

the question of manuscripts and higher criticism, would forever have an answer to such assaults. As always, the Bible carries its own credentials.

First, the context of Isaiah 7:14, beginning with verse 10, speaks of a sign or a miracle, "Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God." God placed no limits on this sign. He said, "Ask it either in the depth, or in the height above." "But Ahaz said, I will not ask, neither will I tempt the Lord."

God then announced that He would give a sign: "Hear ye now, O house of David." It is not to Ahaz, but to the house of David that the sign is actually given.

"Is it a small thing for you to weary men, but will ye weary my God also?" God is going to give a sign that will forever settle any question about His faithfulness.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive." This is a miracle, one of the greatest of all miracles. If, however, the passage reads, "Behold, a young woman shall conceive," there is no sign whatever. Countless millions of young women have conceived and borne sons, and many have called their sons by the name "Immanuel." The word "virgin" has to be in this context for the passage to have any meaning!

Second, another sentinel is the translation of Isaiah 7:14 in Matthew 1:23. Matthew translated the Hebrew into the Greek under divine inspiration. Weigle and his committee were translating the Hebrew into English without divine inspiration, and, if they were inspired at all, it was by him who rules another realm and who hates the Son of God.

In other words, Matthew, an apostle, has given an inspired, infallible translation of the Hebrew "almah" into another tongue.

II

THE DEITY OF CHRIST

A check of key passages in the Old and New Testaments referring to the deity of the Messiah reveals that the NCC translators consistently removed or toned down references to Christ's deity.

MICAH 5:2

The King James Version reads:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The Revised Standard Version reads:

"But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days."

According to the King James Version, the Babe of Bethlehem had an eternal pre-existence, and this has always meant His deity as second person of the blessed Trinity.

According to the Revised Standard Version, the Babe of Bethlehem had an "origin" previously but this was limited to "ancient days." Christ's eternal pre-existence and deity are removed.

PSALM 45:6

The King James Version reads:

"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre."

The Revised Standard Version reads:

"Your divine throne endures for ever and ever. Your royal scepter is a scepter of equity."

The salutation of this person sitting upon the throne as God is thus removed. Christ's deity is taken away.

Hebrews 1:8 quotes Psalm 45:6 and in the Revised Standard Version it reads:

"But of the Son he says, 'Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom.'"

The Hebrews passage ceases to be a quotation of Psalm 45 and breaks the force of this New Testament claim of the deity of Christ.