

Appendix H: Does Isaiah 7:14 refer to a virgin? -- Yes!!!

Concerning the use of the Hebrew word "alma" {תלמדה} - literally 'the virgin'

First let me say that I believe that Jesus truly was born of a virgin and truly God. If He wasn't, then He was not 'without sin' and He could not be our Savior. I strongly disagree that the Hebrew word 'alma' {תלמדה} does not specifically mean virgin. Modern 'pop' theology has too long quoted misled, unscholarly men without taking the time to actually examine the Biblical text. **I am quoting the following quote verbatim from the Hebrew-Greek Key Word Study Bible, copyright 1991 by AMG International, Inc, and edited by Spiros Zodhrates** which gives probably the most concise arguments I have seen related to this issue. Please note section (1) concerning the Hebrew. At the end of the quote, I am including the verses cited in King James Version, my own King James Paraphrase, and the Hebrew [with an inter-linear translation to assist those who know some Hebrew to examine the text for themselves]. I have also added the Hebrew and Greek words referenced in the quote in { }.

"Is. 7:14 The famous prophecy of Christ's virgin birth is contained in this verse. The events of chapter seven occurred about 734 B.C. Isaiah was sent to King Ahaz with a reassuring word (Is. 7:4-9), but Isaiah's word also challenged him to exercise faith in God during this crisis (cf Hezekiah's response in Is. 36-38). The Lord generously offered to grant a sign to Ahaz to bolster his faith (Is. 7:11) However in this crisis, Ahaz was not trusting in God, but in his alliance with Assyria (2 Kgs. 16:7-9). His reply, "I will not ask ..." was pure hypocrisy (v. 14) Few passages have provoked such controversy as this verse, even among those who hold to a conservative viewpoint. Recent studies have a uniform tendency to downplay the miraculous aspects, and rationalize that this verse is a prophecy that some young woman would shortly bear a child in the normal way, and the brief time of his youth would see the downfall of those countries now threatening Judah and King Ahaz. It is believed that these approaches do not do justice to the text, and some reasons are summarized below.

(1) The meaning of the Hebrew word {תלמדה} 'almah (5959 [Strong's Concordance number]). It has become commonplace to suggest that 'almah {תלמדה} does not mean virgin, and that in fact, had Isaiah meant "virgin," he would have used the Hebrew word bethulah {בתולה} (1330). **The facts of the language are otherwise.** {emphasis added} 'Almah {תלמדה} is the clearest word Isaiah could have chosen to convey the idea of virginity. There is no appearance of 'almah {תלמדה} in the OT where the meaning "virgin" cannot be used. Bethulah {בתולה}, on the other hand often needs qualification to clarify whether or not "virgin" is intended (e.g., Gen. 24:16, where Rebekah is described as a "virgin" [bethulah {בתולה}], "neither had any man known her." Note that 'almah, {תלמדה} which occurs later in the same context [Gen. 24:43], needs no such

qualification. The qualification is doubtless needed because bethulah {בתולה}, unlike 'almah {עלמה}, can sometimes refer to a married woman [Deut. 22:23-24; Joel 1:8].)

It is evident that 'almah {עלמה} ought indeed be translated "virgin" on the basis of Hebrew usage. But this is not the extent of the argument. The Greeks, who translated the OT into their language hundreds of years before Christ, had no question; they translated Isaiah 7:14 in the Septuagint, with the Greek word parthenos {ἡ παρθένος}, the word for "virgin." Finally, the Holy Spirit affirmed this as the meaning when He guided Matthew to use parthenos {παρθένος} when quoting Isaiah 7:14 in Matthew 1:23.

(2) The meaning of the word {אֵת} 'oth (224), "sign." Those who suggest that the birth mentioned in Isaiah 7:14 would be a normal birth contradict the significance of 'oth. This word never refers to ordinary events, but always to special or distinctive actions or things. With reference to God, it is commonly translated as, or understood to refer to, "miracle." This is particularly true of its uses in Isaiah, which, aside from this context, are concentrated with reference to God's miraculous sign of the sundial (chaps. 37;38), and with God's miraculous millennial dealings with Israel (chaps. 55;56). Therefore, the "sign" would need to be something extraordinary, not merely the normal birth of a male child who would live to see the downfall of Syria. It certainly would not be the defeat of Syria and Israel by Assyria! That was the very thing Ahaz was scheming to do without God's involvement!

(3) The specific reference of the prophecy. One must note that after Ahaz refuses a sign, God does not address him again. Verse fourteen is addressed to the whole "house of David." This immediately takes us beyond a rigid focus on the current scene. Moreover, the language of the announcement "Behold, a virgin shall conceive, and bring forth ..." is reminiscent of pagan phraseology used to announce the birth of "gods." It is not suggested that Isaiah is likening Christ's birth to that of some pagan idol, merely that the idol-worshipping Ahaz would recognize the significance of the prophecy. Note also that both 'virgin' in verse fourteen and "child" in verse sixteen have the definite article. It is agreed that these articles of general reference, and that "a virgin" is the proper translation in verse fourteen. But note what happens if we translate "a child" in verse sixteen. The prophetic verse makes excellent sense on its own as a statement about the length of the crisis, with no reference to verse fourteen. One must also observe that the Hebrew word {בֵּן} ben (1121), which means "son," is used in verse fourteen, while a completely different Hebrew word, {נָעַר} "na'ar" (5288), meaning "young man," appears in verse sixteen.

(4) The child born. The name is "Immanuel," or "God with us." He cannot be just any child for in Isaiah 8:8 (and probably 8:10), "Immanuel" is presented as the true owner of the land (cf. the implications of Lev. 25:23), and the one who will vanquish Assyria.

Further, the "son" to be born is mentioned again in Isaiah 9:6 and 11:1-5, and is clearly seen there to be a divine Person, No child of normal parentage could be so understood; certainly not the child of Isaiah or Ahaz, as some commentators have suggested.

(5) The nature of messianic prophecy. Throughout the OT, passages of messianic importance are presented without chronological separation or distinction. Peter explicitly states that the prophets were ignorant regarding when the messianic prophecies would be fulfilled (I Peter 1:10-12). It was indeed this prophecy of Isaiah 7:14 itself which was to be a sign. Its mysterious reference to a virgin birth would remain (as it did) to challenge students of God's word until the proper time came for it to be fulfilled."

Scriptural References

Is. 7:14

(14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. KJV

(14) Therefore the Lord Himself will give you a sign; Look, a {the} virgin^a will conceive, and give birth to a Son, and will call His Name Immanuel^b. KJP

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(14) ויקראת (14) לכן יתן אדני הוא לכם את הנה העלמה הרה וילדת בן וקראת
 she will a son and will the behold a sign to you Himself the shall therefore
 call bear conceive virgin Lord give
 עמנו אל: שמו
 Immanuel His Name

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Gen. 24:16

(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. KJV

(16) And the damsel *was* very fair to look upon, a virgin, neither had any man known her {sexually}: and she went down to the well, and filled her pitcher, and came up. KJP

והנער טבת מראה מאד בתולה ואיש לא ידעה ותרד העיטה ותמלא
 and to the and she knowing not and a young very of form was good and the
 filled ell went down a man woman girl
 כדה ותעל:
 and came her
 pitcher

[[Note: that the Hebrew word 'bethulah' {בתולה} which could mean merely a young woman here is qualified with the phrase "not knowing a man"]]

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Gen. 24:43

(43) Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; KJV

(43) Look, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw *water*, and I say to her, I urge you give me a little water from your pitcher to drink; KJP

הנה	אנכי	נצב	על־עין	המים	והיה	העלמה	היצאת	לשאב	ואמרת
I	Behold	stand	at the well	and the water	and	the virgin	comes forth	to draw	and I say
			water			who	behold		
			forth						
אליה	השקִיני־נא	מעט־מים	מכר־ך:						
to her	please let me	water a little	from your						
	drink		pitcher						

[[Note: here the word 'almah' {עלמה} indisputably refers to a virgin and needs no qualification as 'bethulah' {בתולה} in the previous scripture. See note below on Joel 1:8]]

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Deut. 22:23-24

(23) If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

(24) Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones so that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. KJV

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(23) If a young girl *who is* a virgin {young woman}^e is engaged to a husband, and a man finds her in the city, and lies with her;

(24) Then you shall bring them both out to the gate of that city, and you shall stone them with stones so that they die; the young woman, because she did not cry out, *being* in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you.

KJP

כי	יהיה	נער	בתולה	מארשה	לאיש	ומצאה
if	who is	a young girl	young woman	espoused to	to a husband	and finds her
איש	בעיר	ושכב	עמה:	with her	and lies	in the city
אמן	אתשניהם	אלשער	העיר	ההוא	וסקלתם	אתם
bring out	you then shall	them both	to the gate	the city	that	them
באבנים	ומתו	אתהנער	עלדבר	אשר לאיצעקה	בעיר	in the city
with stones	so that	the girl	because	she did not	cry out	they die
stone them	and the man	because	he violated	אתאשת	רעהו	neighbor's
ובערת	הרע	מקרבך:				
and you shall	the evil	from among				
cut off	you	you				

[[Note 'bethulah' { בתולה } here refers to a young woman because she is espoused to a husband.]]

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Joel 1:8

(8) Lament like a virgin girded with sackcloth for the husband of her youth. KJV

(8) Cry loudly like a virgin {young woman} clothed with sackcloth for the husband of her youth. KJP

אלי	כבתולה	חגרתשק	עלבעל	נעוריה:
wail	like a	girded with	over the	of her
	young woman	sackcloth	husband	youth

[[Note the Hebrew word 'bethulah' { בתולה } here indisputably refers to a married woman not a virgin!]]

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Isaiah 7:14 [Septuagint]

διὰ	τοῦτο	δώσει	κύριος	αὐτός	ὑμῖν	σημεῖον·	ἰδοὺ	ἡ	παρθένος	ἐν
through	this	He shall give	the Lord	Himself	to you	a sign	behold	the	virgin	in
γαστρι		ἔξει	καὶ	τέξεται	υἷόν,	καὶ	καλέσεις	τὸ		
the womb		shall conceive	and	bear	a son	and	call	the		
ὄνομα	αὐτοῦ	Εμμανουηλ·								
name	of Him	Immanuel								

See Isaiah 62:4

Note: The group of men who made changes in the Hebrew and Greek texts in the late 1800's rejected the deity of Jesus. See [New Age Versions](#) and [Hazardous Materials](#) by Dr. G.A. Riplinger. See also: [Look What's Missing](#) by David Daniels and [Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations](#).

One further note: Matthew was a tax collector. As such he had to be proficient in both the Hebrew and Greek languages as well as having a thorough knowledge of both systems of weights and measures and how they related to each other. There are passages which suggest that Matthew may have actually

originally written his gospel in Hebrew and then translated it into Greek. Certainly the genealogy of Joseph was in all probability in Hebrew and although it is primarily a list of names, still required translating into Greek.

To say that Isaiah 7:14 does not refer specifically to a virgin accuses Matthew {Mat. 1:23} of not being led by the Holy Spirit and suggests that his gospel is not inspired by God and that Matthew himself was ignorant of his own native language and also the New Testament Greek language his gospel was written in. If Matthew was wrong, we have to throw out the entire Bible as being inspired by God and there is no longer any basis of salvation. -- I believe that Matthew knew exactly what he was saying and that he was led by the Holy Spirit and ALL scripture is inspired by God and without error in any form.