

[1-2] Simeon Peter –
 [3-4] a **servant** and an **apostle** of Jesus Christ
 [5-6] to (those) who – of equally-precious, with ours – **having obtained** – faith, by
 (the) righteousness of our **God** and **Savior**,
 [7]* **Jesus Christ** –
 [8-9] **grace** (be) to you, and **peace be multiplied**, in (the) knowledge of God
 [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
 [5-6]* in order that – through these – **you may become** – of (the) divine – **partakers** –
 nature, **having escaped** from the – in the world, with lust – corruption
 [7-8] and same this-one, now – **zeal**, **all**, **having exerted** – **further-supply** in your
 faith, the virtue
 [9] and in the virtue, the **knowledge**
 [10] and in the knowledge, the **self-control**
 [1] and in the self-control, the **endurance**
 [2] and in the endurance, the **godliness**
 [3] and in the godliness, the **brotherly-kindness**
 [4] and in the brotherly-kindness, the **love**
 [5-6] for these (things) – to you, **possessing** and **increasing** – neither **idle** nor
unfruitful,
 [7-8] 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
 [9-10] therefore rather, brothers, **be diligent** – sure of your **invitation** and **election**,
making
 [1-2] for these (things), **doing** – you **will not fall** once *[at any time]*
 [3-5] 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
 [3-4] just as also our **Lord**, **Jesus Christ**, **made clear** to me

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. 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, 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. © Steve, 2025-2026. Update: May 28, 2026.

This major revision incorporates learning since the January 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.

"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.

"Jesus Christ"... "Jesus our Lord" | The name + title combination "Jesus Christ" is counted with a single element count (typical). The name + title combination "Jesus our Lord" is counted with a single count like "Darius the King" (Haggai) and "Nebuchadnezzar the king" (Daniel).

[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

[5-6] for having received from God, (the) Father, honor

[7] and glory –

[8-9] of a voice having been borne to Him, such a kind, by the Majestic Glory:

[10] My Son –

[1] My beloved – this is!

[2] in whom, I am well-pleased!

[8] and this voice, we heard –

[3] 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 (the) 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] for not by (the) will of man was (there) brought, a prophecy once

[at any time] –

[9-10] but by (the) Spirit, Holy, being brought, (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

[4] 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

[5-6] for if God – when angels **had been sinning** – **did not spare**
 [7-9] but with chains of gloom, **having cast-to-Tartarus [hell]**, He **gave-over** to a judgment
being kept
 [10] and of (the) ancient world, He **did not spare**
 [1-2] but (the) **eighth** (person), **Noah** –
 [3] of righteousness, a **herald** –
 [1-2] He **kept** – a flood, to world of ungodly (people), **bringing**
 [3-4] and (the) cities of **Sodom** and **Gomorrah**, **having reduced-to-ashes**, (to destruction) He
condemned:
 [5-6] 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 –
 [7] He **delivered**
 [5-6] for in **sight** and in **sound**, the righteous (man) **was dwelling** among them **day**
 after **day**
 [7-9] [*his own*] **soul**, **righteous** – by lawless deeds – (**he**) **tormented**
 [8-9] (there) **has known**, (the) Lord – godly (people), from temptation, (how) **to deliver**
 [1] but unrighteous (people) – for **day** of judgment, **being punished** –
 [10] **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** – (before the) glorious-ones – they **do not**
 tremble, **blaspheming**
 [1-2] 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**,
 [3] **full** of adultery
 [4-5] and incessant of sin, **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 – (the) reward of unrighteousness – loved
 [4] but a rebuke, he had, of his own wrongdoing
 [5-6] a donkey, speechless, with – of a human – a 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 (the) 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 –

[1] worse than the first!

[2-3] for better it would be for them – not to have known the way of the
 righteousness

[4-5] than having known, to turn-back from the –

[6] having been committed to them – holy commandment

[7-8] (there) has happened to them, which (is) of the true proverb:

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

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

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

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

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

[9] and Savior

[10] this, first, knowing:

[1] that (there) **will come** in the last **days**, (with) a scoff, scoffers
 [2-3] according to their own desires, **going** and **saying**
 [3] where **is** the promise of His arrival?
 [1] for from which, the fathers **fell asleep**
 [4] all (things), in this way, **continue**, since (the) beginning of creation
 [4-5] indeed, it **escapes-notice**, (with) them – this – **being willful**:
 [5] that heavens **existed**, from-of-old
 [2-3] and (the) earth – from **water** and through **water** – **was having been formed** by
 the – of God – word
 [4-5] through which the – then – world, by water **having been deluged**, **perished**
 [6-7] but the – (**being**) now – **heavens** and the **earth** – by the same word – **having been**
being treasured-up,
 [8-9] **are** – by fire – **being kept** for (the) **day** of **judgment** and of **destruction** of the ungodly
 people
 [1-2] but **one**, this (thing), **let** (there) **not go unnoticed** (of) **you**, **beloved**:
 [10]* that **one day** with (the) Lord (**is**) as a **thousand** years 1000
 [1]* and a **thousand** years (**are**) as a **day**, **one** 1000
 [2] (there) **is not slow**, (the) Lord, of the promise
 [3] as certain-ones, slowness, **count**
 [3-4] but He **is patient** toward you, **not being willing** –
 [4] certain-ones, **to perish**
 [5] but all (people), to repentance, **to attain**
 [5] but (there) **will come**, (the) **day** of (the) Lord, like a thief!
 [1] in which the heavens, noisily, **will pass-away**
 [2-3] and (the) elements, **being burned-up**, **will be released**
 [1-2] and (the) **earth** and the – in it – **works will be found-out**
 [3] thus, of these all, **being released** –
 [4-5] what sort, **is it necessary, to exist** (you) in holy **conduct** and **godliness**
 [6-7] **expecting** and **hastening** the arrival of the – of God – **day**?
 [4-5] through which, (the) heavens, **burning**, **will be released**
 [6-7] and (the) elements, **being burned up**, **will dissolve**?
 [8-10] but new **heavens** and an **earth**, **new** – according to His promise – we **expect**:
 [8] in which, righteousness **dwells**

“one day... **day, one**” | Notice the inversion from “one day” (**quantity | unit**) to “**day, one**” (**unit | quantity**) in this mirrored statement. The (**unity | quantity**) format is the format for literary device and mystery (e.g., the “**stars, seven**” given in Rev. 1:16, with the “mystery” then explained as “seven stars” at Rev. 1:20). Here, however, the measure is first given in the format for explanation, then presented in mystery format and is shrouded with the mention of “slowness” and “patience.” See the study of Psalm 90, from which this thousand-year measure is echoed, for the possibility of the folding of time as a literary design of the psalm. Here in Peter, the folding of these two thousandfold of the ages may be in view.

[1-2] therefore, **beloved** – these (things) **expecting**, **(you) endeavor** – spotless
 [3] 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**
 [9-10] to Him **(be)** the glory, both **now** and to (the) **day** of (the) **age** (amen!)

Total literary counts:

Heaven	55
Saints	120
<u>Ungodly</u>	<u>80</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) day should dawn”**	1	
“among them day after day ”	2	
“for day of judgment”		1
“in (the) day – indulgence”		1
“will come in the last days ”		3
“being kept for day of judgment”		1
“one day with (the) Lord”	1	
“thousand years (are) as day , one”	1	
“will come, day of (the) Lord”		1
“arrival of the – of God – day ”	1	
“both now and to day of (the) age”	1	
Total:	<u>7</u>	<u>7</u>

**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, and the dual placements of “a thousand years.” 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.