

2 Peter 1:3

Authorized King James Version (KJV)

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Analysis

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Peter declares that God's "divine power" (theia dynamis, θεία δύναμις) has already "given" (dedōrēmenēs, δεδορήμενης, perfect tense indicating completed action with ongoing results) believers everything necessary for "life and godliness" (zōēn kai eusebian, ζωὴν καὶ εὐσέβειαν). This comprehensive provision demolishes any claim that additional secret knowledge, special experiences, or supplementary teachings are needed for Christian living.

"Life" (zōē) denotes spiritual life—the new birth and resurrection life believers possess in Christ. "Godliness" (eusebeia, used ten times in the Pastoral Epistles and four times in 2 Peter) encompasses reverent devotion, practical righteousness, and Christlike character. God has provided complete resources for both justification and sanctification through His divine power, not through human effort or achievement.

This provision comes "through the knowledge" (epignōseōs) "of him that hath called us to glory and virtue." The calling is God's sovereign initiative, and its goal is both "glory" (doxa, δόξα)—sharing in God's radiant presence—and "virtue" (aretē, ἀρετή), meaning moral excellence or virtue. God calls believers not merely to forgiveness but to transformation into Christlikeness, providing all necessary

power through knowing Him. This knowledge is personal and relational, not merely propositional.

Historical Context

In the first-century Greco-Roman world, various philosophical schools (Stoicism, Epicureanism, Cynicism) and mystery religions promised paths to virtue, enlightenment, or divine favor through human striving, secret rituals, or philosophical discipline. Judaism emphasized Torah obedience as the path to righteousness. Against this background, Peter's declaration that God has already given everything needed for life and godliness through knowing Christ was revolutionary.

Early Gnostic teaching claimed that material existence trapped the divine spark within humans, requiring secret knowledge to escape. This led to either asceticism (punishing the body) or libertinism (indulging the flesh as irrelevant to spiritual status). Peter counters that God's power enables godly living in the body, making holiness both possible and necessary. The sufficiency of divine provision also addresses Jewish-Christian disputes about the necessity of Mosaic law observance, affirming that knowing Christ provides complete resources for righteousness apart from ceremonial law-keeping.

Related Passages

James 2:17 — Faith and works

Romans 1:17 — The righteous shall live by faith

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does believing God has already provided everything necessary change your approach to spiritual growth and struggles with sin?

2. What 'missing pieces' do you seek in Christian living that might indicate failure to trust divine sufficiency?
3. How should the church's teaching ministry reflect confidence in the sufficiency of knowing God in Christ?

Interlinear Text

Ὡς	πάντα	ἡμῖν	τῆς	θείας	δυνάμεως	αὐτοῦ	τὰ
According as	all things	unto us	G3588	divine	power	his	G3588
G5613	G3956	G2254		G2304	G1411	G846	
πρὸς	ζωὴν	καὶ	εὐσέβειαν	δεδορημένης	διὰ	τῆς	
that pertain unto	life	and	godliness	hath given	through	G3588	
G4314	G2222	G2532	G2150	G1433	G1223		
ἐπιγνώσεως	τοῦ	καλέσαντος	ἡμᾶς	διὰ	δόξης	καὶ	
the knowledge	G3588	of him that hath called	us	through	glory	and	
G1922		G2564	G2248	G1223	G1391	G2532	
ἀρετῆς·							
virtue							
G703							

Additional Cross-References

2 Timothy 1:9 (Parallel theme): Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

1 Peter 5:10 (Glory): But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Psalms 84:11 (Glory): For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Romans 8:32 (Parallel theme): He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2 Corinthians 12:9 (Glory): And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

1 Peter 2:21 (Parallel theme): For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

2 Thessalonians 2:14 (Glory): Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Peter 2:9 (Parallel theme): But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

1 Thessalonians 2:12 (Glory): That ye would walk worthy of God, who hath called you unto his kingdom and glory.

2 Peter 1:2 (References God): Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,