

[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 (the) foreknowledge of God, (the) 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,
 [3-4] Jesus Christ – 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] (the) Spirit, Holy –
 [5]* having been sent from heaven –
 [9-10] into which, (there) desire, angels, to look-intently

70 elements

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. 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, the "Intro to PebbleCounting" PDFs are a good place to begin.

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This revision incorporates learning since the June 2025 version:

- Preference: place verbs of speech as the final elements of literary sets
- Preference: place dual nouns as opening elements of literary sets
- Count the implied pronoun subjects for imperative verbs, when nouns of direct address are also present.

“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] completely **hope** upon the –
 [1] **being brought** to you, grace, at (the) appearance of Jesus Christ
 [4-5] like children of obedience, **not being conformed** to the – formerly,
 (**being**) in your ignorance – passions
 [2-3] but according to the, (Him) **having called** you, (**being**) holy –
 [6-7] also **you – holy** in all lifestyle, **become**
 [8] because it **has been written** [that]
 [9] “holy, **be**
 [4] because I, holy, [am]”
 [10] and if, “Father,” you **call-upon**
 [5] 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** –
 [6-9] but with precious blood as of a **lamb, blameless** and **spotless** – of **Christ** – 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

70 elements

“(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. With the completion of the 70th literary element in the letter, and 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.

1:25

2:1

[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 –

[1-2] this-One became into head of (the) corner

[3] and a stone of stumbling-block

[4] 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

[8-9] a people for possession – in order that the virtues, you might proclaim

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

[10] who formerly (were) not a people –

[1] but now (are) a people of God

[2-3] who had not been being shown mercy, but now have been being shown mercy

[4-5] beloved, I exhort, 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, well-doing and suffering, you endure –
 [10] this (is) favor with God

[1] for to this you were called –
 [1] because also Christ suffered for you
 [2] to you, leaving behind an example
 [2-3]* in order that you might follow in His footprints

[3] who, a sin, He did not do
 [4] neither was (there) found, deceit in His mouth
 [5-6] who, being reviled, did not revile-back
 [7-8] suffering, He did not threaten
 [9-10] 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

“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**

[6-8] of whom, **you have become children** – **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, (there) **not to be cut off**, your prayers

[2-6] but the end (is): 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

[1-2] if – of the good – **zealous**, **you become**?

[3-4] but if even you **should suffer** because of righteousness, (you **are**) blessed

[5-6] but the fear of them, **do not fear**, neither **be troubled**

[7-8] but (the) **Lord**, the **Christ**, **sanctify** in your hearts – 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] having disobeyed formerly

[1] when (there) waited, the – of God – patience in (the) 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, a removal of filth; but of a conscience, good – an appeal to God

[4] through (the) resurrection of Jesus Christ –

[6-7] who is at (the) right-hand of God, 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

[4] in which, they are surprised –

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

[5] blaspheming

[6] 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** – **servicing**, as good stewards of (the) diverse grace of God
- [9-10] if a certain-one **speaks**, **(let it be)** as (the) oracles of God
- [1-2] if a certain-one **serves**, **(let it be)** as from (the) 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!**
- [3-4] **beloved**, **(you)** **do not be surprised** at the – among you – conflagration
- [5] for a test, to you, **becoming** –
- [6] as of a strange (thing), to you, **happening**
- [7-8] but to the degree you **share** in the – of Christ – sufferings, **rejoice!**
- [9-10] so that also in the appearance of His glory, you **might be glad**, **celebrating**
- [1-2] if you **are reviled** in name of Christ, **(you are)** blessed
- [3-4] because the – of the **glory** – and the – of **God** – Spirit, upon you, **rests**
- [5-8] for **let not** anyone of you **suffer** as a **murderer** or a **thief** or an **evildoer** or as a **busybody**
- [9-10] but if as a Christian, **let him not be ashamed**, 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
 - [7] what **(will be)** the **end**
 - [8] of (those) who **are disobeying** the – of God – gospel?
- [4] and if the righteous hardly **is saved**
 - [9-10] the **ungodly** and **sinner** –
 - [1] where **will** he **appear?**
- [5-6]* therefore also (those) who **are suffering** according to the will of **God**, to a faithful **Creator**, **let entrust** their souls in welldoing. 4:19
- [7] elders, then, among you, **I exhort** – 5:1
- [8-10] the **fellow-elder** and **witness** of the – of Christ – sufferings and the – of the **being about, to be revealed** glory – **partaker**:

“in doing-good” | In this phrase, “welldoing” 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 devour
- [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) greets 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

<u>Total literary counts:</u>	
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 26:45 – 27:50 (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).