

# The Shepherd of Israel

# רֵעָה יִשְׂרָאֵל

PUBLISHED TO BRING TO THE JEWISH PEOPLE KNOWLEDGE  
OF THEIR TRUE SHEPHERD AND MESSIAH — THE LORD JESUS CHRIST

I AM  
THE  
GOOD  
SHEPHERD.  
John 10:11

... AND I WILL  
SET UP  
ONE  
SHEPHERD  
OVER THEM.  
Ezek. 34:23

Subscription Price  
50c. a Year.

VOL. 44 - No. 9  
MAY, 1960

## Must Messiah Be Virgin-Born?

Is it possible to find out with any certainty exactly what our Hebrew Scriptures say about the birth of Messiah?

By L. ABRAMOVITCH

**C**AN IT BE proved from our Old Testament Scriptures that Messiah must be born of a virgin? The following words are recorded in the book of the prophecy of Isaiah, "Behold, the virgin shall conceive, and bear a son" (Isaiah 7:14 A.S.V. Margin). There has been much debate among our people concerning this prophecy; namely, first, what does the word "virgin" mean, and, second, what does the word "son" mean?

The English word "virgin" is a translation of the Hebrew word *almah*. This Hebrew word means an unmarried woman. How do we know this? Why doesn't *almah* refer to the wife of Isaiah, or to any woman, unmarried, married, or widowed? Because there are six other places in our Hebrew Scriptures where the word *almah* is used and in each of these passages the word refers to an unmarried woman. For example:

1. In Genesis 24:43 we read,

Behold, I stand by the well of water; and it shall come to pass, that when the virgin (*almah*) cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink . . .

These words were spoken by Eliezer, Abraham's servant, and the virgin referred to was Rebekah, who was certainly not a married woman.

2. In Exodus 2:7,8, we read,

Then said his (Moses') sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid (*almah*) went and called the child's mother.

The maid was Moses' sister and no one will deny that she was an unmarried woman.

3. The word is next used in Psalm 68:25:

The singers went before, the players on instruments followed after; among them were the damsels (*alamoth*) playing with timbrels.

The reference here is to the young unmarried women who could give their time to this.

4. The word is used again in two places in the Song of Solomon, the first time in 1:3,

Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins (*alamoth*) love thee.

This cannot mean married women.

5. The second time is in 6:8,

There are threescore queens, and fourscore concubines, and virgins (*alamoth*) without number.

The translation "virgins" here is actually required by the sequence, "queens . . . concubines . . . virgins."

6. Once again, it is found in Proverbs 30:19,

The way of an eagle in the air . . . and the way of a man with a maid (*almah*).

Since this represents the love of the bridegroom and the bride, the word *almah* is used to show both her youth and virginity as contrasted with the *ishshah* (woman) of verse 20.

When all of the above passages are examined we cannot find a single one where the word *almah* or its plural form *alamoth*, definitely means a married woman or a widow. Therefore, the meaning of the prophet admits of no uncertainty when he says, "The virgin (*almah*) shall conceive, and bear a son." For this reason he calls it a "sign," a miracle. The Old Testament Scriptures known as the Septuagint which was translated by Jews into Greek from the original Hebrew about 270 B.C., translated the word *almah* in Isaiah 7:14 by *parthenos*, the Greek word for virgin. This shows that Jews before the time of Christ understood that *almah* referred to a virgin.

Luke 1:27 in the New Testament reads,

To a virgin (*parthenos*) espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

The New Testament, originally written in Greek, contains the word *parthenos* for virgin in both instances.

Now, dear reader, if you are an earnest seeker after truth, look once again in your Hebrew Bible in the book of Isaiah, God's prophet, at the words in chapter 7, verse 14, which I have just quoted. How did these words come to be written? You can easily find out for yourself.

### Who Gave Israel to the Robbers?

Who was the originator of Anti-Semitism? Was it Hitler, the Czar of Russia, Rasputin, Machiavelli, Pope Gregory, or Pharaoh? Not one of these can be held responsible for bringing into the world that devilish thing called Anti-Semitism. Would you like to know the real originator of Jew-hate? Send us 5¢ in stamps and ask for our folder, "Who Gave Israel to the Robbers?"

THE SHEPHERD OF ISRAEL, 236 West 72nd Street, New York 23, N. Y.

## SHEPHERD OF ISRAEL

Ahaz was the king of Judah, as it says in the first verse of this same chapter,

And it came to pass in the days of Ahaz... king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it.

When these two kings came against Jerusalem, Ahaz became greatly frightened, as it is recorded in 2 Kings 16:7,8,

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me.

And Ahaz took the silver and gold that was found in the house of the Lord...and sent it for a present to the king of Assyria.

Ahaz was a hardened sinner. He had neither piety nor faith in the God of Israel. In spite of this, God sent His prophet Isaiah to tell Ahaz not to fear, for God would save the holy city.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz...and say unto him, Take heed, and be quiet; fear not, neither be faint-hearted (Isaiah 7:3,4).

As to the threat of the two kings, to go up against Jerusalem, the holy city, to "vex it, and let us make a breach therein for us," the Lord said unto Isaiah, "It shall not stand, neither shall it come to pass." And Isaiah was to say unto Ahaz, "If ye will not believe, surely ye shall not be established."

Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God...But Ahaz said, I will not ask, neither will I tempt the Lord (Isaiah 7:10-12).

Upon hearing these words from Ahaz, the prophet Isaiah said to him, and his words were addressed not only to Ahaz but also to the entire line of the kings of Judah,

Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself will give you a sign; Behold, a virgin (*almah*) shall conceive, and bear a son, and shall call his name Immanuel (God with us) (Isaiah 7:13,14).

You may ask at this point, Why did God want to assure Ahaz and the house of David that He would save Jerusalem from those two kings? Was not Ahaz thoroughly bad and idolatrous in his character? Yes, he was, but Ahaz was a descendant of the family of David, of the kingdom of Judah, and God had promised that the kingdom of Judah would not be destroyed until Messiah came. Where is such a promise made?

Our Hebrew Scripture tells us that God created Adam and Eve with the intention that they and their posterity would be holy and pure. But they lost their holiness through the sin of disobedience. Satan in the form of a serpent tempted Eve and brought about Adam's fall. God being merciful promised a Redeemer who according to the prophets was to be called the Messiah, and this Messiah would redeem fallen man from the power of Satan. God's promise reads thus:

I will put enmity between thee (Satan) and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15 A.S.V.).

The expression "her seed" is in the singular, meaning that one person born of the woman would bruise the head of Satan and overcome him. Anyone able to overcome Satan would have to be stronger than Satan, that is, he would have to be stronger than a mere man — he would have to be God. Thus we see that God will come in the form of a man to be this Deliverer, this Messiah. The method of His coming was therefore foreshadowed in the way the Lord appeared to Abraham in Genesis 18:1-5; as He appeared to Jacob in Genesis 32:30; and to Joshua in Joshua 5:13-15. He will be God manifest in the flesh.

As the fall of Adam came from a woman the redemption would also come from a woman. The promise of God to Adam and Eve became clearer when God said to Abraham in Genesis 12:3, "In thee shall all families of the earth be blessed." The same promise is repeated in Genesis 21:12, "In Isaac shall thy seed be called," that is, the seed promised to Eve shall come through Isaac and not through Ishmael. Once again the promise is repeated in Genesis 26:4, "And in thy seed shall all the nations of the earth be blessed." Isaac transferred the blessing to Jacob in Genesis 27:27-29 and God confirmed the blessing to Jacob in Genesis 28:14. Jacob's dream of the ladder reaching from earth to heaven is a type of the Messiah Who shall unite earth with heaven, man with God. In Genesis 49:10 Jacob transfers the blessing to Judah his son and gives him a time limit in which to expect the Messiah.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

This verse means that the kingdom of Judah, in which the city of Jerusalem is located, will last until the Messiah comes. There are Jewish writers who explain how the name Shiloh means the Messiah, although the words, "and unto him shall the gathering of the people be," could be applied only to the Messiah.

Tracing the promise of the Messiah still further through the Old Testament, we read in Micah 5:2,3,

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up (let them alone), until the time that she which travaileth hath brought forth.

The prophet Micah was a contemporary of Isaiah. The One referred to in these two verses is the Messiah, or Jesus of Nazareth, who was born in Bethlehem of Judah.

Thus it is evident that Isaiah in 7:14 only reiterated the promise of old that the Messiah should be born of a woman

## AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Established by Leopold Cohn in 1894



HEADQUARTERS

LEOPOLD COHN  
MEMORIAL BLDG.  
236 WEST 72nd STREET  
NEW YORK 23, N. Y.

Come to Our Meetings

at 236 West 72nd St., New York  
Sunday Service — 4:00 P. M.  
Wed. Bible Study — 8:00 P. M.

## VISIT OUR OTHER MISSIONS

Brooklyn, N. Y.: 590 Broadway. Coney Island, N. Y.: 3116 Neptune Avenue. Pittsburgh, Pa.: 5808 Beacon Street. Philadelphia, Pa.: 717 Walnut Street. Washington, D. C.: 5917 16th St., N. W. Camden, N. J.: 1258 Haddon Avenue. Miami, Florida: 2628 S.W. 31st Place. Los Angeles, Calif.: 5020 W. Pico Blvd. San Jose, Calif.: 3580 McKee Road. Denver, Colo. Columbus, Ohio. Minneapolis, Minn.: 9540 Oakland Avenue. Austin, Texas: 306 E. 14th Street. Dallas, Texas: 319 N. Akard. Seattle, Wash. Phoenix, Arizona: 3025 W. McDowell Rd. Montreal, Quebec, Canada: 74 Fairmount Avenue West. Hamilton, Ontario, Canada: 39 King William Street.

## SPECIAL MEETINGS:

Springfield, Mass.: 161 Westford Circle, 8:00 p.m., third Monday of each month.

Buenos Aires, Argentina, S.A.: Palpa 2894, Congregation El Mesias.

alone, that is, without a husband, as the word virgin (*almah*) implies. Then, in order to indicate the nature of Him who was to bruise the serpent's (Satan's) head, the prophet says that He shall be called Immanuel, that is, God with us.

We have shown that in every case where the word *almah* is used in the Hebrew Bible, it invariably means a virgin and nothing else. The claim that *b'thoolah* should have been used in Isaiah 7:14, if a virgin had been the meaning, is shown to be false when a text containing this word is examined, such as Joel 1:8,

Lament like a virgin (*b'thoolah*), girded with sackcloth for the husband of her youth.

Even Rashi admits that there were some Jewish scholars who believed that the word *almah* used in Isaiah 7:14 meant a virgin. See Rashi on Isaiah, page 27, Warsaw Edition 1902.

Is not this revelation plain enough? Why should not Israel believe it? How much longer will our God complain that Israel is wandering about, a back-sliding daughter? Is anything impossible with God?

My Jewish brethren, will you not accept Jesus of Nazareth, born of a virgin, from the house of David, the Saviour who died for our sins and rose again the third day and Who shall come again unto salvation to those who wait for Him?

Accept Him and live! Amen.



א מאנאטליך בלאט צו ערקלעהרען צו ישראל דעם אמת'דיגען משיח

Subscription Price 50c. a Year.

VOL. 44 - No. 9 MAY, 1960

מוז דער משיח געבוירן ווערן פון א יונגפרוי?

פון 5. אבראמאווויטש

קענען מיר אויסגעפינען מיט זיכערקייט וואס דער תנ"ך לערנט אונדז וועגן דער געבורט פונם משיח?

6. ווידער געפינט זיך דאס ווארט אין מישלי 19:30(5),  
 „דער וועג פון אן אָדלער אין דער לופט . . .  
 און דער וועג פון א מאן מיט א יונגפרוי (עלמה).“  
 דאָ ווערט באשריבן די ליבע פון א חתן פאר זיין כלה, דאָס וואָרט עלמה דאָ ווייזט אן איר יונג שאפט און יונגפרוילעכקייט און קעננאָזיץ מיט אשה וואָס ווערט דערמאָנט אין פסוק 20.  
 ווען מיר אונטערזוכן אלע אויבן דערמאָנטע פסוקים קענען מיר ניט געפינען איין איינציק אָרט וווּ דאָס וואָרט עלמה, אָדער דער מערצאָל עלמות, זאָל באצייכענען א פארהייראטע פרוי אָדער אן אלמנה. דאָריבער איז ניטאָ קיין צווייפל וועגן דער מיינונג פונם נביא ישעיהו ווען ער זאָגט, „זע די יונגפרוי (עלמה) וועט מעוברת ווערן, און געבוירן א זון.“ דערפאר רופט ער עס א צייכן, אן אות. דער תרגום השבעים פונם תנ"ך אויף גריכיש אינם יאָר 270 פאר דעם קומען פון ישוע המשיח, האָבן פארטייטשט דאָס וואָרט עלמה מיטן גריכישן וואָרט פארטענאָס, דאָס גריכישע וואָרט פאר א יונגפרוי. דאָס באווייזט אונדז אז יודן נאָך פארן קומען פון ישוע המשיח האָבן פארשטאנען אז עלמה מיינט מען א יונגפרוי.  
 אין דער בשורה טובה פון לוקאס 27:1 אינם ברית החדשה לעזן מיר,

זאָגט צו פרעהיס סאַכטער, זאָל איר גיין און רופן פאר דיר א זייגמאמע פון די יידישע פרויען, אז זי זאָל אָנזייגן דאָס קינד פאר דיר? און פרעהיס סאַכער האָט איר געענטפערט, גיי און די יונגפרוי (עלמה) איז געגאָנגען און גערופן דעם קינד'ס מאמע.  
 די יונגפרוי איז געווען משה רבינו'ס שוועסטער, און קיינער קען ניט לייקענען אז זי איז ניט געווען פארהייראט.  
 3. ווייטער ווערט דאָס וואָרט געברויכט אין תהילים (סח) 26:68,  
 די זינגערס זענען געגאָנגען פאָרויס, און די כלי־זמר זענען גאָנגעגאָנגען; צווישן זיי זענען געווען יונגפרויען (עלמות) וואָס האָבן געשפילט אויף די פויקן.  
 די באשרייבונג דאָ באצייט זיך צו יונגע ניט פאר־הייראטע מיידלאך וואָס האָבן געהאט צייט דערצו.  
 4. דאָס וואָרט ווערט ווידער געברויכט אין צוויי ערטער אין שיר השירים, צוערשט אין (א) 3:1,  
 דורך דעם ריח פון דייע גוטע אוילן דיין נאָמען איז ווי א שמעקענדער אייל וואָס ווערט אויסגענאָסן, דערפאר ליבן דיך די יונגפרויען (עלמות).  
 דאָס קען זיך ניט באציען צו פארהייראטע פרויען.

קען מען באווייזן פונם תנ"ך אז דער משיח מוז געבוירן ווערן פון א יונגפרוי? די פאלגענדע ווערן טער געפינען זיך אין ישעיה הנביא, „זע די יונג פרוי וועט מעוברת ווערן און געבוירן א זון“ (ישעיה ז 14:7). פיל דיסקוסיעס זענען שוין גע־האלטן געוואָרן וועגן אָט דעם פסוק; נעמעלעך, ערשטענס, וואָס באטייט דאָס וואָרט „עלמה“ און צווייטנס, וואָס באטייט דאָס וואָרט „זון“?  
 דאָס וואָרט „יונגפרוי“ איז א פארטייטשונג פונם וואָרט „עלמה“; דאָס וואָרט אין העברעאיש באטייט אן אומפארהייראטע פרוי. ווי אזוי ווייסן מיר עס? פארוואָס קען זיך דאָס וואָרט עלמה ניט באציען צו די ווייב פון ישעיה הנביא? אָדער צו וועלכער עס איז אנדערער פרוי, אונפארהייראט, פארהייראט, אָדער אן אלמנה? ווייל עס געפינען זיך נאָך זעקס פסוקים אינם תנ"ך וווּ דאָס וואָרט עלמה קומט פאר און אין אלע פסוקים באצייט זיך דאָס וואָרט צו א פרוי וואָס איז ניט פארהייראט. צום בייִ שפיל:

צו א יונגפרוי (פארטענאָס) וואָס איז געווען פארקנסט צו א מאן וואָס האָט געהייסן יוסף, פון דעם הויזגעזינט פון דוד המלך, און די יונגפרוי האָט געהייסן מרים.  
 דער ברית החדשה, וואָס איז געשריבן געוואָרן צוערשט אין גריכיש, באַנוצט דאָס וואָרט פארטענאָס און אין ביידע פאָלן.

5. דאָס צווייטע אָרט איז אין (ו) 8:6,  
 „פאָראַן זענציק מלכות, און אַנציק קעבטי־פרויען. און יונגפרויען (עלמות) אָן א צאָל.“  
 דאָס וואָרט „עלמות“ מוז מען דאָ פארשטיין אלס יונגפרויען צוליב דעם סעקווענץ, „מלכות . . . קעבסווייכער . . . יונגפרויען.“

1. אין בראשית (כד) 48:24 לעזן מיר,  
 זע, איך שטיי ביים ברונעס וואָסער; און עס וועט געשען, און ווען א יונגפרוי (עלמה) וועט קומען שעפען וואָסער, און איך וועל איר זאָגן, גיב מיר, ביטע, א ביסל וואָסער פון דייענט קרוג צו טרינקן . . .  
 אליעזר איז געווען דער מאן וואָס האָט געזאָגט דיִדאָזיקע ווערטער, ער איז געווען אברהם אָבינו'ס קנעכט, און די יונגפרוי איז אונדזער מוטער רבקה, וואָס איז דאָך זיכער געווען ניט פארהייראט.  
 2. אין שמות (ב) 7:2, 8, לעזן מיר,  
 זאָל האָט זיין (משה רבינו'ס) שוועסטער גע־