

God and Our Saviour Jesus Christ (2Pe 1:1; Tit 2:13)

I. James White's dilemma

1. James White and other proponents of the NIV, ESV, and other modern versions of the Bible have a problem.
2. The perversions of the scripture which they advocate and defend have attacked and corrupted the doctrine of the deity of Jesus Christ.
3. This has put them on the defensive causing them in a desperate effort to claim that the NIV, ESV, etc. are actually stronger on the deity of Jesus Christ than the KJV.
4. Two of the verses which they try to use to prove this assertion are **2Pe 1:1** and **Tit 2:13**.
5. This sermon will demonstrate the following:
 - A. The KJV translators did not render 2Pe 1:1 and Tit 2:13 in a way that denigrates the deity of Jesus Christ.
 - B. The deity of Jesus Christ is clearly taught by 2Pe 1:1 and Tit 2:13 in the KJV.
 - C. The KJV and its underlying texts plainly declare the deity of Jesus Christ.
 - D. The NIV, ESV, and nearly all other modern Bible versions and their underlying texts attack the deity of Jesus Christ.

II. White's argument for the modern Bible versions based on 2Pe 1:1 and Tit 2:13

1. White argues that the modern versions are stronger on the deity of Christ in 2Pe 1:1 and Tit 2:13 because of the word order in the text.
2. In the KJV, 2Pe 1:1 and Tit 2:13 use the phrase "God and our Saviour Jesus Christ" while the NIV, ESV, and NASB use the phrases "our God and Savior Jesus Christ" and "our great God and Savior, Jesus Christ", respectively.
 - A. **2Pe 1:1**
 - i. KJV - Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God and our Saviour Jesus Christ:**
 - ii. NIV - Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of **our God and Savior Jesus Christ** have received a faith as precious as ours:
 - iii. ESV - Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of **our God and Savior Jesus Christ:**
 - iv. NASB - Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of **our God and Savior, Jesus Christ:**
 - B. **Tit 2:13**
 - i. KJV - Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour Jesus Christ;**
 - ii. NIV - while we wait for the blessed hope—the appearing of the glory of **our great God and Savior, Jesus Christ,**
 - iii. ESV - waiting for our blessed hope, the appearing of the glory of **our great God and Savior Jesus Christ,**
 - iv. NASB - looking for the blessed hope and the appearing of the glory of **our great God and Savior, Christ Jesus,**

3. White argues that "our God and Savior Jesus Christ" in the NIV, et al. more strongly asserts the deity of Jesus Christ than "God and our Saviour Jesus Christ" does in the KJV.
 - A. The argument goes that "God and our Saviour Jesus Christ" in the KJV could be understood as two different persons of the Trinity (the Father and Jesus Christ).
 - B. On the other hand "God" and "Savior" in the phrase "our God and Savior Jesus Christ" in the NIV et al. both refer to Jesus Christ.
 - C. Therefore, says White, the modern versions more plainly declare the deity of Jesus Christ, and the KJV obscures it.

III. My answer to White's argument

1. The crux of this debate
 - A. In the phrase "God and our Saviour Jesus Christ", is "God" referring to the Father and "Saviour" referring to Jesus Christ, and therefore not stating that Jesus Christ is God (as White suggests)?
 - B. Or is the phrase "God and our Saviour Jesus Christ" stating that Jesus Christ is God and our Saviour?
2. One of the fundamental rules for studying the Bible is to "compare spiritual things with spiritual" (**1Co 2:13**).
 - A. In other words, to understand the Bible we must compare verses with each other and let them interpret one another.
 - B. If we can find the same word order and grammatical construction in other verses which are crystal clear in their meaning, then by comparing 2Pe 1:1 & Tit 2:13 with them we can know which meaning (of the two options offered above) the phrase under consideration conveys.
3. There are several verses in the Bible which use the identical, or very similar, word order to refer to God the Father.
4. The following verses use the phrase "God and our Father" which is an identical construction (or very similar in the case of 1Th 3:11) to "God and our Saviour Jesus Christ."
 - A. **Gal 1:4** - Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of **God and our Father**:
 - B. **Php 4:20** - Now unto **God and our Father** be glory for ever and ever. Amen.
 - C. **1Th 1:3** - Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of **God and our Father**;
 - D. **1Th 3:11** - Now **God himself and our Father**, and our Lord Jesus Christ, direct our way unto you.
 - E. In these verses, "God" and "our Father" both clearly refer to God the Father.
 - i. Since the very same construction is used in 2Pe 1:1 and Tit 2:13, it is clear that "God" and "our Saviour" both refer to Jesus Christ in those verses.
 - ii. By comparing spiritual things with spiritual in the KJV, we have found that these two verses plainly declare that Jesus Christ is God just as the other verses plainly declare that the Father is God.
 - F. The NIV, ESV, and NASB all render Gal 1:4, Php 4:20, 1Th 1:3, and 1Th 3:11 as "our God and Father" which is the same construction they use in 2Pe 1:1 and Tit 2:13.
 - G. If "God" and "our Saviour" refer to two different persons of the Trinity in 2Pe 1:1 and Tit 2:13 in the KJV as our opponents suggest, then "God" and "our Father" also

must refer to two different members of the Trinity in Gal 1:4 and Php 4:20 in the KJV since the exact same grammatical construction is used (I didn't include 1Th 1:3 and 1Th 3:11 because Jesus Christ is mentioned elsewhere in those verses).

- i. If "God" and "our Father" refer to two different persons of the Trinity in Gal 1:4 et al., then "our Father" obviously refers to *God the Father*, the first person; and therefore "God" must refer to *Jesus Christ*, the second person (or possibly the Holy Spirit, but it's more likely that the 1st and 2nd persons would be mentioned together than the 1st and 3rd).
 - ii. This would mean that the KJV states that Jesus Christ is God in at least an additional two verses (three if you count Jam 1:27 - see below) than do the modern versions.
 - iii. If an error proves anything, it proves too much.
 - iv. In truth, in the KJV "God" in Gal 1:4, Php 4:20, and 1Th 1:3 refers to *the Father*, not Jesus Christ; but the point was to show that if White's argument is applied consistently in the KJV it would make it state that Jesus is God in additional places where the modern versions do not.
5. The following verses use the phrase "God and the Father" which is very similar in construction to "God and our Saviour Jesus Christ", the only difference being that "the" is used instead of "our."
- A. **Eph 5:20** - Giving thanks always for all things unto **God and the Father** in the name of our Lord Jesus Christ;
 - B. **Col 3:17** - And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to **God and the Father** by him.
 - C. **Jam 1:27** - Pure religion and undefiled before **God and the Father** is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
6. The grammatical construction of these seven verses in the KJV (Gal 1:4, Php 4:20, 1Th 1:3, 1Th 3:11, Eph 5:20, Col 3:17, and Jam 1:27) compared with the grammatical construction of 2Pe 1:1 and Tit 2:13 in the KJV proves without a doubt that the phrase "God and our Saviour Jesus Christ" clearly declares that Jesus Christ is God and our Saviour.
7. The Granville Sharp rule of translation
- A. The KJV translators did not use the Granville Sharp rule (it is defined below) in 2Pe 1:1 and Tit 2:13, although they were aware of it.
 - B. The following is from an article on the "KJV Today" website. It is quite technical, but it provides an explanation as to why the KJV translators translated 2Pe 1:1 and Tit 2:13 as they did.

- i. **Granville Sharp Rule**

"Modern translations apply the Granville Sharp Rule in an attempt to convey more clearly in several verses that Jesus Christ is God. The KJV does not apply the rule. This rule states that when two nouns are connected by 'and' and the article precedes only the first noun, the two nouns always refer to the same person when neither noun is impersonal, plural nor a proper name (Daniel Wallace, *Greek Grammar Beyond the Basics* at 270-272). These conditions are met in passages such as Titus 2:13, 2 Peter 1:1 and Jude 1:4. Although the Granville Sharp Rule was formulated by an 18th century scholar, the principle underlying it was already known in the time of the

KJV translators. Theodore Beza wrote the following annotation to 2 Peter 1:1 in his 1598 edition of the Textus Receptus:

"Dei nostri & salvatoris, etc. τὸ θεοῦ καὶ τοῦ σωτῆρος, etc. We need to read this conjunctively because there is only one article; as more fully stated in Tit. 2.13, this place also contains a clear testimony of the divinity of Christ." (Translation by KJV Today)

"Since this principle was known in the 16th century, the KJV translators could have translated these verses as in the modern translations if they wished to. Although Granville Sharp refined this principle with other parameters, there was already enough insight in the 16th century that "God" and "Saviour" were to be "read conjunctively". There is no basis to the criticism that the KJV translators were ignorant of the principle given that this annotation appears in the very Greek text from which the KJV translators translated into English. As Beza demonstrates, the rule may be valuable for hermeneutic purposes. However, incorporating the rule into the translation itself may lead to some undesirable consequences.

Distinction of Definiteness

"The KJV translates "τὸ θεοῦ καὶ τοῦ σωτῆρος" in Titus 2:13 literally as "the great God and our Saviour Jesus Christ." Some translations incorporate Granville Sharp's rule in the translation, joining "God" and "Saviour" together and applying the possessive pronoun to both nouns, supposing that this conveys more clearly that the two refer to the same person. These translations say, "our great God and Savior Jesus Christ" (e.g. ESV). However, these translations miss an important truth. The Greek says that God is "the great God". It is likely that "τὸ (the)" is functioning here as either a monadic article or an article par excellence. The purpose of a monadic article is to point out the object as something unique whereas the purpose of an article par excellence is to point out the object as being the one deserving the name more than any other (Daniel Wallace, Greek Grammar Beyond the Basics at 223-224). Whichever purpose is intended, the article is used here to identify God as either the only God or the greatest God. While the Saviour is described as "our Saviour" (as he is not a saviour to the unbeliever), God is "the" God - the supreme ruler over believers as well as non-believers. The supremacy of God is weakened in a translation of Titus 2:13 that incorporates Granville Sharp's rule. Jesus Christ is not just "our" great God. He is "the" great God. Although incorporating the rule may sharpen the Christological implication, an important theological truth is lost.

Distinction of Person

"At other times, the Granville Sharp rule should not be applied because the author could be making a distinction between God the Father and God the

Son. Such is the case with Jude 1:4. The ESV incorporates the rule at Jude 1:4 and translates "τὸν μόνον δεσπότην ἡμῶν καὶ Ἰησοῦν Χριστὸν" as "our only Master and Lord, Jesus Christ" (ESV). The KJV translates "τὸν μόνον δεσπότην τοῦ θεοῦ καὶ ἡμῶν καὶ Ἰησοῦν Χριστὸν" as "the only Lord God, and our Lord Jesus Christ" (KJV). Notice that there is a textual variant which further complicates the matter. The KJV has "θεοῦ (God)" following Π, Ψ, Majority Text, and Syriac (Nestle-Aland: Novum Testamentum Graece, 27th revised edition (2006)). Going back to the translation issue, the ESV rendering portrays the "only Master (μόνον δεσπότην)" and Christ as being the same person. No Trinitarian would dispute the truth conveyed by this rendering. However, such a construction might not have been intended in the context of Jude. Just a few verses earlier, Jude 1:1 distinguishes between the two persons of the Trinity, saying, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:" Jude says that God the Father sanctifies and Jesus Christ preserves. There is a distinction in role for each person, at least in this context. Jude 1:4 may well be a continuation of this distinction between the two persons of the Trinity. Incorporating the Granville Sharp rule in a given passage may boost the Christology, but it may cause another person of the Trinity to be disregarded. This is unfortunate because true Trinitarianism recognizes God as being three in one - no person of the Trinity should be disregarded for the sake of boosting the Christology.

"The same principle applies to 2 Peter 1:1. The KJV says, "the righteousness of God and our Saviour Jesus Christ". There is no reason to incorporate the Granville Sharp rule as the very next verse seems to make a distinction between the two persons of the Trinity. 2 Peter 1:2 says, "the knowledge of God, and of Jesus our Lord", which seems to make a distinction between "God" and "Jesus our Lord". Whenever "God" appears in 2 Peter it appears to refer to God the Father. 2 Peter 1:17 refers to "God the Father". Verses 1:21, 2:4 and 3:5 refer to God as revealed in the Old Testament, which is as God the Father. What complicates the rendering of 2 Peter 1:1 in the KJV is the textual variant issue. The KJV followed an authority that is supported by manuscript 621 (11th century) and the Old Latin text-type of L:T (Novum Testamentum Graecum: Editio Critica Maior: IV Catholic Letters, Text, 2nd Ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013), p. 204). This Old Latin text-type L:T is "attested in the 5th/6th cent. in Africa, Spain, Gaul (and Ireland), Italy: 32 55 64; readings in the Vulgate tradition, particularly CS; AU, QU, FU, FAC; SALV; CAr, EP-SC" (Novum Testamentum Graecum: Editio Critica Maior: IV Catholic Letters, Supplementary Material, 2nd Ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013), p. 65). The KJV rendering is simply a straightforward translation of "δικαιοσύνην τοῦ θεοῦ καὶ σωτῆρα τῶν ἡμῶν καὶ Ἰησοῦν Χριστὸν" (Literally: righteousness of the God and Saviour [of] our[s] Jesus Christ). Although the KJV follows a minority reading, this portion of 2 Peter 1:1 might well in fact be preserved in the minority. This portion has undergone some early

tampering as demonstrated by Codex Sinaiticus (4th century) and several subsequent witnesses having "?????" instead of "?e?" (Nestle-Aland: Novum Testamentum Graece, 27th revised edition (2006)). Switching the identify of the being in question at an early stage could reasonably invite a change in the possessive adjective attached to it. Another alternative reading, "d??a??s ??? t?? ?e?? ?μ? ? ?a?s ? t???? ?μ? ? ?s ?? ??s t??", supports the KJV reading insofar that it has ?μ? ? after s ? t?????. This is supported by manuscript 915 (13th century) and Armenian and Ethiopic manuscripts (Novum Testamentum Graecum: Editio Critica Maior: IV Catholic Letters, Text, 2nd Ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013), p. 204).

"With respect to verses such as 2 Peter 1:11 and 3:18, the KJV is not incorporating the Granville Sharp rule at all but simply translating them literally in accordance with the Greek word order (with the possessive pronoun brought to the front of the linked noun). I.e. "Bas ??e? ? t?? ?????? ?μ? ? ?a?s ? t???? ?s ?? ??s t??" is "kingdom of our Lord and Saviour Jesus Christ" and "??? se?t?? ?????? ?μ? ? ?a?s ? t???? ?s ?? ??s t??" is "knowledge of our Lord and Saviour Jesus Christ".

Conclusion

"The conclusion is that the Granville Sharp rule is very tricky to apply in a Trinitarian context. The rule states that if conditions are met "the two nouns always refer to the same person". However, it is not always clear whether "God" in a given context is used in reference to the Father, to the Son or to both. Thus it is not always clear whether "God" is the "same person (of the Trinity)" as Jesus Christ in a given context. The Trinity is indeed a great mystery. The KJV avoids any potential theological problem by avoiding the use of the rule and allowing the reader to interpret."

("God and our Saviour" or "Our... God and Saviour" in Titus 2:13, 2 Peter 1:1 & Jude 1:4?, [KJV Today](#))

IV. The KJV and its underlying texts plainly declare the deity of Jesus Christ while the NIV, ESV, and nearly all other modern Bible versions and their underlying texts attack it by removing or changing key words which declare Christ's deity as the following verse comparisons will demonstrate.

1. **1Ti 3:16 (KJV)** - And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
 - A. **(NKJV)** - And without controversy great is the [a]mystery of godliness: God[b] was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory. *b. NU who*
 - B. **(NIV)** - Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

- C. **(ESV)** - Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.
- D. **(NASB)** - By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.
- E. **(NLT)** - Without question, this is the great mystery of our faith: Christ was revealed in a human body and vindicated by the Spirit. He was seen by angels and announced to the nations. He was believed in throughout the world and taken to heaven in glory.
- F. **(MSG)** - This Christian life is a great mystery, far exceeding our understanding, but some things are clear enough: He appeared in a human body, was proved right by the invisible Spirit, was seen by angels. He was proclaimed among all kinds of peoples, believed in all over the world, taken up into heavenly glory.
2. **Eph 3:9 (KJV)** - And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
- A. **(NKJV)** - and to make all see what is the [a]fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things [b]through Jesus Christ; b. NU omits through Jesus Christ
- B. **(NIV)** - and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.
- C. **(ESV)** - and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things,
- D. **(NASB)** - and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;
- E. **(NLT)** - I was chosen to explain to everyone[a] this mysterious plan that God, the Creator of all things, had kept secret from the beginning.
- F. **(MSG)** - My task is to bring out in the open and make plain what God, who created all this in the first place, has been doing in secret and behind the scenes all along.
3. **Php 2:6 (KJV)** - Who, being in the form of God, thought it not robbery to be equal with God:
- A. **(NKJV)** - who, being in the form of God, did not consider it [a]robbery to be equal with God, a. Or something to be held onto to be equal
- B. **(NIV)** - Who, being in very nature God, did not consider equality with God something to be used to his own advantage;
- C. **(ESV)** - who, though he was in the form of God, did not count equality with God a thing to be grasped,
- D. **(NASB)** - who, although He existed in the form of God, did not regard equality with God a thing to be grasped,
- E. **(NLT)** - Though he was God, he did not think of equality with God as something to cling to.
- F. **(MSG)** - He had equal status with God but didn't think so much of himself that he had to cling to the advantages of that status no matter what.
4. **1Jo 3:16 (KJV)** - Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.

- A. **(NKJV)** - By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.
- B. **(NIV)** - This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.
- C. **(ESV)** - By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.
- D. **(NASB)** - We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.
- E. **(NLT)** - We know what real love is because Jesus gave up his life for us. So we also ought to give up our lives for our brothers and sisters.
- F. **(MSG)** - This is how we've come to understand and experience love: Christ sacrificed his life for us. This is why we ought to live sacrificially for our fellow believers, and not just be out for ourselves.
5. **Rev 1:11 (KJV)** - Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
- A. **(NKJV)** - saying, [a]"I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches [b]which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." a. NU, M omit "I am the Alpha and the Omega, the First and the Last," and.
- B. **(NIV)** - which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."
- C. **(ESV)** - saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."
- D. **(NASB)** - saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."
- E. **(NLT)** - It said, "Write in a book everything you see, and send it to the seven churches in the cities of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."
- F. **(MSG)** - "Write what you see into a book. Send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea."
6. **Mat 20:20 (KJV)** - Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.
- A. **(NKJV)** - Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.
- B. **(NIV)** - Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him.
- C. **(ESV)** - Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something.
- D. **(NASB)** - Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him.
- E. **(NLT)** - Then the mother of James and John, the sons of Zebedee, came to Jesus with her sons. She kneelt respectfully to ask a favor.

- F. **(MSG)** - It was about that time that the mother of the Zebedee brothers came with her two sons and knelt before Jesus with a request.
7. **Rom 14:10-12 (KJV)** - But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12) So then every one of us shall give account of himself to God.
- A. **(NKJV)** - But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of [a]Christ. 11) For it is written: “As I live, says the Lord, Every knee shall bow to Me, And every tongue shall confess to God.” 12) So then each of us shall give account of himself to God. a. NU God
- B. **(NIV)** - You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God’s judgment seat. 11) It is written: “‘As surely as I live,’ says the Lord, ‘every knee will bow before me; every tongue will acknowledge God.’” 12) So then, each of us will give an account of ourselves to God.
- C. **(ESV)** - Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11) for it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God. 12) So then each of us will give an account of himself to God.
- D. **(NASB)** - But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. 11) For it is written, “As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God.” 12) So then each one of us will give an account of himself to God.
- E. **(NLT)** - So why do you condemn another believer? Why do you look down on another believer? Remember, we will all stand before the judgment seat of God. 11) For the Scriptures say, “‘As surely as I live,’ says the Lord, ‘every knee will bend to me, and every tongue will declare allegiance to God.’” 12) Yes, each of us will give a personal account to God.
- F. **(MSG)** - So where does that leave you when you criticize a brother? And where does that leave you when you condescend to a sister? I’d say it leaves you looking pretty silly—or worse. Eventually, we’re all going to end up kneeling side by side in the place of judgment, facing God. Your critical and condescending ways aren’t going to improve your position there one bit. Read it for yourself in Scripture: “As I live and breathe,” God says, “every knee will bow before me; Every tongue will tell the honest truth that I and only I am God.” So tend to your knitting. You’ve got your hands full just taking care of your own life before God.

V. James White lives in a glass house and therefore should stop throwing stones.

VI. For more information on the KJV and the corruption in modern Bible version, see:

<https://pastorwagner.com/bible-versions>.