

The Attackers: Confirmation of the Virgin Pregnancy from the Koine Greek in Isa 7:14 in the Septuagint & Matthew 1:23; Hebrew *‘Almah* & Greek *Parthenos* are Translated “Virgin”: Tracking the Messiah’s Chart Pedigree Narrowed to Mary, Lk 2:11

- (41) Therefore, to confirm the virgin pregnancy of Mary, we first compare the translation of Isaiah 7:14 found in the Septuagint with its quote found in Matthew 1:23:

**Ἡσαΐας 7:14α** - Διατοῦτο δώσει Κύπρος αὐτὸς

**Isaiah 7:14a** - For shall give the Lord Himself

ὁμῖν σημεῖον· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται,

to you a sign: **Behold a virgin in the womb** shall conceive

καὶ τέξεται υἱόν.

**and shall deliver a Son.**<sup>1</sup>

**Ματθαῖον 1:23α** - Ἰδοὺ ἡ παρθένος ἐν γαστρὶ

**Matthew 1:23a** - **Behold a virgin in the womb**

ἔξει καὶ τέξεται υἱόν.

shall be **and shall deliver a Son.**<sup>2</sup>  
pregnant

**MARY**

- (42) The word for virgin in both cases is the singular feminine noun **παρθένος (parthenos)**. The English translation is “virgin.”
- (43) Controversy swirls around whether the word should be translated “virgin” or “young woman.” Virgin is the accurate translation and to confirm this we consult the *Theological Dictionary of the New Testament*:

**παρθένος. Non-Biblical and Non-Jewish Use.**

The term obviously means a “mature young woman ... with reference to one who is not married. The reference in these instances is in fact usually to virgins, but there is no more stress on this than when we speak of a “girl” or “young woman.” (p. 827)

**The Meaning of παρθένος in the Septuagint.**

In the LXX παρθένος has much the same sense as **אַלְמָה** [*‘almah*] for which it is used in the great majority of instances. In many verses it simply means “girl,” though the chastity of the παρθένος is usually included as self-evident even in more general use. (p. 832)

<sup>1</sup> Lancelot C. L. Brenton, *The Septuagint with Apocrypha* (London: Samuel Bagster & Sons, 1851; repr., Peabody, MA: Hendrickson Publishers, 1986), 842.

<sup>2</sup> Arthur L. Farstad and others, *The Majority Text Greek New Testament Interlinear* (Nashville: Thomas Nelson, 2007), 3.

The total picture of LXX usage demands no more than the sense of a “woman untouched by a man up to the moment of the conception (of Immanuel).” The other Greek renderings [e.g., Eusebius of Caesarea (260–340 A.D.)] have νεάνις [young woman] here. In itself this is in keeping with the meaning of παρθένη, though it may be suspected that the word was chosen in opposition to the Christian interpretation. One may compare the polemical Rabbinic exegesis of Old Testament statements which Christianity understood Messianically. νεάνις is not shown to be used consistently for παρθένη.

On the basis of LXX usage it is also possible that the translator of Isaiah 7:14 envisaged a non-sexual origin of the virgin’s son. (p. 833)

παρθένος in the New Testament.

(Mary) is a young woman engaged to be married, Luke 1:27.<sup>3</sup> While still a virgin she is given the promise that she will conceive a son exclusively by the creative act of God, 1:31,35. The fulfillment of the promise is not as such described. Nor is there any indication that it took place, e.g., during the visit of the angel.

The miracle of the virgin conception, which is presented with such modest restraint, seems to be understood similarly in Matthew in all essentials though Luke describes it in fuller and less unequivocal phrases. The thought of generation ἐκ πνεύματος ἁγίου [by the Holy Spirit] is especially emphasized in Matthew 1:18,20.

The reference to the Spirit is not to be regarded as a mythical statement about a divine begetting. Nothing is said regarding a mechanical operation on the body of Mary. Rather, there is reminiscence of Genesis 1:2. As the Spirit of God hovered over formless matter when the miracle of creation [restoration] took place, so there is a new creative act of God when Jesus is born.<sup>4</sup> (p. 835)

- (44) The narrowing of the Lord’s chart pedigree is really a sequence of prophecies that systematically enabled the Jews to track the line of their Messiah down to the approximate time of the virgin birth.
- (45) The Levitical priesthood had the duty of charting the lineage of the twelve tribes including that of the messianic line through the tribe of Judah and the house of David.
- (46) They further knew by Isaiah’s prophecy that the Messiah would be born of a Judean woman who was miraculously impregnated while still a virgin.
- (47) They knew the legal father would also be a member of the house of David.
- (48) They knew from the prophecy of Daniel in Daniel 9: 24–26a the general timing of the virgin birth.

<sup>3</sup> Matthew 1:18. Between engagement and marriage there is normally something over a year. The legal position of the fiancée is the same as that of the married woman. But the *consummation matrimonii* [consummation of the marriage] is not included. By custom, at least in Galilee, it is virtually impossible. (TDNT, 5:835n59)

<sup>4</sup> Gerhard Delling, “παρθένος,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:827, 832–33, 835.

- (49) They were instructed in Genesis 1:14 that the heavenly bodies functioned as a clock by which prophecies could be tracked and they were knowledgeable of the year-long carousel that communicated the sequence of events leading up to the Messiah's public ministry.
- (50) The Messiah would enter human history by means of a woman who had to meet certain specific qualifications. Mary had to be a woman who was:
- 1- in the tribe of Judah,
  - 2- in the chart pedigree of David,
  - 3- in status quo virginity,
  - 4- espoused to a man who was also in the tribe of Judah,
  - 5- and the chart pedigree of David,
  - 6- and nubile during the period of Caesar Augustus's census of the Roman Empire.
- (52) The prophecy of Micah 5:2 even identifies the geographic location of the Messiah's birth, yet with all this divinely prepared revelation and with eyes to see it, they did not.
- (53) By following the unconditional covenants given to Abraham, Isaac, Jacob, and David one must draw the conclusion that the Messiah's birth would by necessity occur in Israel.
- (54) But Micah narrows down the actual geographic fix: 31.26° North latitude; 35.70° East longitude, i.e., Bethlehem:

**Micah 5:2** - "But as for you, Bethlehem Ephrathah \ef-rä-tha\ [אֶפְרַתָּה ('*ephrathah*): Indicates Bethlehem of Judea ], too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel [ true humanity ]. His goings forth are from long ago, from the days of eternity [ undiminished deity ]."

- (55) And so the chart pedigree of the Messiah is narrowed down to a young Jewish maiden in the tribe of Judah who, through the miraculous act of the Holy Spirit, will bear a child, free of the sinful nature and the imputation of Adam's sin, and which birth will occur in Bethlehem of Judea:

**Luke 2:11** - "Today in the city of David there has been born for you a Savior, who is Christ the Lord."

31. Scripture is crystal regarding the identity of Messiah. The Pharisees whom the Lord questioned in Matthew 22:41-46 could not grasp the clear evidence spoken by David himself in Psalm 110:1.

**Matthew 22:41** - Now when the Pharisees were gathered together, Jesus asked them a question:

**v. 42** - "What do you think about the Christ, whose son is He?" They said to Him, "Of David."

**v. 43** - He said to them, "Then how does David in the Spirit [ two witnesses ] call Him 'Lord,' saying,

**v. 44** - [ Psalm 110:1 ] **'The LORD** [ Κύριος (*Kurios*): **God the Father** ] said to **my LORD** [ Κύριος (*Kurios*): **Son of God** ], "Sit at My right hand, until I put Your enemies beneath Your feet"?"

**Psalm 110: Superscription** - A Psalm of David.

**v. 1** - **The LORD** [ יהוה (*Yehovah*): **God the Father** ] says to **my Lord** [ יְהוָה (*'Athonay*): **Jesus Christ as the resurrected Son of God** ]: "Sit at My right hand until I make Your enemies a **footstool** [ ὑποπόδιον (*hupopodion*) ] for Your feet."

**Matthew 22:45** - "If David then calls Him 'Lord,' how is He his son?"

**v. 46** - No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

32. The Lord's argument based on David's own prophetic testimony stumped the arrogant theologians during the Incarnation.

33. Peter used this same approach before the throng that jammed the streets of Jerusalem on the birthday of the church:

**Acts 2:29** - "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us this day.

**v. 30** - "And so, because he was a prophet and knew that God had sworn to Him with **an oath** [ 2 Samuel 7:16 ] that of his descendants, according to the flesh, He would raise up Christ to sit on his throne,

**Acts 2:31** - he looked ahead and spoke of the resurrection of the Christ, that 'He was neither abandoned to Hades, nor did His flesh suffer decay.'" [ Quoted from Psalm 16:10 (Davidic) ].

**v. 32** - "This Jesus God raised up again, to which we are all witnesses."

**v. 33** - "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear."

**v. 34** - "For it was not David who ascended into heaven, but he himself says: 'The **LORD** [ Κύριος (*Kurios*): **God the Father** ] said to My **LORD** [ Κύριος (*Kurios*): **God the Son** ], "Sit at **My right hand**,

**v. 35** - until I make Your enemies a footstool for Your feet [ Quote from Psalm 110:1 (Davidic) ]."

**v. 36** - "Therefore let all the house of Israel know for certain that God has made Him both **Lord** [ deity ] and **Christ** [ true humanity ]—this **Jesus** [ hypostatic union ] whom you crucified."