

וַיֵּשֶׁב

## Vayeishev

(and lived)

### B'reshit [Genesis] 37:1-40:23

הברית החדשה

HaB'rit HaChadashah

(the new covenant)

### Matithyah 1:18-25

We have chosen this portion from the Brit because in this week's Torah portion there are four dreams recorded, two of them dreamed by Yoseph and the other two interpreted by Yoseph. And in the portion of Scripture from the Brit it is recorded for us that the husband of Miriam, who was also named Yoseph, also had a dream concerning Mashiach.

#### ***Matithyah [Matthew] 1:18***

***18 Now the birth of Yeshua Mashiach was in this way; when his mother Miriam had been betrothed to Yoseph, before they came together she was found with child of the Ruach HaQodesh.***

***19 And Yoseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privately.***

***20 But when he thought on these things, behold, a messenger of YHWH appeared unto him in a dream, saying, "Yoseph, son of David, fear not to take unto thee Miriam your wife; for that which is conceived in her is of the Ruach HaQodesh.***

***21 And she shall bring forth a son; and you shall call his name Yeshua; for it is He that shall save His people from their sins."***

***22 Now all this is come to pass, that it might be fulfilled which was spoken by YHWH through the prophet, saying,***

***23 "Behold, the virgin shall be with child,***

*and shall bring forth a son,  
and they shall call his name Immanuel;”*

*which is, being interpreted, Elohim with us.*

**24** *And Yoseph arose from his sleep, and did as the messenger of YHWH commanded him, and took unto him his wife;*

**25** *and knew her not till she had brought forth a son; and he called His name Yeshua.*

In the above passage we have a quote from Yeshayah (7:14) which there has been much discussion about. Let us take a brief look at this passage.

**Yeshayah [Isaiah] 7:14**

***Therefore YHWH Himself will give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.***

The discussion and questions concerning this passage seem to mostly center around the word “virgin,” as to whether it actually should be translated as “virgin” or just simply as “young woman”. Let us see if we can determine this from the Scriptural record.

<p><b><i>Therefore YHWH Himself will give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</i></b></p>	<p>לְכֹן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיִלְדֶת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל :</p>
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First we should note that the word in question, הָעַלְמָה (ha’almah) has as a prefix the definite article (the) indicating to us that this is not just any young woman, but rather a particular one. If we can find out which one, then perhaps this will answer our question.

Let us begin by looking at some definitions for this word.

The base word is עַלְמָה (almah), which according to Strong’s, means “damsel,” “maid,” or “virgin.” This, in turn, comes from a root עַלַּמ (elem) which literally means “to keep out of sight.” So far, what we have seen is that the word “virgin” seems to be not only an acceptable translation, but probably the best one available to us. Let us continue.

Next, let us consider the context of this passage. YHWH is speaking through the prophet Yeshayah to king Ahaz.

**Yeshayah [Isaiah] 7:10-16**

**10** *And YHWH spoke again unto Ahaz, saying,*

**11** *“Ask thee a sign of YHWH your Elohim; ask it either in the depth, or in the height above.”*

**12** *But Ahaz said, “I will not ask, neither will I tempt YHWH.”*

**13 And he said, "Hear ye now, house of David; Is it a small thing for you to weary men, that ye will weary my Elohim also?"**

**14 Therefore YHWH himself will give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

**15 Butter and honey shall he eat, when he knows to refuse the evil, and choose the good.**

**16 For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhor shall be forsaken."**

Now, here is the question that we need to ask ourselves: since there have always been and shall always be, as long as the sun rises and the sun sets, young women getting pregnant and giving birth, what, pray tell, would be so special about this in anyone's eyes? For those that try to reason this passage away and say that this was not speaking about the coming Mashiach, say in part that this was only about the king's son. But why would the king believe or even know that his wife getting pregnant was a sign from YHWH? After all, he already had other sons. So what gives? Exactly in what way would his wife getting pregnant by him (the king) be a sign from YHWH? Do you see the problem with this reasoning?

The only way that this passage even begins to make sense, is if YHWH causes a young girl who is a virgin to get pregnant and give birth to a son. Otherwise, how is it a sign from YHWH? Or are we to believe that every pregnancy is a sign from YHWH? Every pregnancy is, in fact, a gift of life from YHWH; but a sign? To make every one of them a sign is to, in fact, make none of them a sign. Therefore, it only stands to reason that there was something different about this pregnancy and child that was different than any of the others.

Let us consider another passage along with this one.

***Yeshayah [Isaiah] 9:6***

***For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty El, Everlasting Father, Prince of Peace.***

Now this prophecy states that this child that is going to be born is going to be known as the Everlasting Father. I may be rather simple-minded here at this point, but this term and the language of this passage can only mean one thing: that He who is known as our Creator is going to come into His creation in the form of a child being born. And so He did!

Furthermore, when we look at how this word **עלמה** (almah) is used in other places in Scripture, we find that the concept of a virgin is really the only way that makes the best sense in every place that this word is found in the Tanak. There are a total of seven places that this word is used, and in each place, it makes the best sense to the context and to the culture that this word means "virgin."

ABBA YHWH, make us strong in our faith and walk with You; in the Name of Yeshua our Mashiach, Amein.

Shabbat Shalom

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