

Parashat Chayei Sarah

פרשת חיי שרה

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Taking the path God is leading us to take

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 23:1-25:18

הפטרה: 2 Kings 1:1-31

הברית: Matthew 11-12

החדשה

Triennial cycle: Bereshit / Genesis 24:10-24:52

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The reading for this week from Parashat Chayei Sarah (*Bereshit / Genesis 23:1-25:18*) can be outlined as follows, (i) Sarah Avraham's wife dies and is buried (*Bereshit 23:1-3*), (ii) Avraham bargains for a piece of land from the sons of Heth to bury his wife (*Bereshit 23:4-20*), (iii) Avraham sends his servant to find a wife for Yitzchak (Isaac) (*Bereshit 24:1-4*), (iv) Avraham's servant Eleazar meets Rebecca at the watering spring (*Bereshit 24:11-21*), (v) Avraham marries Keturah (*Bereshit 25:1-6*), and (vi) Abraham dies (*Bereshit 25:7-8*). In this week's portion we read how Avraham acted righteously before the people living in Eretz Yisrael, by acting honestly to purchase a piece of land in order to bury his wife. We also read how Eleazar (אֱלִיעֶזֶר), note that we first read his name in *Bereshit / Genesis 15:2*) had great faith in the God of Abraham to help him in his task to find a wife for Yitzchak (Isaac). The name אֱלִיעֶזֶר consists of two words, אֱלִי meaning "my God" and עֶזֶר meaning "helps." So Eleazar literally means "my God helps." Eleazar realized the importance of his name, the God of Abraham is awesome, mighty, and will help him in his task to find a wife for Yitzchak. Therefore, Eleazar prays saying הִנֵּה אֲנִי כִּי נֹצֵב עַל-עֵינֵי הַמַּיִם וְהִנֵּה הָעַלְמָה הַנִּצְּבָה בְּצֵאת לִשְׂאֵב מֵאֵת מִיָּד הַמַּיִם מִפְּדֹךְ "behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, 'Please let me drink a little water from your jar';" in *Bereshit / Genesis 24:43*. As a result, God prepared the minds and lives of those involved for the selection of Yitzchak's wife and allowed everything to occur in the proper order so that Eleazar would know that he had found God's choice for a wife. This happens today too, for those who trust and obey God. The Lord prepares the way for each of us to do the tasks that He has for us to do for Him. Eleazar fell back upon God's promise in *Bereshit 24:42* (מִבְּרַחֲמֵי אֱלֹהֵינוּ וְיָדָה מֵרַחֲמֵי אֱלֹהֵינוּ אֵת אֲדָמָה לָנוּ) let's take this as an example for us, that we too need to remember God's promises to us and be willing to take the path that He has set before us.

פרשת חיי שרה ספר בראשית פרק כד פסוק לו-מח

לו וַיִּשְׁבַּעֵנִי אֲדָמָה לֵאמֹר לֹא-תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַפְּגָעִי אֲשֶׁר אֲנִי כִּי יֵשֵׁב בְּאֶרֶצְךָ: לֹח אִם-
לֹא אֶל-בֵּית-אָבִי תִלְךָ וְאֶל-מִשְׁפַּחְתִּי וְלִקְחַתָּ אִשָּׁה לְבָנִי: לט וְאִם מֵאֵל-אֲדָמָה לֹא-תִלְךָ

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Bereshit / Genesis 24:35-40

24:37 'My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; 24:38 but you shall go to my father's house and to my relatives, and take a wife for my son.' 24:39 'I said to my master, 'Suppose the woman does not follow me.' 24:40 'He said to me, 'The Lord, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house; 24:41 then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.' 24:42 'So I came today to the spring, and said, 'O Lord, the God of my master Abraham, if now You will make my journey on which I go successful; 24:43 behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, 'Please let me drink a little water from your jar'; 24:44 and she will say to me, 'You drink, and I will draw for your camels also'; let her be the woman whom the Lord has appointed for my master's son.' 24:45 'Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.' 24:46 'She quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also. 24:47 'Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the ring on her nose, and the bracelets on her wrists. 24:48 'And I bowed low and worshiped the Lord, and blessed the Lord, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son. (NASB)

פרשת חיי שרה ספר בראשית פרק כד פסוק יג-יד

יג הנה אֲנִי כִּי נֹצֵב עַל-עֵינֵי הַמָּיִם וּבָנוֹת אַנְשֵׁי הָעִיר יֵצְאֹת לְשֹׂא בַּמַּיִם: יד וְהָיָה הַנְּעוּר אֲשֶׁר
אֶמַר אֵלֶיהָ הִטִּי-נָא כַדָּךְ וְאִשְׁתָּהּ וְאִמְרָהּ שְׂתֵהּ וְגַם-גְּמִלֶיךָ אִשְׁקֶה אֶתְּהָהּ כַּחֲסֵף לְעַבְדְּךָ לְיִצְחָק
וּבָהּ אֲדַע כִּי-עָשִׂיתָ חֶסֶד עִם-אָדָם נְיִ:

פרשת חיי שרה ספר בראשית פרק כד פסוק מג

מג הנה אֲנִי כִּי נֹצֵב עַל-עֵינֵי הַמָּיִם וְהָיָה הָעַלְמָה הִי צֵאת לְשֹׂא בַּמַּיִם וְאִמְרָתִי אֵלֶיהָ הַשְׁקִינִי-נָא מְעַט-
מַיִם מִכַּדָּךְ:

In *Bereshit 24:13-14*, Eleazar prays saying the words וּבָנוֹת אַנְשֵׁי הָעִיר meaning
“and the daughters of the men of the city” and הַנְּעוּרָה meaning “young woman.”
However, while repeating what he had prayed to Rebecca’s family, Eleazar uses
the word הָעַלְמָה meaning “maiden, damsel, or young marriageable woman.”
After having met Rebecca and seeing her selfless act to take care of him, his men,
and his camels, he describes Rebecca with the word הָעַלְמָה, how significant is this
change in wording to be understood for us today from the text?

According to *Vayikra / Leviticus 21:14* לֹא יִהְיֶה אֶת-אִלְמָה לְאִשָּׁה
אֲלֵמָנָה וְגֵרוּשָׁה וְחַלְלָהּ זֶנֶב אֶת-אִלְמָה לְאִשָּׁה a woman who is acceptable before God for
marriage is to be a בְּתוּלָה “virgin” from his own people. It is interesting that
Avraham commanded Eleazar to take a wife for Yitzchak from his own people; a
parallel is drawn on the importance of taking the wife that God wants for us and
not to be unequally yoked. The use of the word הָעַלְמָה verses בְּתוּלָה is significant
because it addresses two aspects for marriage, (i) that the woman is of the proper
lineage (from Abraham’s people, not unequally yoking with the daughters of
Canaan) and (ii) that the woman is a virgin. When Avraham had Eleazar place his
hand under his thigh and swear in *Bereshit 24:2* (כִּי אִם-לְשֹׂארוֹ הַקָּרֵב אֵלָיו לְאִמּוֹ) Avraham was asking Eleazar to swear upon the future
generations of his seed. Avraham was essentially making Eleazar swear on the
covenant that God had made in that all the nations of the earth would be blessed
through his seed. As we study these scriptures, various parallels can be found
within the text in *Bereshit / Genesis 24* on the covenant God had made to
Avraham, the wife of Yitzchak is to be from Avraham’s people and the
interpretation of a marriageable woman denoting her lineage and virginity.
Vayikra 21:14 tells us how a woman is to be chosen, one who was widowed,
divorced, profane, played the harlot, whether in idolatry or sexually, all of these
would dishonor the husband. There is also a parallel in our lives, as the bride of
Christ; we need to be very careful not to commit spiritual harlotry before God by
the incorporation of pagan ways and practices, in both the physical and mental
aspects of our lives. Lawlessness is not simply the outward expression,
lawlessness begins in our hearts as it says in *Mishley / Proverbs 3:1* (בְּנֵי תוֹרַתִי אַל-)
My son, do not forget my teaching, But let your heart keep my commandments, it is in our hearts
that things are conceive (in the mind) leading us to live out a life of lawlessness.

Understanding the use of the words הָעַלְמָה verses בְּתוּלָה in the Torah helps
us on interpreting and understanding other scriptures found in the Tanach. The

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use of the word *הַעֲלָמָה* has greater meaning which includes family and virginity as compared to the use of the word *בְּתוּלָה* alone which signify only a woman's virginity. Interpretation is very important, especially on understanding how the Scriptures reveal to us the promised Messiah. In the Rabbinic literature, one such interpretive difficulty is found on the prophetic meaning behind sefer *Yeshayahu / Isaiah 7:14* centered on the word *הַעֲלָמָה* with comments on the word *בְּתוּלָה*. The prophet Isaiah revealed a future expectation of the Messiah, that the child of God, the one through whom the word would be blessed would be born from the seed of the Woman (*Bereshit 3:15*, *וְאִשִּׁית בֵּינָךְ וּבֵין הָאִשָּׁה וּבֵין זָרְעֶךָ וּבֵין זָרְעָהּ הוּא יִשׁוּפֶכָךְ*, ר' אש וְאִתָּהּ תִּשׁוּפֶנּוּ עֵקֶב). This would be accomplished by a miraculous virgin birth; the son of God would come into the Word in a miraculous way and His name would be *עִמָּנוּ אֵל* meaning "God with us."

פרשת חיי שרה ספר בראשית פרק כד פסוק מ-מג

מ וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר-הִתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכּוֹ אִתָּךְ וְהִצְלִיחַ דְּרָכְךָ וְלִקְחָתָּ אִשָּׁה לְבָנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי: מֵא אִזּוֹ תִּבְנֶה מֵאֲלֹתַי כִּי תָבוֹא אֶל-מִשְׁפַּחְתִּי וְאֶם-לֹא יִתְּנֵנִי לָךְ וְהָיִיתָ נָקִי מֵאֲלֹתַי: מֵב וְאָבִי אֵל הַיּוֹם אֶל-הָעֵינָן וְאֵל מֵר יְהוָה אֵל הַיָּד אֵד נִי אִבְרָהָם אִם-יִשְׁתַּךְ-נָא מִצְּלִיחַ דְּרָכֵי אֲשֶׁר אָנֹכִי הֵן לָךְ עֲלֶיךָ: מֵג הִנֵּה אָנֹכִי נֹצֵב עַל-עֵינֵי הַמַּיִם וְהִנֵּה הַעֲלָמָה הִיא צְאֵת לִשְׂאֵב בְּוֹאֲמֵרְתִּי אֵלֶיךָ הַשְׁקִינִי-נָא מֵעַט-מַיִם מִכַּדָּךְ:

ספר ישעיה פרק ז פסוק יד

יֵד לָכֵן יִתֵּן אֵד נְי הוּא לָכֵם אוֹת הִנֵּה הַעֲלָמָה הָרָה וַיִּלְדֹת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל:

The translation and meaning of this verse has been a subject of debate especially amongst Christian and Jewish scholars. *Yeshayahu / Isaiah 7:14* says הִנֵּה הַעֲלָמָה הָרָה meaning "behold, the young marriageable woman will be pregnant." This phrase is preceded by the phrase אוֹת לָכֵם הוּא לָכֵם meaning "Therefore the Lord, He will give you a sign," and then followed by the phrase וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל meaning "and you shall call his name Emanuel (God with us)." The sign that the Lord God will give is that the Almah (*הַעֲלָמָה*, young woman who is a virgin) will be pregnant and the baby in her womb will be called "God with us." The parallel found here in the text on the Word of God coming and tabernacling with us according to *John 1:14* in Yeshua the Messiah is one way in which these scripture verses are interpreted to be fulfilled.

Yeshayahu / Isaiah 7:14 is found within the section of the Isaiah scroll that speaks of the Syro-Ephraimite War. The Syro-Ephraimite War is a war occurring in the 8th century BCE between Assyria and the smaller nations of Syria and the kingdom of Yisrael (known as Ephraim here in the text). The nation of Syria had vassals of Assyria (people who gave total allegiance to a feudal lord in return for protection of their property and lives). These vassals (people) wanted to break away in 735 BCE. King Ahaz was afraid to go to war, and in the face of that war *Yeshayahu / Isaiah* tells Ahaz that his enemies will not succeed. Ahaz does not accept the prophecy of Yeshayahu and refuses to put God to the test by asking for a sign. Yeshayahu responds that God will provide a sign whether Ahaz asks for it

or not and it is here we find the verse of *Yeshayahu 7:14* written. Let's look at the context of these verses from sefer *Yeshayahu / Isaiah 7:11-17*.

180 יא שְׁאַל-לְךָ אוֹת מֵעַם יְהוָה אֶל הַיָּד הַעֲמִיק שְׁאַלָהּ אוֹ הַגְּבוּהָ לְמַעְלָה:
7:11 'Ask a sign from the LORD thy God, from lowest Sheol or from highest heaven.'

185 יב וַיֹּאמֶר אַחָז לֹא-אֶשְׁאַל וְלֹא-אֶנְסֶה אֶת-יְהוָה:
7:12 But Ahaz said: 'I will not ask, and I will not test the LORD.'

יג וַיֹּאמֶר שְׁמָעוּ-נָא בַּיַּת דָּוִד הַמְעַט מִכֶּם הַלְאוֹת אַנְשִׁים כִּי תִלְאוּ גַם אֶת-אֱלֹהֵי:
7:13 And he retorted: 'Listen, house of David! Is it not enough to try the patience of men? Will you also try the patience of my God?'

יד לָכֵן יִתֵּן אֱדֹנָי הוּא לָכֶם אוֹת הַנְּהַה הַעֲלִמָה הַרְהוּ וַיִּלְדֹת בֵּן וְקָרְאתָ שְׁמוֹ עִמָּנוּ אֵל:
7:14 Therefore the Lord Himself shall give you a sign: a maiden is with child and she will bear a son, and will call his name Immanuel. (The literal translation of the original Hebrew words reads: "Therefore shall-give lord He to you sign, behold the young-marriageable-woman conceived (is found pregnant) and-bears a son and she is to call name-his Emanuel → God-with-us.")

טו חֲמָאָה וְדָבַשׁ יֵאָכֵל לְדַעְתּוֹ מֵאוֹס בָּרַע וּבָחֹר בְּטוֹב:
7:15 By the time he learns to reject the bad and choose the good, he will be eating curds and honey.

טז כִּי בְטָרָם יֵדַע הַנְּעַר מָאִס בָּרַע וּבָחֹר בְּטוֹב תַּעֲזֹב הָאֲדָמָה אֲשֶׁר קָזַח מִפְּנֵי שְׁנֵי מְלָכֶיהָ:
7:16 For before the child knows to reject the bad and choose the good, desolation will come upon the land of the two kings the land whose two kings before whom you now cower.

יז יָבִיא יְהוָה עָלֶיךָ וְעַל-עַמְּךָ וְעַל-בֵּית אֲבִיךָ יָמִים אֲשֶׁר לֹא-בָאוּ לְמִיּוֹם סוּר-אֶפְרַיִם מֵעַל הַיַּרְדֵּן אֵת מֶלֶךְ אַשּׁוּר:
7:17 he LORD will cause to come upon you, and your people and your ancestral house such days as have not been seen since Ephraim broke away from Judah - the king of Assyria'. [3]

185 The rabbinic understanding on these verses and specifically on *7:14* is that God indicated he was sending a “sign” in the days of Ahaz. Yeshayahu wanted King Ahaz to wait on God’s help and support rather than making an alliance with Assyria. Rabbinic interpretation of these verses also argue that Emanuel is not the Messiah no matter the timing of his birth and say that the young woman was already pregnant and hence not a virgin. The central theme found in the rabbinic commentaries appear to center around interpretations on the “virgin birth” and how this could not be a reference to Yeshua. Some even say that Jesus name is Yeshua, his name is not Emanuel (עִמָּנוּ אֵל, *God with us*).

225 Anti-missionaries will state that the meaning of the text have been
manipulated to point to Yeshua as the Messiah. So in order to help us understand
the true meaning of the text, it would be important to look at a pre-Christian era
(pre-first century) text for help. To help answer these questions, it is important to
look at the Hebrew Scriptures. In addition to this, we can look at the Greek
translation of the Hebrew Bible (Septuagint, LXX) for an early interpretation of
230 the Hebrew text on *Yeshayahu / Isaiah 7:14* from 70 rabbis who translated the
Hebrew into Greek in the 3rd century BCE. Examining the Greek translation, it is
interesting to observe that the 70 rabbis chose to render הַמְלֵאָה using the word
 παρθένος meaning “*virgin.*”

235 ΗΣΑΙΑΣ 7:14

235 διὰ τοῦτο δώσει κύριος ὑμῖν σημεῖον ἰδοὺ ἡ παρθένος ἐν γαστρὶ
ἔξει καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ

The word παρθένος is defined as “*a virgin, a marriageable maiden, a woman
who has never had sexual intercourse with a man.*”

240 *παρθένος, n {par-then'-os}*

245 *1) a virgin 1a) a marriageable maiden 1b) a woman who has never had
sexual intercourse with a man 1c) one's marriageable daughter 2) a man
who has abstained from all uncleanness and whoredom attendant on
idolatry, and so has kept his chastity 2a) one who has never had
intercourse with women.*

250 So the Greek translation of the Hebrew text is suggestive that the sign God is
going to give is of a woman who had not had sexual relations with a man is found
to be with child. The LXX is very valuable to study since this translation is what
I call “pre-rabbinic” in the sense that it predates the Christian era and pressures
on translation and interpretation should not be present in the Greek translation.
Thus, the translation of the Hebrew text into Greek is found in its purest form.
255 The 70 rabbis translating the text were not motivated against Christianity like we
find today in the body of rabbinic commentary that is mainly focused as a
polemic against the underlying prophetic meaning of *Yeshayahu / Isaiah 7:14*
And the Ketuvei Shelachim connection. In the 3rd century BCE, the word הַמְלֵאָה
is understood to mean παρθένος “*virgin.*” The translation from Hebrew to
260 English is correct saying “*Therefore shall-give lord He to you sign, behold the
virgin conceived (is found pregnant) and-bears a son and she is to call name-his
Emanuel “God-with-us.”* So the sign God is giving is the virgin conception of a
son and the naming of Emanuel is a miracle of God.

265 In addition to the translation of *Yeshayahu / Isaiah 7:14* it is interesting to
examine the use of this passage in the Ketuvei Shelachim (Apostolic Writings).

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 1:20–23

265 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη
αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν

Matthew 1:20-23

1:20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. 1:21 ‘She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.’ 1:22 Now all this took place to fulfill what was spoken by the Lord through the prophet: 1:23 ‘Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel,’ which translated means, ‘God with us.’ (NASB)

270 γυναϊκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἔστιν ἁγίου:
τέξεται δὲ υἴον καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν ἵνα
πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἴδου ἡ
παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἴον, καὶ καλέσουσιν τὸ ὄνομα
αὐτοῦ Ἐμμανουήλ, ὃ ἔστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

275 Looking at the LXX translation of the Hebrew text, notice how the Word
Emanuel (עִמָּנוּאֵל) is transliterated into Greek as Ἐμμανουηλ (Emanuel). The
importance of the name given to this child is emphasized in the transliteration of
280 the text. The scriptures (Manuscripts) are written in Greek, thus it is reasonable to
say that Matthew was writing to a Greek speaking audience. Making this
assumption, we should find that Matthew's text agrees with the LXX on
Yeshayahu / Isaiah. Let's compare *Yeshayahu / Isaiah 7:14* with *Matthew 1:23*.

ἩΣΑΙΑΣ 7:14

285 διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον ἰδοὺ ἡ παρθένος ἐν γαστρὶ
ἔξει καὶ τέξεται υἴον καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουηλ

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 1:23

290 Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἴον, καὶ καλέσουσιν τὸ
ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἔστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ
θεός.

295 In *Matthew 1:23*, we read “Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται
υἴον, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ” *‘Behold, the virgin
shall be with child and shall bear a Son, and they shall call His name Emmanuel,’*
looking closely at the LXX, this is a word for word reproduction from *Yeshayahu
/ Isaiah 7:14*. In addition to this, it is interesting to note that it is the ἄγγελος
(Angel) speaking and giving the messianic interpretation/expectation on
Yeshayahu / Isaiah 7:14. It is also interesting that in the context of the Hebrew
300 scriptures, *Yeshayahu / Isaiah 7:15* states טו הַמָּאָה וְדָבַשׁ יֵאָכֵל לְדַעְתּוֹ מֵאִוֶּם בָּרָע וּבָחֹר בְּטוֹב:
“*By the time he learns to reject the bad and choose the good, he will
be eating curds and honey*” indicating the way in which the Messiah would come,
Yeshua would live a holy and sinless life, rejecting the bad and choosing the
good. The Hebrew text says טוֹב וּבָחֹר בְּטוֹב בָּרָע מֵאִוֶּם that he will loath evil and
305 choose the good. The parallel here in the life of Yeshua, Yeshua loathed evil, he
did not sin, and chose the good, he lived a perfect Torah observant life.

As arguments go concerning the prophetic nature of the verse in
Yeshayahu / Isaiah 7:14, regardless of what is written about how the original
hears of the words of Isaiah understood this promise of a sign, the Apostolic
310 Writings in *Matthew 1:23*, utilize the verse as the sign that God would provide for
His Messiah's conception and birth. The interpretation of the word קַעֲלָמָה
whether it refers to “virgin” or “maiden” is clarified by the LXX. The word

הַעֲלָמָה is translated to mean παρθένος “*virgin*” in the 3rd century BCE so the sign of a virgin being found with child is the meaning of the text. If we consider a dual interpretation, that it was fulfilled in the days of Ahaz and also in the days of Yeshua; it is uncertain exactly how this sign was fulfilled in the days of Ahaz. The reason Matthew uses *Yeshayahu / Isaiah 7:14* in the text in *Matthew 1:23* may be the result of the parallels found in *Yeshayahu 7* that occur in the life of Yeshua. In the days Yeshua was born, and the Roman rule over Yisrael, the people needed hope and deliverance. God gives the promise to Avraham (Parashat Lech Lecha, *Bereshit 12:1-3*) and the promise of the seed, a baby boy who would come into the world in an unusual manner serving as a sign for the House of David. The unusual birth is the הַעֲלָמָה being found with child (virgin conception) whose name would be Emanuel (עִמָּנוּ אֵל) “God with us” in order to provide salvation, deliverance, and redemption from sin. It is not surprising that Matthew used *Isaiah 7:14* to describe the prophetic fulfillment of the Messiah’s birth. Analyzing the various texts sometimes it is difficult to come to an understanding on the meaning behind the text today. Regardless of the difficulties, the basic truths found in the Scriptures remain present. The sign God was giving is that the virgin will be found with child and Matthew utilizes this verse as a sign of the birth of the Messiah Yeshua. God has made the truth found in Scripture very clear, our trust in Yeshua the Messiah does not rest on one, two, or even a handful of prophecies found in the scriptures. Rather, all of Scripture directs us to understand God’s redemptive plan, the Torah, the Prophets, and the Writings all point to Yeshua, and found in the presence of God (עִמָּנוּ אֵל) through Yeshua. Let’s pray.

340 Heavenly Father,

Thank You for enabling me to understand the Scriptures. Help me to understand and apply all that I have learned this week to deepen my understanding and relationship with You. Help me to know without a doubt that You have established me in Your Son Yeshua the Messiah because of Your mercy and love for me. I believe Yeshua laid down His life for me as the Lamb of God, as it is laid out in the Messianic expectation in the Torah. I believe that He (Yeshua) was raised up to life from the grave as the Scriptures say in fulfillment of Your Word. Thank You, Lord for making the truth of Your Son known to me today. Thank You for forgiving me and redeeming me from my sins. Help me to serve You Lord by faith and help me to regard your truth in my heart. Please come and work in my life each day and help me to hear Your voice. Thank You Lord for all You have done; I give You all of the glory, the honor, and the praise forever and ever.

355 In Yeshua’s (Jesus’) Name I pray! Amen!

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What to pray:

- *Ask the Lord to help you to believe and trust in His Word.*
- *Ask the Lord to help you to draw near to Him. Ask the Lord to help you “to hear His voice” and “to hold fast to Him.”*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever