

The True Way

Timeline involving the original meaning and translated meaning of Isaiah 7:14's birth event, including early church commentators ("Fathers") comments. Was the child to be born of a virgin or young maiden?

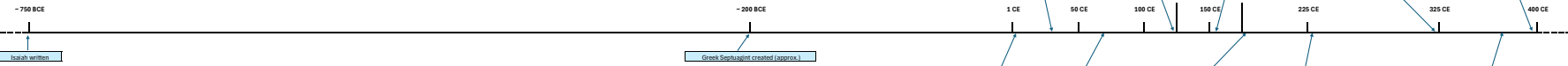
About 550 Years passed from the original Hebrew script of Isaiah to the first known translation, the Greek Septuagint (LXX)
 The original meaning of Isaiah 7:14 meant a young maiden would give birth. There's no indication of some type of miraculous birth. This was Trypho's argument with Justin Martyr in 155 AD. Trypho's argument sided with the original Hebrew meaning. Simply put, the young maiden would give birth and his name would be called Immanuel. Before the boy knew how to reject bad and choose good, the kings who terrified King Ahaz (Who Isaiah was talking to), would be no longer a threat (Isaiah 7:14-16). Trypho argued that Justin was looking for unjustified passages to glorify Jesus.
 However, Justin sided with the mistranslation of the Greek Septuagint which renders the Hebrew word for "young maiden" as "virgin."
 The Hebrew words for young maiden and virgin are completely different. A good example to compare with Isaiah 7:14 is in **Genesis 24:16 (RSVCE):**
 16 The maiden was very fair to look upon, a virgin (Heb., *betulah*), whom no man had known.
Genesis 24:16 comments:
 The Hebrew term used in Genesis 24:16 to describe Rebekah as a young woman is *virgin* (Hebrew, *betulah*). This word typically denotes a young woman, often with an implication of virginity, but its exact meaning can vary slightly depending on the context. In this specific verse, *betulah* is paired with the phrase "no man had known her", which clarifies her virginity, as *betulah* alone does not always exclusively mean "virgin" without additional context.
Isaiah 7:14 comments:
 The original Hebrew word in Isaiah 7:14 that is often mistranslated as "virgin" is *almah* (Hebrew, *almah*). This term generally means "young woman" or "maiden," typically of marriageable age, but it does not specifically imply virginity.

Papua of Hierapolis wrote: "Matthew collected the oracles [sayings] in the Hebrew dialect, and each one interpreted them as best as he could."
 Recorded by Eusebius of Caesarea - Ecclesiastical History (Book 3 ch 39)

The writing of the Dialogue with Trypho by Justin Martyr. Martyr sided with the Greek Septuagint mistranslation.

Jerome states that he was granted permission to see and translate what is considered the original gospel of Matthew written in Hebrew by Matthew. He translates it into Greek. The translation is lost. Jerome mentions that it doesn't include the genealogy or virgin birth accounts. He writes the Pope about the significance of Matthew's connection to the Hebrew language in the Letter to Pope Damasus (c. 382 CE).

Eusebius of Caesarea: Eusebius wrote Ecclesiastical History, which references Papias, Origen, and others on the Hebrew origins of Matthew



Conclusions:
 The original writing of Isaiah 7:17 didn't convey the thought of a virgin birth. The idea originated from a mistranslation about 500 years after the original writing.
 The first Gospel of Christ was written by Matthew of which he composed "sayings." This was done while Paul and Peter were in Rome building the Church.
 The original Gospel of Matthew was written in Hebrew. Hebrew was a live language at the time. John 19:19-20: "Pilate also wrote an inscription and put it on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek."
 Epiphanius of Salamis believed the Hebrew Matthew that didn't include the virgin birth was altered. However, this was based upon a Greek version and not on the original. The Greek version, which almost all translations are based today, references Isaiah 7:14 as referring to a virgin giving birth. But that is not the original meaning. Thus, that reference has to be false. The Greek translation was after the original Hebrew Gospel by Matthew. It is unlikely that Matthew would use an incorrect Greek word for his Hebrew intended audience.
 Realizing that Jesus had his lineage cemented by having Joseph and Mary as his fleshly parents helps clear things up. Romans 8:3: "For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh." Second Corinthians 5:21: "For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God." Hebrews 2:14-15 shows that Christ was obligated to be made like his brothers. Hebrews 4:14-16 shows that Jesus can empathize with our weaknesses. Jesus did not sin, regarding the law. Isaiah 53:3: "He was despised and rejected by men, a man of sorrows and familiar with suffering."

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