

[1-2] Peter, an apostle of Jesus Christ, to elect pilgrims of *Diaspora* [dispersion] –
 [3-7] of Pontus, Galatia, Cappadocia, Asia, and Bithynia –
 [8-9] according to foreknowledge of God, Father –
 [10] in sanctification of (the) Spirit

[1-2] for obedience and purification by (the) blood of Jesus Christ –
 [3-4] grace to you, and peace, be multiplied!

[1-2] blessed (be) the God and Father of our Lord Jesus Christ
 [3-4] who, according to His great mercy, having regenerated us to a hope, living, through
 (the) resurrection of Jesus Christ from the dead –
 [5-8] to an inheritance, incorruptible and undefiled and unfading, having been kept in (the)
 heavens for you –

[5-6] who, by (the) power of God, are being kept through faith for a salvation, ready,
 to be revealed in (the) appointed-time,
 [7] last
 [8] in which, you exult –
 [9-10] a little, now, if it is necessary, you have been being grieved by diverse tests

[1-4] in order that the proven-quality of your faith – (being) more valuable than gold
 which is perishing – and through fire, is being tested – may be found unto
 praise and glory and honor at (the) revelation of Jesus Christ
 [5-6] whom, not having seen, you love
 [7-10] in whom now – not beholding, but believing – you rejoice with joy,
 unspeakable and having been glorified

[1-2] receiving the end of [your] faith: (the) salvation of your souls
 [3-4] concerning which salvation, (there) searched and examined, (the) prophets,
 [5] who, concerning the – for you – grace, having prophesied
 [6-7] examining to whom or what appointed-time (there) indicated –
 [8] the, (being) in them, Spirit of Christ –
 [9-10] foretelling the for-Christ sufferings and the after-these (-things) glories

[1-2] to them it was revealed that not for themselves, but for you, they served
 (these) things
 [3-4] which now, it has been reported to you through those, having proclaimed-as-
 good-news to you [by] Spirit, Holy –
 [5]* having been sent from heaven –

[9-10] into which, desire, angels, to look-intently

This is a translation and a study of the Book of 1 Peter. This work presents the possible presence of a literary numbering system in 1 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 1 Peter, as it is in other books of Scripture.

This study is freely available at 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: June 20, 2025.

Notes

“having been sent from heaven” | The sending of the Holy Spirit is presented via a fivefold literary half-set, as of a gift being given by God.

[1-2] therefore, **having girded-up** the **loins** of your minds, **being sober**
[3-4] completely **hope** upon the – **being brought** to you – grace, at (the) appearance
of Jesus Christ
[5-6] like children of obedience, **not being conformed** to the – formerly, **(being)** in
your ignorance – passions
[1-2] but according to the, (Him) **having called** you, **(being)** holy –
[7] also you – holy in all lifestyle, **become**
[8] because it **has been written** [that]
[9] “holy, **be**
[3] because I, holy, **[am]**”
[10] and if, “Father,” you **call-upon**
[4] the (Him) impartially **judging** according to each-person’s work –
[1]* in fear which, of your pilgrimage, (the) **time**, **sojourn** [*“turn back, upside-down”*]
[2-4] knowing that not with **corruptible** (things) – **silver-money** or **gold** – **were** you
ransomed from your vain lifestyle,
[5] **received-from-forefathers** –
[5-8] but with precious blood as of a **lamb**, **blameless** and **spotless** – of **Christ**!
[9] indeed **having been foreknown** before (the) creation of (the) world
[10] but **having been revealed** at the last **times** for the sake of you –
[6] who, through Him **(are)** confident in God
[1-2] who, **having raised** Him from (the) dead, and glory, to Him, **having given**
[7-8] so that your **faith** and **hope**, **(are) to be** in God
[9-10] your souls, **having purified** in the obedience of the truth for **brotherly-love**,
sincere –
[1-2] from [pure] hearts, one-another, **love**, **earnestly**
[3-5] **having been regenerated**, not from **seed**, perishable, but **imperishable**,
through (the) word, **living** – of God – and **abiding**
[6] for “all flesh **(is)** like grass
[7] and all its glory **(is)** like (the) flower of grass
[8-9] (there) **withers**, the grass, and the flower **falls**
[10] but the word of (the) Lord **abides** to the **age**”
[1-2] and this **is** the word which **has been being proclaimed** to you
[3-7] **putting-away**, then, all **wickedness** and all **deceit** and **hypocrisy** and
envy and all **defamation** – like newborn infants – the genuine, pure
milk, **desire-earnestly**
[8] in order that, by it, you may **grow up** into salvation
[9] if you **have tasted**
[3] that kind **(is)** the Lord

1:25

2:1

“(the) time, sojourn” | Peter’s use of a verb having the root meaning “turn back” or “turn upside-down” may be indicative of a time-related literary device here. This is the 70th literary element in the letter. Considering the prevailing theme of pilgrimage (i.e., exile, from 1:1 to here), this placement may recall the 70 years of Babylonian exile. Whereas Peter’s forefathers suffered exile in consequence of sins, Peter calls his generation to turn this measure back: by living in reverent fear, by turning away from sins, and by holiness of lifestyle.

[10] to Him coming –

[4] a stone, living

[5-6] by people, indeed, having been rejected, but with God, (being) chosen, precious

[1-2] and yourselves (being) like stones, living

[3-4] be built – a house, spiritual

[5-6] into a priesthood, holy, to offer spiritual sacrifices,

[7] acceptable to God through Jesus Christ

[8] for it is contained in Scripture

[7-10] behold, I place in Zion a stone, corner, chosen, precious

[9-10] and (he) who is believing upon Him will not be ashamed

[1] to you, then, (is) the honor –

[2] to (you) who are believing

[1] but to (those) disbelieving –

[2-3] a stone which, (there) rejected, (those) who are building –

[1] this-One became into head of corner

[2] and a stone of stumbling-block

[3] and a rock of offense –

[4-5] who stumble at the word, disbelieving

[6] to which, also, they were appointed

[3-4] but you (are) an offspring, chosen –

[5] a royal priesthood

[6-7] a nation, holy

[8] a people for possession – in order that the virtues, you might proclaim

[4] of whom, from darkness, you, calling into His wonderful light

[9-10] who formerly (were) not a people, but now (are) a people of God

[1-2] who had not been being shown mercy, but now have been being shown mercy

[3] beloved, I exhort –

[4-5] as strangers and pilgrims – to abstain from the fleshly desires

[6] which war against the soul

[7] your conduct, among the Gentiles, having good –

[8] in order that, in which they speak-evil of you as of evildoers

[9-10] of the good works, seeing, they may glorify God in day of visitation

[1] be subject to every human institution because of the Lord –

[2] whether to a king, as being superior

[3-4] or to governors, as through him being sent for punishment of evildoers but approval of welldoers

[5] because thus is the will of God:

[6-7] by welldoing, to silence the – of the foolish people – ignorance

[8] (being) as free (people)

[9-10] and not as a veil, having – of the evil – the freedom, but as servants of God

[1] everyone, **honor**
 [2] the brotherhood, **love**
 [3] God, **revere**
 [4] the king, **honor**
 [5] the servants, **submitting** with all reverence to the **masters** –
 [6-8] not only to the **good** and **gentle** but also to the **perverse**
 [9-10] for this (**is**) favor – if, because of conscience – of God – (there) **endures**, a certain-one, griefs –

[1-2] while **suffering**, **unjustly**
 [3-6] for what credit (**is** it) if, **sinning** and **being beaten**, you **will endure**?
 [7-9] but if, **welldoing** and **suffering**, you **endure** –
 [10] this (**is**) favor with God

[1] for to this you **were called** –
 [5] because also Christ **suffered** for you
 [6] to you, **leaving behind** an example
 [2-3]* in order that you **might follow** in His **footprints**
 [7] who, a sin, He **did not do**
 [8] neither **was** (there) **found**, deceit in His mouth
 [9-10] who, **being reviled**, **did not revile-back**

[1-2] **suffering**, He **did not threaten**
 [3-5] but He **delivered-over** to (Him) **judging**, **justly**

[1-2] **who** – our sins, **Himself bore** in His body upon the tree

[4-5] in order that, to the sins, **having died** – to the righteousness, we **might live**!
 [6] of whom – by the wounds, you **have been healed**
 [7-8] for you **were** like sheep, **being deceived**
 [9-10] but you **have** now **been turned back** to the **Shepherd** and **Overseer** of your souls

2:25

[1] likewise, (the) **women**, **being subject** to their own husbands
 [2] in order that, even if certain-ones **disobey** the Word
 [3] through the – of the wives – conduct, without a word, they **may be won** –
 [4] **seeing** your – with reverence – pure conduct
 [5-7] of which, **let** it **not be** the external – of **braid** of hair and of **adornment** of golds and of **dress** of garments – decoration
 [8-9] but (**let** it **be**) the secret – of the heart – person with the immortal (thing) – of the **meek** and **quiet** spirit
 [10] which **is**, before God, precious

3:1

“while suffering unjustly” | Because the adverb *unjustly* follows the second verb form *suffering*, the literary count of this line increases from two to three.

“in His footprints” | It appears Peter utilizes the Hebrew dual concept for feet in context of “footprints” here. Literary count = 2.

[1-2] for in this way, formerly, also the holy **women**, who **were hoping** in God,
adorned themselves
 [3] **submitting** to their own husbands
 [4] as Sarah **obeyed** Abraham –
 [5] “lord,” him, **calling**
 [6] of whom, you **have become** children –
 [7-8] **welldoing** and **not fearing** any dismay
 [9] the husbands likewise, **dwelling-together** – according to knowledge, as with a
 weaker vessel – with the woman
[10] showing honor, as also co-inheritors of grace of life –

[1] to which, **not to be cut off**, your prayers
 [2-6] but the end – everyone (**be**) **like-minded**, **sympathetic**, **brother-loving**, **tender-**
hearted, **humble**
 [7-8] **not paying-back evil** in place of evil or **insult** in place of insult, but on the
 contrary, **blessing**
 [9-10] because to this you **were called**, in order that, a blessing, you **may inherit**
 [1-3] for whoever **is wanting**, life, **to love**, and **to see days**, **good**
 [4-6]* **let** him **cease** the **tongue** from evil, and **lips**, of which, **not to speak** deceit
 [7-8] and **let** him **turn away** from evil and **do** good
 [9-10] **let** him **seek** peace and **pursue** it

[3-4] for the **eyes** of (the) Lord (**are**) upon (the) righteous (person)
 [5-6] and His **ears** (**are**) toward their prayer
 [7] but (the) face of (the) Lord (**is**) against
 [7] (those) **doing** evil
 [8-9] and who (**is**) (he) who **will be doing evil** (against) you
 [1] if – of the good – zealous, you **become**?
 [2-3] but if even you **should suffer** because of righteousness, (you **are**) blessed
 [4-5] but the fear of them, **do not fear**, neither **be troubled**
 [6-7] but (the) **Lord**, the **Christ**, **sanctify** in your hearts
 [8] ready, always, (**being**) for a defense to anyone –
[10] who is asking you a word concerning the – in you – hope
 [9-10] but with **meekness** and **reverence**, a conscience, **having**, good
 [1] in order that, in which you **are slandered**
 [1-2] (there) **may be ashamed**, (those) who **are insulting** – of you – the
 good – in Christ – conduct
 [2-3] for better (it **is**) – **welldoing**
 [8] if (there) **should will**, the will of God
 [4-5] **to suffer**, than **evildoing**

“and lips” | Following the Hebraism, “lips” is counted as “lips (two).” See, for example, Psalm 119.

[9] for also **Christ**, once-for-all, concerning sins, **suffered**

[10] (the) **Just** for (the) unjust (people) –

[1] in order that – you – He **might bring** to God

[2] **having been put-to-death**, indeed, in body

[3] but **having been made-alive** in spirit

[4-5] in which also, to the – in prison – spirits, **having gone**, He **preached**

[3-4] **having disobeyed**, **formerly**

[1] when (there) **waited**, the – of God – patience in **days** of Noah

[2] while (there) **was being built**, an ark, in which a **few** –

[3-10] this **is**, **eight** souls – **were saved** through water

[1] which – even you, corresponding to now – (there) **saves**, baptism

[2-3] not (**being**) – of a body, removal of filth; but of a **conscience**, **good** – an appeal to God

[4] through resurrection of **Jesus Christ** –

[6] who **is** at (the) right-hand of God

[7] **having gone** into heaven

[8-10] (there) **having been subjected** to Him, **angels** and **authorities** and **powers** 3:22

[1] as therefore Christ **was suffering** in (the) body 4:1

[5] also you, (with) the same purpose, **arm-yourselves**

[6-7] because whoever **is suffering** in (the) body **has ceased** from sin

[8] to which, no longer – of humans, for passions – but for (the) will of God – the still-left in body – **to live**, **time**

[9-10] for enough (**is**) the **having passed-by time** –

[1-6] the will of the gentiles, **to have done**, **having gone** in **sensualities**, **passions**, **drunkennesses**, **orgies**, **drinking-parties**, and forbidden **idolatries**

[5] in which, they **are surprised** –

[7] of your **not running-together** to the same – of debauchery – flood –

[6] **blaspheming**

[7] who **will give** an account

[2-5] to (Him) readily **having**, **to judge** (those) **living** and (**being**) **dead**

[8] for to this, even to the dead, (there) **was proclaimed-good-news**

[9] in order that, though they **be judged**, indeed, according to people, in (the) body

[10] they **might** now **live** according to God, in spirit

[1] of all (things), now, the end **has come near**

[2-3] therefore **be sound-minded** and **be sober-minded** for prayers

[4] above all (things), the – for one’s own – love, earnestly **having**
 [5] because love **hides** a multitude of sins
 [6] (**be**) hospitable to one-another without a grumble
 [7-8] each, just as he **received** a **gift**, to his own – **it** – **serving**, as good stewards of
 (the) diverse grace of God
 [9] if a certain-one **speaks**, as oracles of God
 [10] if a certain-one **serves**, as from strength

[1] which (there) **supplies**, God
 [2] in order that, in everything, (there) **may be glorified**, God
 [3] through **Jesus Christ**
 [4-5] to whom **be** the **glory** and the **power**
 [6-7] to the **ages of ages**
 [8] **amen!**

[1-2] **beloved**, **do not be surprised** at the – among **you** – conflagration
 [3] for a test, to you, **becoming** –
 [4] as of a strange (thing), to you, **happening**
 [5-6] but to the degree you **share** in the – of Christ – sufferings, **rejoice!**
 [7-8] so that also in the appearance of His glory, you **might be glad**, **celebrating**
 [9-10] if you **are reviled** in name of Christ, (you **are**) blessed

[1-2] because the – of the **glory** – and the – of **God** – Spirit, upon you, **rests**
 [3-6] for **let not** anyone of you **suffer** as a **murderer** or a **thief** or an **evildoer** or as a
busybody
 [7-8] but if as a **Christian**, **let** him **not be ashamed**
 [9-10] but **let** him **glorify** God in the **name**, **this**

[1-2] because (it **is**) (the) **appointed-time** of the – **to begin**, the judgment, from the
 house of God
 [3] and if, first, (it **is**) from us
 [8] what (**will be**) the **end**
 [9] of (those) who **are disobeying** the – of God – gospel?
 [4] and if the righteous hardly **is saved**
 [10] the **ungodly** –

[1] and **sinner** – where, **will appear?**
 [5-6]* therefore also (those) who **are suffering** according to the will of **God**,
 to a faithful **Creator**, **let entrust** their souls in doing-good.

4:19

[7] elders, then, among you, **I exhort** –
 [8-10] the **fellow-elder** and **witness** of the – of Christ – sufferings and the –
 of the **being about**, **to be revealed** glory – **partaker**:

5:1

“in doing-good” | In this phrase, “doing-good” is a noun form.

- [1] **shepherd** the – among you – flock of God
 [2-4] (**overseeing**) not **compulsorily** but **willingly**, according to God
 [5-6] not **greedily** but **cheerfully**
 [7-8] not as **lording** over the constituents; but examples, **becoming**, of the flock
 [9] and when (there) **is being revealed**, of the Chief-Shepherd
 [9] you **will receive** the fadeless – of the glory – crown
 [10] likewise, younger-ones, **be subject** to elders
 [1] and all, toward one-another, the humility, **wear**
 [10] because God – to (the) proud – **resists**
 [1] but to (the) humble, He **gives** grace
 [2] **be humbled**, then, under the powerful hand of God
 [2] in order that you, He **might exalt** in (the) **appointed-time**
 [3] all your cares, **having thrown** upon Him
 [3] because He **cares** about you
 [4-5] **be sober-minded, be alert**
 [2-5] your **adversary**, (the) **Devil**, like a **lion roaring, walks-around, seeking**
 (a certain-one), **to swallow**
 [6-8] to whom, **resist** – (**being**) firm in the faith, **having known** –
 [9-10] the same – of the sufferings which (**are**) in (the) world – by your brotherhood,
to be completed
 [-] but the **God** of all grace –
 [4] who **is having called** you into His eternal glory in **Christ (Jesus)** –
 [1] a little, (your) **having suffered** –
 [5-8] **Himself repair, support, strengthen, establish**
 [9] to Him (**be**) the power to the **ages**
 [10] **amen!**
 [2-3] through **Silvanus** to you – of the faithful **brother** as I **regard** –
 [4] through a **little**, I **have written** –
 [5-6] **exhorting** and **testifying** –
 [7] this, **to be** (the) true grace of God
 [8] in which, **stand!**
 [9-10] (there) **greet**s you, (**she**) who (**is**) in Babylon – **chosen**
 [1-2] and **Mark**, my **son**
 [3] **greet** one-another with a kiss of love
 [4] peace (**be**) to **you**
 [5] to **all** who (**are**) in Christ

Total literary counts:

Heaven	90
Saints	315
Ungodly	25
Total:	430

The number 430 is an established number for testing, both in the literary counts, and in the text of Scripture (e.g. Ex. 12:40-41, echoed in Gal. 3:17). It is featured in Dan. 6 (prefiguring Christ) and in Matthew 26:45b – 27:52a (Christ's hour of passion). (See notes there.)

Here in 1 Peter, the passion of Christ is central in the heavenly literary count. Of the 90 heavenly literary elements, at the transition from 45 to 46:

“but He delivered-over to (Him) judging, justly //
 who – our sins, Himself bore in His body upon the tree”

This center of the heavenly subject column is the theological heart of Peter's letter: union with Christ's suffering, reflected in the 430-fold literary count.

1 Peter also features a sevenfold literary conversion for the word “day”:

“ day of visitation”	1
“see days , good”	3
“ days of Noah”	3
Literary Conversion:	7

This sevenfold conversion may relate to the Hebrew name *Noah*, as remembered here in 1 Peter, and meaning “rest.” From the context of Gen. 1:1 – 2:3 (seven creation days) and Gen. 6 (7,000-fold literary stature for Noah's rest), Peter's sevenfold “day” stature may be a measure of the age: seven literary days, seven thousandfolds for the age. This device appears to be used in 2 Peter as well, with doubled emphasis (saints and ungodly).

Time-related words are placed in chiastic arrangement around the central features:

"to be revealed in (the) appointed-time"	1
"to whom or what appointed-time"	1
"(the) time, sojourn" [<i>"turn back, upside-down"</i>]	10
"revealed at the last times"	30
<i>(sevenfold of "day" as measure of the age)</i>	
<i>(center of heavenly literary count)</i>	
"in body – to live, time"	10
"enough (is) the having passed-by time"	10
"appointed-time of the – to begin"	1
"He might exalt in (the) appointed-time"	1

Other time-related words include "end" (4x) and "age(s)" (4x). These correspond in number with the fourfold placement of "appointed-time."

Peter's placement of a literary fourfold of "time" prior to the central features, and a literary twofold of "time" following the central features, may be a macrostructural design that reflects the measure of the age. The fourfold of "time" measures backward, corresponding with the first four thousandfolds of the age (literary days 1 – 4). The twofold of "time" measures forward from Christ's passion/resurrection to the end of the age, corresponding with literary days 5 & 6 of 7. (See comments in 2 Peter, where the two thousandfolds may reflect these same days 5 & 6).