

“LOOK, THE MAIDEN CONCEIVES...”

Examination of Scriptures and Rabbinical Writings Concerning a Virgin Birth And a Pre-existent Messiah

“Therefore YHWH Himself gives you a sign (אֵימָנָה): Look, the maiden (עַלְמָה) conceives and gives birth to a Son, and shall call His Name Immanuel.” Yeshayahu 7:14

Recently, many within the Messy-Antics Movement have embraced traditional Judaism and have denied THE SUPERNATURAL VIRGIN BIRTH OF THE MOSHIACH, OUR MASTER, YAHSHUA! *Hasatan* must get the Disciple of our Master Yahshua to fall for the FALSEHOOD that Yahshua was not the WORD of YHWH in the flesh upon the earth. No other Messianic prophecy has been as hotly debated more than this one with reference to the virgin birth of the promised Moshiach. Many Bible commentators are perplexed and the opinions vary even within Nazarene Yisrael. We will study this prophecy in Yeshayahu and a few others related to it in order to arrive at a Scriptural conclusion concerning the virgin birth. We will also examine what traditional Judaism really says about the WORD and the Son of Yah.

The Bereshith Prophecy to Chawah

“And I will put enmity between you (*hasatan*) and the woman (*haishah*) and between your seed And HER SEED.HE shall crush your head, and you shall crush His heel.” Bereshith 3:15

At B'nai Avraham we teach our students to always go back to “The Beginning” to gain understanding of the plan and pattern of YHWH. After the sin of Adam and Chawah, YHWH Elohim spoke this prophecy directly to the Satan (Serpent). THIS IS ONLY TIME IN THE TaNaK THE TERM “HER SEED “IS USED! All the other times this term is used in the Hebrew text it is speaking of the seed (sperm-*zerah*) of a man. However, here in “The Beginning” we have THE woman’s SEED that would crush the head (authority, will, power, and kingdom) of the Satan. Even if the Satan is the *yetzter harah* (the evil inclination as the Jewish commentaries state), it is only the Messiah that can crush its power over the soul of a man.

- *Moshiach* (**x y s m**) is equal in Gematria (numerical value) of “snake “(**s x n**) =358. Tradition teaches that the Moshiach will kill the evil snake and thereon be given the “princess” or pregnant maiden (virgin), The consciousness of “Divine Inspiration”(**s d v q h x v r**)in prayer as taught in the *Zohar*.
- “Also I will make Him the Firstborn, highest of the kings of the earth.” Tehillim (Ps.) 89:27
- “But when the fullness of time had come, YHWH sent forth His Ben HaElohim (Moshiach), born of an Ishah (woman), born under the Torah” Galatians 4:4
- “[Now] He is the exact likeness (*demut*) of the unseen Elohim-the visible representation of the invisible; He Is the Firstborn (*yores*h)-of all creation (*kol hanivrah*)...And He Himself existed before all things and in Him all things consist-cohere, are held together. He also is the Head (*Rosh*) of [His] Body (*Geviyah*), the Assembly [of Yisrael]; seeing He is the BEGINNING (*reshith*), the Firstborn from among the dead, so that He ALONE in everything and in every aspect might occupy the chief place-stand first and be preeminent. For it pleased [the Father] that all the Divine fullness-the sum total of the Divine perfection, Powers and attributes (the sefirot)-should dwell (*mishkan*) in Him permanently.” Colossians 1:15, 17-18

The SEED of this woman (*Chawah*), not the seed of a man is spoken of here by YHWH Elohim. This could only refer to the Messiah, the son of Elohim and Mariyim. He (Yahshua) is not the son of Yosef. His conception and birth were both supernatural. If YHWH Elohim can construct a man from the dust of the earth, then He can supernaturally impregnate a woman by the power of the *Ruach Hakodesh*.

Natan's Prophecy to David

“When your days are filled and you rest with your fathers, I shall raise up your seed after you, who comes from your inward parts, and shall establish his reign. He does build a house for My Name, and I shall establish the throne of his reign forever. I am to be his Father, and he IS My son...” 2 Shemu’el 7:12-14

This prophecy came forth from the pronouncement of Natan *HaNavi* to David *Melek Yisra’el* after he desired to build a Dwelling Place for YHWH the Elohim of Yisra’el. However, King David was not accepted by YHWH to build the House, his son Shelomoh was selected as the master builder. BUT, this prophecy promised much more to David than just seed that would build the *Bayit HaMikdash*. Shelomoh did not reign eternally as the King of Yisrael. Shelomo committed horrendous transgression by marrying pagan wives and construction altars to their “Elohim”. Who then, is this foretelling speaking about? We must understand that “DAVID” is a “code word” by the Sages of Yisrael for the Moshiach and is used by the *navaim* to designate the One Who would come as the Greater David.

- Rav Yihudah said, “Rav said that the holy one, blessed be He, will in the future raise for them [for Israel] Another David, for it is said-Jer.30:9.It does not say ‘raised up’ but will raise up. Rav Papa said to Abbaye,’but it is written-Ezek.37:25?’He answered,” They will be like Caesar and Vice- Caesar.1”” (***B.Sanh.98b***)
- “Afterward the children of Yisra’el shall return, and seek YHWH their Elohim, and David their sovereign, and Fear YHWH and His goodness, IN THE LATTER DAYS.” **Hoshea 3:5**
- “And I shall raise up over them one shepherd, My servant David, and he shall feed them. He shall feed them and be their shepherd.” **Yechezqel 34:23**

Since David was longer alive when this prophecy was given, it has to be speaking of the Moshiach, Yahshua. Not only that, Yirmeyahu assigned the Tetragrammaton (YHWH-**h v h y**) to the Messiah:

- “See, the days are coming,” declares YHWH, “when I shall raise for David a BRANCH of righteousness, and a Sovereign shall reign and act wisely, and shall do the right-ruling and righteousness in the earth. In His days Yehudah shall be saved, and Yisra’el dwell safely. And His Name whereby He shall be called: **YHWH our RIGHTEOUSNESS.**” **Yirmeyahu 23:5-6**
- “.. They strike the Judge of Yisra’el with a rod on the cheek. But you, Beyth Lechem Ephrathah, you who are little among the clans of Yehudah, out of you SHALL COME FORTH to Me the ONE to become RULER in Yisra’el. And His coming forth are of old, from **everlasting.**” **Mikah 5:1b-2**

Yirmeyahu declares this ONE BRANCH shall be called **YHWH OUR RIGHTEOUSNESS**. The Divine Name will also be His Name. Mikah says His coming forth are of old-everlasting .The Hebrew here is as better translated “From the days of eternity” or **ולם** “*olam*”. This would attest from the Hebrew a pre-existence of the Messiah (**משיח**) in the heavens from endless time. This prophecy cannot be speaking of David, because King David was “not from eternity”. He was a mortal man that was dead and buried be the time Mikah spoke this prophetic word.

- “Men and brothers, let me speak boldly to you of the ancestor David, that he died and was buried, and his tomb is with us to this day.” Shimon Kepha **Acts 2:29**
- “I also appoint him **FIRST-BORN**, Highest of the sovereigns of the earth. I guard my kindness for him forever, and My covenant is steadfast with him. And I shall establish his seed forever, and the days of his throne as the Days of the heavens...His seed shall be forever, and his throne as the sun before Me; like the moon, it is established forever.”” **Tehillim 89:27-29, 36-37a**

The Jewish Midrash on this verse says:

- SANCTIFY UNTO ME ALL THE FIRSTBORN (XIII, 1). R. Nathan said: The Holy One, blessed be He, Told Moses: ' Just as I have made Jacob a firstborn, for it says: Israel is My son, My firstborn (Ex. IV, 22), **3 So will I make the King Messiah My Firstborn**, as it says: I also will appoint him Firstborn (Ps. LXXXIX, 27). Hence SANCTIFY UNTO ME ALL THE FIRSTBORN.1 ye righteous (Ps. XXXII, 11). ***Midrash Rabah Sh'mot 192***

Therefore we learn from sources that the Messiah is to be a) David's descendant and b) the Son of Elohim. This is Confirmed by **Tehillim 2:**

- “.. YHWH has said to Me, ‘You are My Son, today I brought You forth... Kiss the Son, lest He be enraged...’” **Tehillim 2:7b, 12a 2**

Agur son of Yaqeh says in Mishle:

- “Who has established all the ends of the earth? What is His Name, and what is His Son's Name, if you know it?” **Mishle 30:4**
- “Let His Name be forever, His Name continue before the sun.” *Lifni shemesh Yinon shemo* in the Hebrew-Tehillim 72:17 .The Yeshivah of Rabbi Yanai taught, “The Name of the Messiah is Yinon for it is written, *lifni shemesh Yinon shemo*; His Name is Yinon before the sun was created.” ***Sanhedrin 98b***

Moshiach the Seed of Shelomo and Hezekiah

Although Shelomo partially achieved the prophecy by Natan, he does not “fit the bill” for the rest of the prophecy. The Yisra'elites were looking for someone else to fulfill the latter part of that prophetic word.

Shelomo could not fulfill the prophecy because he burdened the people of Yisra'el with heavy taxation to support his projects and army. This was the root cause of the dividing of the Two Houses of Yisra'el! But the Messiah, it is Said of Him: “Let Him rightly rule the poor of the people, save the children of the needy. And crush the oppressor.” **Tehillim 74:4**

Moshiach was to be a compassionate King over all Yisra'el and ministering to the poor. He would bring true Shalom to all Yisra'el. Neither Shelomo nor any of his descendants could be the ONE to fulfill this word about the Messiah. The people of Yisra'el had a Messianic Hope that the TRUE King of Yisra'el would come and free them. Over 200 years passed as the prophetic words about the Coming One increased:

- “For many days the children of Yisra'el are to remain without a sovereign and without prince, and without Slaughtering, and without PILLAR, and without shoulder garment or house idols. Afterward the children of Yisra'el shall return, and seek YHWH their Elohim, and David their sovereign, and fear YHWH and His Goodness IN THE LATTER DAYS.” **Hoshea 3:4-5**
- Simlai said in the name of R. Eleazar, son of R. Simeon: The son of David will not come until all judges and officers are gone from Israel, as it is written, and I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin: And I will restore thy judges as at first. ***Sanhedrin 98b Talmud***

The SIGN

While they waited for the Hope of Yisra'el, an immoral sovereign called Ahaz rose to power. Yeshayahu challenged Ahaz not to enter into alliances with Yisra'el's enemies, but Ahaz refused to heed the words of the Prophet. Yeshayahu told him to seek a sign from Elohim. In his false piety and pride he said:

- “But Ahaz said, ‘I do not ask nor try YHWH!’” **Yeshayahu 7:12**

YHWH refused to give a sign to Ahaz but did promise an *OT* (אֹת) sign for the whole House of David in Yeshayahu **7:13-14**.

The word “sign” is used 79 times in the TaNaK, 44 times in the singular and 35 Times in the plural. A sign takes place before a promised event takes place. The sign serves as a pledge to which it is given that the event will come to pass as promised. The *אֹת* (sign- the Hebrew is a supernatural miracle such as the ten plagues that freed Yisra'el from Mitzrayim) would be that a *עלמה*, maiden, young girl, VIRGIN would conceive supernaturally a child, a Son, Who would be named -Immanuel or El with us! This Immanuel would be the promised King Who would not make any alliances with Assyria. The Assyrians would not prevail because Immanuel would rule over Tzion.

- “According to orthodox interpretation the name (Immanuel) denotes the same as G-d-man (theanthropos) And has reference to the personal union of the human nature and the divine in Christ” *Unger’s Bible Dictionary, pg 609*

Those who claim Yeshayahu is prophesying of an event that has already taken place or in the very near future do not give the proper meaning to the Hebrew word-*hinneh* “Behold”. *Hinneh* with the following participle adjective is always preventative, and the thing presented is either a real thing as in *Bereshith (Gen.) 16:11* or it is an ideally present thing as it is to be applied here in Yeshyahu. There are similar constructions in the Hebrew Text of **Bereshith 16:11** and **17:19**, and **Shoftim (Judges) 13:5-7**. Thus *hinneh* is used to announce a birth of spectacular importance to the whole House of David. Ahaz soon has a son, Hezekiah, who soon would ascend to the throne of David. He was a righteous sovereign. He was Torah observant and ruled kindly towards Judah. Many in Yisra’el thought that Hezekiah was the Messiah, the Coming King to establish an eternal throne over Yisra’el. The great rabbi Hillel espoused this theory:

- “Rabbi Hillel maintained, Israel cannot expect Messiah any longer for they already enjoyed him in the time of King Hezekiah.”
 - *Sanhedrin 99a Talmud* R. Hillel⁷ said: There shall be no Messiah for Israel, ⁸ because they have already enjoyed him in the days of Hezekiah. R. Joseph said: May Elohim forgive him [for saying so]. Now, when did Hezekiah flourish? During the first Temple.
 - Yet Zechariah, prophesying in the days of the second, proclaimed, rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy king cometh unto thee! He is just, and having salvation, lowly, and riding Upon an ass, and upon a colt the foal of an ass.⁹
- Rabbi Hillel could not get any of his contemporaries to agree with his theory:
- “May [Yah] pardon Hillel, since he contracts [Yah’s] prophet Zachariah [who came centuries after King Hezekiah] who says, ‘Rejoice greatly, O daughter of Tzion; shout, O daughter of Yehrushalyim; Behold your King comes to you...’”

We may conclude from Scripture that the *navaim* after Yeshayahu were still looking for the Moshiach centuries After Hezekah. See *Haggai 2:6-10* and *Mal’aki 3:1-5, 4:5-6*. We recognize that this prophecy is in the context of Yeshayahu chapter 7, not just a few verses plucked out of context.

This “sign” was NOT for King Ahaz, who is referred to “you” in the singular in verse 11, and 16-17. The sign was given to “the Whole House of David” who is referred to as “you” in the plural in verse 13-14. The sign was that Before the *na’ar* (a toddler not a newborn) should know how to choose good and evil, the events of verse 16b-17 would occur. That *na’ar* was Sh’ar-Yashuv (of verse 3), who was present during the prophecy and the prophet was probably pointing him out as the prophecy was being given. Son in Hebrew is *ben* not *na’ar*. This leaves the “sign” to be given to the Whole House of David (including all his descendants from that time forward until the fulfillment of the “sign”) in verse 14.

A Partial Fulfillment

It is true that part of Yeshayahu’s prophecy was fulfilled in the reign of Hezekiah. Damascus the capital of Syria was conquered by the Assyrians in 732 BCE. Ephraim (the Northern Kingdom) was overrun by the Assyrians and their capital fell in 722 BCE. Thus, the prophecy in *Yeshayahu 7:16-17*, was fulfilled in 722 BCE. It was in the reign of Ahaz, King of Yehudah, that a coalition was formed between Rezin, king of Syria, and Pekah, king of Yisra’el (The Northern Kingdom). They united together against king Ahaz. They wished to dethrone Ahaz and set up a vassal puppet king, Tabeal (a Syrian pretender to the throne of Yehudah). The prophecy of Yeshayahu about the House of Yehudah and Yehrushalyim being conquered by the Assyrians, but later be defeated was fulfilled also in the time of King Hezekiah.

- “And he shall pass through Yehudah, he shall overflow and Passover, reaching up to the neck. And stretching Out of his wings shall fill the breadth of your land O Immanuel.” *Yeshayahu 8:8*
- “And Sancherib the sovereign of Ashshur broke camp (after 185, 00 of his army was killed by a malak of YHWH) and went away, and turned back, and remained at Nineveh.” *Yeshayahu 37:37*

- **PARAPHRASE:** As a sign in general of his *chesed* to Israel and to the House of David you may conclude that he has mercy in store for you, and that you are not forsaken of your Elohim, however great your present distress and danger are; for of your nation, of your family, the Messiah is to be born, and you cannot be destroyed while that blessing is in you, which shall be introduced: In a glorious manner; for, whereas you have been often told that He should be born among you, I am now further to tell you that He shall be born of a virgin, which will signify both the divine power and the divine purity with which He shall be brought into the world, —that He shall be a extraordinary person, for he shall not be born by ordinary generation, —and that He shall be a holy thing, not stained with the common pollutions of the human nature, therefore incontestably fit to have the throne of his father David given Him.’’

Now this sign, though it was to be accomplished above 500 years after, was a most encouraging sign to the House of David (and to them, under that title, this prophecy is directed, and an assurance that YHWH would not Cast them off. Ephraim did indeed envy Yehudah and sought the ruin of that kingdom, but could not prevail; for the Scepter should never depart from Yehudah till the coming of Shiloh, Gen. 49:10. Those whom Elohim designs for The great salvation may take that for a sign to them that they shall not be swallowed up by any trouble they meet With in the way.

The Messiah shall be introduced on a glorious errand, wrapped up in His glorious name: They *shall call His Name Immanuel—EL with us*, Elohim at shalom with us, in covenant with us. This was fulfilled in their calling Him *Yahshua—YHWH’s Salvation* (Mt. 1:21–25), for, if He had not been *Immanuel—El with us*, He could not have been *Yahshua*. Now this was a further sign of YHWH’s favor to the House of David and the Tribe of Yehudah; for He That intended to work this great salvation among them no doubt would work out for them all those other salvations Which were to be the types and figures of this, and as it were preludes to this. "Here is a sign for you, not in the Depth nor in the height, but in the prophecy, in the promise, in the covenant made with David, which you are no Strangers to. The promised Seed shall be *Immanuel, EL with us*; let that word comfort you (ch. 8:10), that *El is with Us*, and (v. 8) that your land is Immanuel’s land. Let *not the heart of the house of David* be moved thus (v. 2), nor let Yehudah fear the setting up of the son of Tabeal (v. 6), for nothing can cut off the entail on the Son of David that Shall be Immanuel. Note, the strongest consolations, in time of trouble, are those which are borrowed from Messiah, Our relation to Him, our interest in Him, and our expectations of Him and from Him. Of this Child it is further Foretold (v. 15) that though He shall not be born like other children, but of a virgin, yet he shall be really and truly Man, and shall be nursed and brought up like other children: *Butter and honey shall he eat*, as other children do, Particularly the children of that land which *flowed with milk and honey*.

Though He be conceived by the power of the *Ruach Hakodesh*, yet He shall not therefore be fed with angels’ food, But, as it becomes Him, shall be *in all things made like unto his brethren*, Heb. 2:17. Nor shall He, though born thus By extraordinary generation, be a man immediately, but, as other children, shall advance gradually through the Several states of infancy, childhood, and youth, to that of manhood, and growing in wisdom and stature, shall at Length wax strong in spirit, and come to maturity, so as to know how *to refuse the evil and choose the good*. See Lu. 2:40, 52.

Here is another sign in particular of the speedy destruction of these potent princes that were now a terror to Yehudah, v. 16. "Before *this* child (so it should be read), this child which I have now in my arms’’ (he means not Immanuel, but Shear-jashub his own son, whom he was ordered to take with him for a sign, v. 3), "before this *child Shall know how to refuse the evil and choose the good*’’ (and those who saw what his present stature and Forwardness were would easily conjecture how long that would be), "before this child be three or four years older, *The land that thou abhorrest*, these confederate forces of Yisraelites and Syrians, which thou hast such an enmity to And standest in such dread of, *shall be forsaken of both their kings*, both Pekah and Rezin,’’ who were in so close an Alliance that they seemed as if they were the kings of but one kingdom. This was fully accomplished; for within two Or three years after this, Hoshea conspired against Pekah, and slew him (2 Ki. 15:30), and, before that, the king of Assyria took Damascus, and slew Rezin, 2 Ki. 16:9. There was a present event, which happened immediately, and When this child carried the prediction of in his name, which was a pledge and earnest of this future event. *Shearjashub* Signifies *the remnant shall return*, which doubtless points at the wonderful return of those 200,000 captives Whom Pekah and Rezin had carried away, who were brought back, not by might or power, but by the *Ruach* of the YHWH of hosts. Read the story, 2 Chr. 28:8–15. The prophetic naming of this child having thus had its Accomplishment, no doubt this, which was further added concerning him, should have its accomplishment likewise, That Syria and Israel should be deprived of both their kings. One mercy from YHWH encourages us to hope for Another, if it engages us to prepare for another.

BUT - Hezekiah did not fulfill the promise of the sign of a virgin birth of one called Immanuel.

• In *Sanhedrin 94a* the rabbis did consider the idea that Hezekiah was the Promised Immanuel. This was based upon the prophecy in Yeshayahu 9:7. Rab said: The world was created only on David's account. 24 Samuel said: On Moses account; 25 R. Johanan said: For the sake of the Messiah. What is his [the Messiah's] name? The School of R. Shila said: His name is Shiloh, for it is written, until Shiloh come. 26 The School of R. Yannai said: His name is Yinnon, for it is written, His name shall endure for ever: 27 e'er the sun was, his name is Yinnon. 28 The School of R. Haninah maintained: His name is Haninah, as it is written, where I will not give You Haninah. 29 Others say: His name is Menahem the son of Hezekiah, for it is written, Because Menahem [the Comforter] that would relieve my soul, is far. 30 The Rabbis said: His name is the leper scholar as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of Elohim, and Afflicted.

The Great Torah scholar RASHI concluded that Hezekiah could not be the Messiah because "Hezekiah was born 9 Years before his father [Ahaz] ascended the throne." Since Hezekiah was born 9 years BEFORE the prophecy of a Supernatural virgin birth, he cannot be the Messiah.

The prophet said in the FUTURE TENSE "A VIRGIN SHALL CONCEIVE". RASHI also considered the idea that The Messiah was the Almighty Himself!

• (8) But the Almighty will Himself redeem Israel and reign over them (Rashi). [He may have been Prompted to this declaration by Origen's professed discovery in the Old Testament of Messianic passages referring To the founder of Christianity (J.E. VI, 401).] Notes *Sanhedrin 99a Talmud*

All the rabbis have dismissed the theory of Hezekiah being the Moshiach of Yisra'el. His name "Hezekiah" means in Hebrew "Yah made him קָוֶה strong." YHWH certainly strengthened Yisra'el during his reign BUT he did not meet all the qualifications of the prophecy by Yeshayahu in **Yeshayahu 7:14**. There is no way that even the theory of a double fulfillment is probable because the sign was to be a miraculous birth not a natural and common event that happens everyday. The fact that the event uses exact wording prevents this interpretation

The Hebrew word "Alamah"

The word "*alahmah*" or עלמה virgin usually means virgin or maiden. The 70 Hebrew/Greek scholars who translated the TaNaK from Hebrew to Greek in the LXX (300BCE) translated the word "*alahmah*" as *Parthenos* which in Greek means virgin. The equivalent word in Ugaritic, a Semitic language related to Hebrew, is also virgin. But what is the proper translation here in the text of Yeshayahu. We must accurately weigh the documentation available.

First note that the Hebrew noun has the definite article THE (HEH) הַעַלְמָה. The text reads "THE Virgin". A definite maiden is specified by the definite article. This is in harmony with the use of *hinneh*, as the article *Ha'alahmah* might be explained as the virgin is present in the mind or inward vision of the Prophet or we could say "The virgin THERE."

The word virgin- from a Hebrew root, "to lie hid," as virgins were closely kept from men's gaze in their parents' custody in the Middle East. The *Hebrew*, and the *Septuagint* here, and *Greek* (**Mat 1:23**), have the definite article, *The* virgin, a definite one known to the speaker and his hearers; primarily, the woman, then a virgin, about immediately to become the second wife, and bear a child, whose attainment of the age of discrimination (about three years) should be preceded by the deliverance of Judah from its two invaders; its fullest significance is realized in "the woman" (**Gen 3:15**), whose seed should bruise the serpent's head and deliver captive man (**Jer 31:22 Mic 5:3**). Language is selected such as, while *partially* applicable to the immediate event, receives its *fullest*, most appropriate, and exhaustive accomplishment in Messianic events. The Renewed Covenant application of such prophecies is not a strained "accommodation"; rather the temporary fulfillment of an adaptation of the far-reaching prophecy to the present passing event, which foreshadows typically the great central end of prophecy, the Messiah Yahshua (**Rev 19:10**).

Evidently the wording is such as to apply more fully to Yahshua than to the prophet's son; "virgin" applies, in its simplest sense, to the virgin Mariyim, rather than to the prophetess who ceased to be a *virgin* when she "conceived"; "Immanuel," *EL with us* (**Jhn 1:14 Rev 21:3**), cannot in a strict sense apply to Isaiah's son, but only to Him who is presently called expressly (**Isa 9:6**), "the Child, the Son, Wonderful (compare **Isa 8:18**), the mighty *EL*." Local and Temporary features (**Isa 7:15, 16**) are added in every type; otherwise it would be no type, but the thing itself. There are resemblances to the great Antitype sufficient to be recognized by those who seek them; dissimilarities enough to confound those who do not desire to discover them.

- 05959 `almah {al-maw'} from 05958; - 1630b; n - virgin 4, maid 2, damsels 1; 7 1) virgin, young woman 1a) of marriageable age 1b) maid or newly married

There is no instance where it can be proved that this word designates a young woman who is not a virgin.

- Maiden: 1) not married 2) VIRGIN b. 1) never yet mated 2) never having borne young- *Webster's New Collegiate Dictionary*
- "The prominent Jewish Greek scholar, Cyrus Gordon, notes that the LXX translates *almah* by the Greek word *Parthenos*, WHICH ALWAYS MEANS VIRGIN. It should be noted that the LXX is a JEWISH TRANSLATION made in the PRE-CHRISTIAN Alexandria, Egypt. It represents a JEWISH interpretation of Isaiah 7:14 that is much earlier than Matthew's use of the same word *parthenos* when referring back to Isaiah 7:14 passage (Matt.1: 23)...The context MAKES IT CLEAR THAT THE VIRGIN IS PREGNANT BUT STILL A VIRGIN!" *Liberty Bible Commentary on Isaiah 7:14*
- RASHI (Rabbi Shlomo Yitzchaki 1040-105) wrote on Isaiah 7:14, "Behold, the *alamah* shall conceive and bear a son and shall call his name *Immanuel*. THIS MEANS THAT OUR CREATOR will be with us. And this is THE sign: the one who will conceive is a girl (*na'arah*) WHO NEVER IN HER LIFE HAS HAD INTERCOURSE WITH ANY MAN. Upon this one shall the Holy Spirit have power." Also, in his commentary Of the *Shir HaShirim* 1:3 he explains that the Hebrew word *alamot* (plural of *almah*) MEANS *BETULOT-VIRGINS*. Source: *Jewish NT commentary* by David Stern page 7
- Rivkah (Rebekah) is called an *almah* in **Bereshit 24:43** but in the context of **Bereshit 24:43** (neither had any Man known her", that she was a virgin not just a young woman. In **Luke 1:34** Miryam asks the *malak* how she could conceive, "since I am a virgin?"
- **D'varim 22:19** speaks of a woman AFTER her wedding night (remember she had to prove she was a virgin by showing the bloody sheet to the witnesses see **D'varim 22:13-21**) a *betulah*! Therefore in the context from the Hebrew, it cannot mean virgin as the rabbis today proclaim.
- **Isaiah 7:14**: *Therefore the Adonai Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel.* Commenting on this amazing error, Jasper Ray writes: "Here we have 'Virgin' versus 'young woman.' In the Septuagint, the TaNaK in Greek, the word 'almah' in Isaiah 7:14 is Translated virgin, as in the King James.
- *Almah*' is used seven times in the Old Testament, and always means virgin. In the RSV the words 'or virgin' being added in the footnote, could easily lead one to believe the term 'young women' was inserted in the text for a subtle purpose, thus making it possible for the orthodox, virgin birth believers, and those who deny the virgin birth to come together. In this way the 'ground' is being prepared for the progress of the Ecumenical Movement.www.atschooleduweb.co.uk
- The Hebrew word rendered "virgin" is *almah*. It is the only biblical word that truly signifies a virgin. Prof. William Beck, who researched this matter with great precision, declared: "I have searched exhaustively for instances in which *almah* might mean a non-virgin or a married woman. There is no passage where *almah* is not a virgin. Nowhere in the Bible or elsewhere does *almah* mean anything but a virgin" ("What Does *Almah* Mean," *The Lutheran News*, April 3, 1967, p. 6).
- Professor James Orr states in his great book, "*The Virgin Birth of Christ*": "The objection from the meaning of 'Almah' was, as we learn from Justin Martyr, Origen and other fathers, one urged by the Jews against the Christian interpretation of the passage from earliest times. But it may fairly be replied now, as it was then, that if the word does not necessarily bear this meaning of 'virgin,' it may and usually does bear it. In fact, in all the six places in which, besides this passage, the word occurs in the Old Testament, it may be contended that this is the meaning."
- Dr. Edersheim, whose "*Life and Times of Jesus the Messiah*" presents a higher order of scholarship than any Other "Life" of the Messiah extant, states:" The fact that the seventy who were the most eminent Hebrew scholars in the world translated the word 'virgin' is sufficient evidence that in this connection the word could have no other meaning."
- Robert Dick Wilson, the incomparable Hebrew scholar who was proficient in forty-five biblically-related languages, declared that *almah* "never meant 'young married woman'," and that the presumption of Common Law is that every *almah* is virtuous, unless she can be proved not to be (*Princeton Theological Review*, XXIV, 1926, p. 316).

- Even the greatly respected Jewish scholar, Cyrus H. Gordon, who made some of the archaeological discoveries at Ras Shamra and did not believe in a virgin birth, conceded that recent archaeological evidence and the cognate languages demonstrates that *almah* means “virgin” *Journal of Bible & Religion, XXI p.106*
- The notion that *almah* merely signifies a “young woman” was first argued by the anti-Christian Jew, Trypho, in the mid-second A.D. (*Justin Martyr, Dialogue*)
- For example, Irenaeus (A.D. 120-202) wrote: “Wherefore also Adonai Himself gave us a sign, in the depth below, and in the height above, which man did not ask for, because he never expected that a virgin could conceive, or that it was possible that one remaining a virgin could bring forth a son, and that what was thus born should be ‘El with us’?” (*Against Heresies, 19.3*).
- Notes on Matt.1: 23 *HRV NT by Dr. James Trimm* page 3, “Hebrew *almah*; The Aramaic has *betulah* “VIRGIN” both here and in Is.7: 14. There is some controversy as to whether the word *almah* should be translated “VIRGIN” or “MAIDEN”. The Aramaic text of both Mattithyahu and Yeshayahu has “*BETULAH*” meaning “Virgin”. The Greek of both Yeshayahu and Mattithyahu also have “virgin”.”
- *Unger’s Bible Dictionary* page 1355: VIRGIN: Heb. *Betulah*... But the lamenting widow in Joel 1:8 obviously was not a virgin. It is unfortunate that the NASB and the NIV have not normally rendered the term by something less specific than “virgin”, which in some contexts is inappropriate. 2. Heb. *almah*... There is no Hebrew term for *Virgo intacta*, but *almah* supplies an appropriate word. Thus there can be no doubt that *almah* in Is.7: 14 does mean specifically a virgin... Many say if Yeshayahu had meant virgin he would have used the Hebrew word- בתולה *Betulah*. *Almah* means a young girl above the age of childhood and sexual immaturity (**Bereshith 24:43, Sh’mot 2:8**) or virgins as in **Shir HaShirim 1:3, 6:8; Tehillim 68:26**. Many fail to note that the Hebrew word –*betulah* Virgin - is also found in **Yo’el 1:8** about a married woman who lost her husband.

The modern Jewish viewpoint that “virgin” comes from Xtianity or paganism is false. The Septuagint written by Hebrew Scholars in Pre-Xtian Alexandria took “*almah*” to be virgin. (The Brit Chadasha uses the Greek word found in the LXX in Is.7: 14. From Ugarit around 1400BCE there is a text celebrating a marriage of the male and female moon “gods”. It is predicted that a virgin goddess will bear a son. This is where the anti-Missionaries get their “paganistic origins” of the virgin birth. In 77:7 the goddess is called the exact counterpart of *almah* “young woman” but in 77:5 she is called a *betulah* “virgin”. Now we can prove the Brit Chadasha usage of the word “virgin” is based upon **an older Jewish interpretation** of the word *almah*. It comes from a text that is not only pre-Isaianic but also even pre-Mosaic in the very form we have now on a clay tablet. Also, although *almah* does not specifically mean virgin in Hebrew, the seven times it appears in the TaNaK it is a Word that is clearly used of a young woman that is a virgin!

Did the Yehudim expect a “Divine Savior”?

“YHWH said to YHWH, ‘Sit at My right hand, until I make Your enemies a footstool for Your feet. YHWH At Your right hand shall smite sovereigns in the day of His wrath.’” Tehillim 110:1, 54

Many argue that the Yehudim in the Second Temple Period were not expecting a Moshiach that was “divine”. What does the TaNaK and the rabbis really teach? And what is His Name?

- What is the Name of King Messiah? R. Abba bar Kahana said: “*ADONAI* (Master) is his name, or it is written, I will raise unto David a righteous SHOOT in his day Judah shall be saved... And this is the name whereby he shall be called: YHWH is our righteousness (Jer.23:5-6).” For R. Levi said: “Happy is the country whose name is like its king and the name of whose king is like the name of its [*Elohim*]...” R. Y’hoshu’a said: SHOOT [*Tzemah*] is his name, for it is written, Behold a man whose name is SHOOT and Who shall shoot up out of his place and build the temple of [YHWH] (Zech.6:12).”... In the house of R. Shela they said: “*SHILO* is the name of the Messiah, for it is written, Until *SHILO* will come (Gen.49.10)... R. Biva of Srungaya said: “*NEHIRA* [LIGHT] is his name, for it is written, and the light [*Nehira*] dwelleth with Him (Dan.2:22), and it is spelled *NEHIRA*... (Lam.Rab.1:51, p.36, *ad Lam.1:16*)

- It is written, Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain (Zech.4:7).What does it mean, Who art thou, O great mountain? This is King Messiah. And why does it call Him Great MOUNTAIN? Because he is GREATER than the Fathers. Loftier than Avraham...more elevated than Moshe... and higher than the ministering angels. And from whom will he issue? From Zerubbabel..." (*Mid.Tanhuma, ed.Buber 1:139*)
- "And after the exile to Bavel, Yekonyah brought forth She'alti'el, and She'alti'el brought forth Zerubbabel." **Matt.1:12**

The prophet Daniel had this to say about the One like the Son of Enosh:

- "And to Him was given rulership and preciousness and a reign that ALL peoples, nations, and languages should **SERVE** (*PELACH*) Him. His rule is an everlasting rule which shall not pass away, and His reign that will not be destroyed." **Daniel 7:14** This word for "serve or worship" is found 10 times in the TaNaK. IN EVERY CASE IT REFERS TO THE WORSHIP AND SERVICE OF AN ELOHIM: see **Ezra 7:24; Daniel 3:12, 3:17-18, 28, Daniel 6:16, 20; 7:27.**
- #6399-*pelach*- to labor; especially to worship Deity" *Gesenius Lexicon*

In every instance the Hebrew word *pelach* refers to the service and worship of a mighty one. In fact, in some instances there seems to be the use of the Hebraic parallelism (**Daniel 3:12, 14, 18**) between the words *pelach* and worship. In Daniel the Son of Man of **7:13** appears to be receiving the "esteem-glory" and worship of a kind that is only afforded to a divine being in the Hebrew TaNaK. There is a related word in Hebrew *pulchana*, which occurs in the *Kaddish* prayer in the *Siddur*, meaning worship. *Brown-Driver -Briggs Lexicon* defines this word as "to pay reverence to a deity".

We also see a reference to a divine Redeemer in **Zech.12: 8-10:**

- "...Like Elohim, like the Messenger of YHWH before them!" **Zekaryah 12:8b**
- "...And they shall look upon Me (*alef-tav-t a*) whom they pierced..." **Zekaryah 12:10**

This Messenger of YHWH is the specific Name of the special Messenger of YHWH, who in **Sh'mot (EX.) 23:21**, is Said to bear the Name of YHWH, and even have the power to forgive sins.

- "See, I am sending a Messenger before you to guard you in the way and to bring you into the place which I have prepared. Be on guard before Him and obey His voice. Do not rebel against Him, for He is not going to pardon your transgression, for My Name is in Him." **Sh'mot 23:20-21**

This Messenger is given the Name Wonderful in **Shoftim (Judges) 13:18**, the very same word that is used in Yeshayahu 9!

- "And the Messenger of YHWH said to him, 'Why do you ask My Name, since it is **Wonderous** (*pili'iy* # **6383** adj.wonderful, something that appears supernatural.) **Shoftim 13:18**(This is one of the texts the rabbis substituted Adonai for YHWH in the Hebrew text. This was done over 134 times In the TaNaK.)
- "...And His Name shall is called **WONDER** ..." #**6382** *pele'*-something wonderful, a miracle of Elohim,admirable,distinguished (used of Messiah the King) **Is.9:5**

This Messenger receives the worship of Yehoshua (**Josh.5: 14-15**), who bows down before Him and is told to remove his sandals as it is *Kodesh* ground. We study diligently the Hebrew text not the English translations. Most translations substitute LORD or ADONAI for YHWH .The word ELOHIM is rendered unfortunately as G-D.The English does not bring out the true meaning in the Hebrew.

- “Thus says YHWH, Melek Yisrael, and His Redeemer, YHWH of hosts (YHWH Tzvaut)¹; I AM the FIRST and the LAST (*Alef-Tav*). Besides Me there is no Elohim.” **Yeshayahu 44:6** Notice that there is YHWH, AND then YHWH’s Redeemer called YHWH of Hosts. In the Hebrew it is followed by a SINGULAR construct (ME), with the plural word ELOHIM. YHWH is saying that there is no “Redeemer” unless He has sent Him to Yisrael. This Redeemer comes from no other Elohim, for there is only ECHAD, ONE, UNIFIED BEING, manifesting all His attributes according to His Will.
- “..there exist the root of all roots, three hidden lights which HAVE NO BEGINNING, for they are the name and essence of the root of all roots...It is stressed that these lights constitute ONE ESSENCE and ONE_ROOT which is infinitely hidden (*ne’lam ad le-ein sof*)-literally hidden until *Ein Sof*-form a kind of_Kabalistic trinity that preceded the emanation of the ten sefirot...In the terminology of the Kabbalah these_three lights are called *tzachtzachot* (splendors). Christians later found an allusion to their own doctrine of trinity in this theory.” ***Kabbalah by Scholelm, p.95***
- “The concept of the preexistence of the Messiah accords with the general Talmudic view that holds that ‘the Holy one, blessed be He, prepares the remedy before the wound’ (B.Meg.13b). By this token, of course, the preexistence of the Messiah means that the exile of Israel (the wound) was predetermined by [Yah] in the very six days of creation.” ***The Messiah Texts, Raphael Patai, pgs.6-17***
- “Others applied to him the names of [Elohim], a daring procedure in the Jewish context...Most remarkable is the opinion according to which the Messiah’s name is “the Leprous of the House of Study” on the basis of Isa.53:4, Very he has borne our diseases,etc”...In any case this multiplicity of names indicates one thing very clearly: The image of the Messiah was very much in the forefront of rabbinical and undoubtedly also of the popular thought from the second century BCE on.” ***The Messiah Texts, Raphael Patai, pg.17***
- Metatron (the WORD) addresses Zerubbabel in Rome: “I AM He who led Abraham all over the land of Canaan, and I am He who redeemed Isaac, and who struggled with Jacob at the Ford of Jabbok, and I AM HE who led Israel in the desert for forty years in the name of YHWH, and I AM He who appeared to Joshua in Gilgal, and I AM He whose name is like the name of my Master, and His Name is in Me...” ***Sefer Zerubbabel, BhM 2:54-57***
- “And whosoever is delivered from the predicted evil shall see My wonders. For My Son, the Messiah, shall be revealed...” ***4 Ezra 7:27***
- “From the Beginning the Son of Man was hidden, and the Most high has preserved him...” ***1 Enoch 62:7***
- “And his name is Head of Days-Ere the sun and the signs were created, ere the stars of heaven were made, His name was named before the Adonai of Spirits.” ***1 Enoch 48:2-3***

The Dead Sea Scrolls

In the Dead Sea Scrolls on occasion the Messiah is more than a human being. Many times He is described as having heavenly or divine qualities and characteristics. We find in the Scrolls texts speaking of “Elohim begetting the Messiah” (*IQsa2: 12*), the Messiah as a “**Firstborn Son**” (*4Q369*). There is a text that reads “The heavens and earth obey the voice of His Messiah” (*4Q521 line 1*), and another that speaks of the Messiah “raising the dead” (*4Q521 line 12*). The Qumran Sect also identified the “**Branch**” of Yirmeyahu (***Jer.23: 5; 33:15***) and the term *Shiloh* (***Gen.49: 10***) with the Moshiach. This is also affirmed by the *Talmud (Sanh.98b)*, *Targum Onkelos* (on ***Gen 49:10***) and the *Midrash on Bereshith (Genesis) Rabbah (99)*, in which *Shiloh* is a personal pronoun, the Name of the Messiah.

Metatron

- “What shall I do for him [Metatron]? I will commit my WHOLE HOUSE into his hand...Henceforth be you [Metatron] a KEEPER as it is written (Psalm 121:4) “The Keeper of Israel...” ***Zohar;Amsterdam Ed., vol.2 Ex.p.51***

¹ Note the two YHWH- YHWH the King and YHWH the YHWH of Hosts

- YHWH said to Moses, “Come up unto YHWH”; THIS IS METATRON.HE IS CALLED BY THIS NAME METATRON, BECAUSE IN THIS NAME ARE IMPLIED TWO SIGNIFICANT FACTS WHICH INDICATE HIS CHARACTER. HE IS ADONAI (MASTER) AND EMISSARY (SHALIACH).There is also a third idea implied in the name Metatron;it signifies “keeper” for in the Aramaic language a keeper is called “*Materai*”, and because he is keep(or preserver of the world, He is called “The Keeper of Israel”. From the significance of his name, we learn that he is Adon over all which is below; because all the hosts of heaven, and all things upon the earth, are put in his headship and his hand.” *Targums on Ex.20:1, 24:1, p.114, Col.1, Amsterdam Edition*. He is according to the Zohar one of the three manifestations of Elohim.The “middle pillar of Elohim”, as tradition states, he is also called “The Son of Yah”!
- The middle pillar is Metatron, Who has accomplished peace above, and the glorious state there.”*Zohar, vol.3, p.227, Amsterdam Edit.*
- Better is a neighbor that is near, than a brother far off. This neighbor is Middle Pillar in Elohim, which is the Son of Yah.” *Zohar ,vol.2,p.115,Amsterdam Edition*
- “To keep the way of the tree of life. (Gen.3:24).Who is THE WAY to the tree of life? It is the great Metatron, for He is THE WAY to that great tree, to that mighty tree...” *Zohar, Amsterdam Edition,vol.2, Exodus p.51*
- “Metatron bears the Tetragrammaton (YHWH): for Ex.23:21 says, ‘My Name is in him.’” *Targ.Yer. to Ex.24:1, also Sanh.38b Talmud*
- The Gematria in the word METATRON] **vr uum equal s 3=314** .This is the very same Gematria as SHADDAI .Also, Metatron is said to mean “the palace” (*metatron*) and to be connected with the Divine Name “place” MaQoM.

“IN THE BEGINNING was THE WORD (Memra)...”Yochanan 1:1

“By the Word of YHWH were the heavens made, and all their host by the breath of His mouth.” Tehillim 33:6

The *Targums* of Judaism also teach a “divine” Messiah. Someone Who would be more than a mere man. They teach a Moshiach that is the **WORD-Memra of YHWH**:

- In Gen. 19:4 the *TaNak* has: “And YHWH rained brimstone and fire upon Sodom and upon Gomorrah, from YHWH, from the heavens.” The Hebrew grammar here indicates that one YHWH rains fire from another YHWH. But *Targum Jonathan* substitutes "The Word of YHWH" for the first of the two YHWH's as follows: “And the Word of the YHWH caused to descend upon the peoples of Sodom and Gommorah, brimstone and fire from the YHWH in heaven.”
- Sh'mot (Ex.) 24:1a (YHWH is speaking, see Ex. 20:1-2) Now He [YHWH] said to Moshe, "come up to YHWH..."But *Targum Jonathan* paraphrases the speaker in Ex. 20:1 with the substitution "the **Word [Memra]** of YHWH" in place of "YHWH." **Proving the WORD and YHWH are the same manifestation of the Elohim of Yisrael.**
- “And the Word of YHWH spoke all these glorious words...” So it would seem that one of these entities called "YHWH" in these passages from the Torah was actually understood by the Targumists (the Jewish Sages) as being the "Word of YHWH." It was, according to *Targum Onkelos*, this Word of YHWH that Avraham trusted in “And Avraham trusted in the Word [Memra] of YHWH, and He counted it to him for righteousness. *Targum Onkelos Gen. 15:6*
- Avraham prayed in the Name of the Word of YHWH: “And Avraham worshipped and prayed in the name of the Word [Memra] of YHWH, and said, "You are YHWH who does see, but You cannot be seen.” (*Jerusalem Targum Gen. 22:14*)Note that here Avraham prays "in the name of the Word of YHWH" to the YHWH who "cannot be seen." Here two YHWHs are very apparent. Avraham is praying in the name of the Word of YHWH but is praying to the YHWH who cannot be seen. This idea is reinforced elsewhere as follows: “And Hagar praised and prayed in the name of the Word [Memra] Of YHWH who had revealed **Himself** to her” (*Jerusalem Targum Gen. 16:3*)

- It was this Word of YHWH that Jacob also trusted in: “And Jacob vowed a vow, saying, "If the Word [*Memra*] the way that I go, and of YHWH will be my support, and will keep me in will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Word [*Memra*] of YHWH be my Elohim. *Targum Onkelos on Gen. 28:20-21*
- King David also urged Israel to trust in the Word of Yah as the Targum of Psalm 62 reads: “Trust in the Word of Yah at all times, O people of the house of Yisrael! Pour out before Him the sighing of your heart; Say, Elohim is our trust forever”. *Targum on Psalm 62:9* This "Word of YHWH" was, according to Targum Jonathan, the Creator: “And the Word [*Memra*] of YHWH created man in his likeness, in the likeness of YHWH, YHWH created, male and female created He them.” (*Targ. Jonathan Gen. 1:27*) This idea is also put forward in the *Jerusalem Targum*: “And the Word [*Memra*] of YHWH said to Moses: "I am He who said unto the world 'Be!' and it was: and who in the future shall say to it 'Be!' and it shall be." And He said: "Thus you shall say to the children of Yisrael: 'I Am' has sent me to you." (*Jerusalem Targum Ex. 3:14*) The Fragmentary Targum of the Torah also expresses that the Word of YHWH was the Creator: The first night, when the "Word of YHWH" was revealed to the world in order to create it, the world was desolate and void, and darkness spread over the face of the abyss and the "Word of the Lord" was bright and illuminating and He called it the first night. *Fragmentary Targum Ex. 12:42*
- That the Word of YHWH was the Creator can also be seen in the TaNaK itself: “By the Word of YHWH were the heavens made, and all the hosts of them by the Spirit of His mouth”. **Ps. 33:6**
- The Word was also the covenant maker. For example the Noachaic covenant was between the Word and all mankind: “And YHWH said to Noah, "This is the token of the covenant which I have established between My Word [*Memra*] and between all flesh that is upon the earth”. *Targum Onkelos Gen. 9:17*
- The Word also made the Abrahamic covenant as *Targum Onkelos* also paraphrases: “And I will establish my covenant between My Word [*Memra*] and between you” *Targum Onkelos Gen. 17:7*
- The Word of YHWH was also the giver of the Mosaic Covenant and the Torah as the *Jerusalem Targum* makes the Torah benefactor "the Word of YHWH" in **Sh'mot. 20:1.**
- It was to the Word that Ya'akov turned to for deliverance: Ya'akov said: "My soul does not wait for salvation such as that wrought by Gideon, the son of Yoash, for that was but temporal; neither Samson, which was only transitory; but for that salvation which You have promised to come, through for a salvation like that of Your Word unto Your people, the B'nai Israel; for your deliverance my soul hopes." *Targum Jonathan Gen. 49:18*
- That the Word of YHWH is the Savior is expressed elsewhere: “But Yisrael shall be saved by the Word of YHWH with an everlasting salvation By the Word of YHWH shall all the seed of Israel be justified. *Targum Jonathan Is. 45:17, 25*
- But I will have mercy upon the house of Yehudah, and I will save them by the Word of YHWH, their Elohim. *Targum Jonathan Hosea 1:7*
- “The *Memra* (WORD) brings Israel nigh unto [*YAH*] and sits on His throne receiving the prayers of Israel.” *Targ. Yer. to Gen.4:7*
- “My *Shekinah* I shall put among you, My *Memra* (WORD-LOGOS) shall be unto you for a redeeming deity, and you shall be unto My Name a holy people.” *Targ. Yer. to Lev.22:2*
- “The *Memra* will roar to gather the exiles” *Targ.Hos.11:5VIII-30*
- “In the *Memra* the redemption will be found.” *Targ.Zech.12:5*

By studying these Targums from the Jewish sages, we can come to the conclusion that they knew the *Memra* (WORD) was deity and a personification of the WORD of YHWH.

- “By belief, we understand that the ages were prepared by the WORD of Elohim, so that what is seen was not made of what visible.” **Ivrim 11:3**

“Of the increase of His rule...” Yeshayahu 9:7 לְסִרְבָּה

The Messianic prophecy found in Yeshayahu 9:7 is final evidence from the original Hebrew words. **The closed MEM is always used AT THE END OF A WORD. THE ONLY EXCEPTION IS WHERE IT IS FOUND IN THE PROPHECY IN YESHAYAHU 9:6 THERE THE CLOSED MEM IT IS FOUND IN THE MIDDLE OF THE WORD**, which indicates (according to the modern rabbis) an increase in the Messiah’s government. That word is *lemarbe* **h b r c l** meaning “to increase”. Normally (as any beginning Hebrew student would have learned), in the middle of the word you would find an open *MEM*.

- *The Zohar* says, “... The closed *mem* refers to the fact that the Messiah would be born from a ‘closed womb’.”
- The Jewish Hebrew scholar, Professor David Flusser has said, “... And the Virgin Birth? Nor does that go against Jewish thinking”.
- Richard Wurmbrand, the Messianic Jew who survived the Holocaust, (commenting on this portion of *the Zohar*, as he shared this with a Jewish rabbi), “... Isaiah put a closed *MEM* in the middle of the word to show the reader who was destined to understand it that the Divine Child of whom this prophecy speaks would be born of the closed womb of a virgin.”

Concluding Thoughts

Absolutely, there are no grounds, grammatically, historically, from Jewish traditional, Scripture, or even logically, for any perplexity as to the main point of this prophecy in Yeshayahu, the supernatural impregnation and bringing forth of the Moshiach Yahshua. We do not profess or believe the dogma of the “immaculate conception”, which is a Doctrine of the Roman Catholic faith, but we do hold fast to the Torah Truth of a supernatural virgin birth of the Messiah, Yahshua.