain-ones, slowness, **count**  
 [6-7] but He **is patient** toward you, **not being willing** –  
 [2] certain-ones, **to perish**  
 [3] but all (people), to repentance, **to attain**  
 [4-5] but (there) **will come**, **day** of (the) Lord, like a **thief**!  
 [6] in which the heavens, noisily, **will pass-away**  
 [7-8] and elements, **being burned-up**, **will be released**  
 [9-10] and **earth** and the – in it – **works will be found-out**

[1] thus, of these all, **being released** –  
 [3-4] what sort, **is it necessary**, **to exist** (you) in holy **conduct** and **godliness**  
 [5-6] **expecting** and **hastening** the arrival of the – of God – **day**  
 [2-3] through which, heavens, **burning**, **will be released**  
 [4-5] and elements, **being burned up**, **will dissolve**?  
 [7-9] but new **heavens** and an **earth**, **new** – according to His promise – we **expect** –  
 [10] in **which**, righteousness **dwells**

“(are) as **day, one**” | Notice the inversion to **(unit | quantity)** in this mirrored statement. This is the format that indicates a special literary device, as observed in other books (Genesis 1:5; also Daniel, Revelation, etc.). In this case, it may be the doubling of the echo from Psalm 90, giving an intentional two-thousandfold literary stature to Peter’s second letter.

[1-3] therefore, beloved – these (things) **expecting**, **endeavor** – **spotless** and **blameless**, to Him, **to be found** in peace  
 [4-5] and the, of our Lord, **patience** – **salvation**, **regard**  
 [1-2] just as also our beloved **brother**, **Paul**, according to the – **having been given** to him – wisdom, **wrote** to you  
 [3] as also in all letters, **speaking** in them concerning these (things) –  
 [4] in which it **is** difficult-to-understand certain-things –  
     [1-2] which the **ignorant** and **unstable distort**  
     [3] as also the other **Scriptures**, to their own destruction  
 [5-6] **you** then, **beloved**, **knowing beforehand**, **keep watch**  
     [4-5] in order that not in the – of the wicked (people) – deception, **having been led-away**, you **fall** from your own firmness  
 [7-8] but **grow** in (the) **grace** and **knowledge** of our Lord  
 [9] and **Savior**,  
 [10] **Jesus Christ**  
 [8-9] to Him (**be**) the glory, both **now** and to **day** of (the) **age**  
 [10] (**amen!**)

Total literary counts:

Heaven	40
Saints	110
<u>Ungodly</u>	<u>105</u>
Total:	255

There is a fourteenfold literary conversion for the word “**day**.” This is twice the value of the literary conversion for the word “day” in 1 Peter. Of these, it appears half pertain to the righteous saints, and half to the ungodly:

	<u>Saints</u>	<u>Ungodly</u>
“(the) <b>day</b> should dawn”**	1	
“among them <b>day</b> after <b>day</b> ”	2	
“for <b>day</b> of judgment”		1
“in (the) <b>day</b> – indulgence”		1
“will come in the last <b>days</b> ”		3
“being kept for <b>day</b> of judgment”		1
“one <b>day</b> with (the) Lord”	1	
“thousand years (are) as <b>day</b> , one”	1	
“will come, <b>day</b> of (the) Lord”		1
“arrival of the – of God – <b>day</b> ”	1	
“both now and to <b>day</b> of (the) age”	1	
Total:	7	7

\*\*The combination of “day should dawn” with “morning-star arise” is a doubling of the concept of morning. As measured elsewhere, a double concept of morning would convert to  $2 \times 0.5 = 1.0$ . This value is the same as the conversion of the noun “day” in this same phrase. The conversion value is taken as being 1.0.

There are no other instances of time-related words (hour, month, “time,” “appointed-time,” etc.), except for “**age**” at the very end. Early in the letter, Peter spoke of his impending death and cast a vision for the age: the remembrance of “these (things),” to perpetuity, after his death. Here at the end of the letter, as well as throughout, Peter’s vision reaches clearly “to day of (the) age,” which is the end of the age. In keeping with measures of the age, this side of the cross, as observed in Daniel, Matthew, Luke, Revelation, and perhaps 1 Peter: the two thousandfold literary stature in 2 Peter may be a general measure of the age, reaching from the days of Jesus and Peter to the day of Christ’s return, “days” 5 & 6 of 7.