During my walk in this way of life, I have come across a lot of doctrine concerning the virgin birth of Mashiyach (Messiah). This by no means is limited to those who do not believe in the Mashiyach (Messiah), or in particular Yahusha, but also with those that believe in Him as well. For the most part, they would say the virgin birth came from the Rome Catholic church. The claim is this started in 1854 it can be as early as 313 to some. Before we go into Yashayahu (Isaiah) chapter 7. Let us take a look at some history that dates well before 1854.

-Millard Erickson, Christ Theology, vol 2,p.747…

“The form of the Apostles’ creed which we now use was produced in Gaul in the 5th or 6th century, but its roots go back much further. It actually is based upon an old Roman baptismal confession. The virgin birth is affirmed in the earlier as well as the later form. Shortly after the middle of the 2nd century the early form was already in use, not only in Rome, but by Tertullian in North Africa and Iraeus in Gaul and Asia minor. The presence of the doctrine of the virgin birth in an early confession of the important church of Rome is highly significant, especially since such a creed would not have incorporated any new doctrine.”

- The Apostle’s creed – Shortly after the middle of the 2nd century (150 A.D.) the early form was already in use, i.e. “Before 150 A.D.”

-Clement Rogers, Case of Miracles, p. 105…

“In the early church, there were a few who rejected the virgin birth. Some of these heretics belonged to a Jewish [Messianic] sect called Ebionites. While some Ebionites accepted the virgin birth, others did not. Among those who denied the virgin birth were those who objected to the church’s use of the passage in Isaiah concerning the virgin bearing a son (7:14). They said that the verse should be translated “a young woman”.

Question, who were the Ebionites?

Ebionites, or Ebionaioi (Greek: Ἐβιωναῖοι; derived from Hebrew אֶבִיון אֵבִיונִים ebyonim, ebionim, meaning "the poor" or "poor ones"), is a patristic term referring to a “Jewish Christian sect or sects that existed during the early centuries of the “Christian Era [Nazarenes] They regarded Yahusha as the Messiah and insisted on the necessity of following The Creators law and rites. The Ebionites used only one of the “Jewish Gospels, revered James the Just and rejected Paul of Tarsus as an apostate from the Law
Most modern scholars have concluded that there was one gospel in Aramaic/Hebrew and at least two in Greek, although a minority argue that there were only two, Aramaic/Hebrew and Greek.

Many scholars distinguish the Ebionites from other Jewish Christian groups, e.g., the Nazarenes; others consider them identical with the Nazarenes.

-Origen (185-254 A.D) in his Centra Celsum 1:32-33 writes:

“Let us return, however, to the words put into the mouth of the Jew, where the mother of [Yahusha] is described as having been turned out by the carpenter who was betrothed to her, as she had been convicted of adultery and had a child by a certain soldier named Pantera. Let us consider whether who fabricated the myth that the virgin and Pantera committed adultery and that the carpenter turned her out, were not blind when they concocted all this to get rid of the miraculous conception by the set-apart spirit. For on account of the Highly miraculous character they could have falsified the story in other ways without, as it were, unintentionally admitted that [Yahusha] was not born of an ordinary marriage. It was inevitable that those who did not accept the miraculous birth of [Yahusha] would have invented some lie. But the fact that they did not do this convincingly, but kept as part of the story that the virgin did not conceive [Yahusha] by [Yahusaph/Yosef], makes the lie obvious to people who can see through ficticious stories and show them up. Is it reasonable that a man who ventured to do such great things for mankind in order that, so far as in the universe, should have had, not a miraculous birth, but a birth more illegitimate and [shameful] than any?... It is therefore probable that this soul, which lived a more useful life on the earth, than ant men (to avoid appearing to beg the question by saying “all” men). Needed a body which was not only distinguished among human bodies, but was also superior to all others.”
There are much more evidence, but to numerous to type out. But it is known well before
the conversion of the Roman Empire, dating 313-323 A.D. This shows the Rome
Catholic were not the ones who invented the virgin birth story, so to speak.

Is. 7:1 And it came to pass in the days of Akhaz the son of Yutham (Jotham), the son of
Uzziah, king of Yahudah, that Ratsan the king of Syria, and Pekah the son of Remaliah,
kings of Yashra’al (Israel), went up toward Yarushalaiym (Jerusalem) to war against it, but
could not prevail against it.

Brief summary: Akhaz (732-716 B.C.), son of Yutham/Yotham (750-732 B.C.) and
father of Kizaqiah (716-687 B.C.) was the 12th king of the kingdom of Yahudah.
Yahudah was attacked by king Paqakh of Yashra’al (Israel) (752-732 B.C.), and king
Retsan of Syria (742-732 B.C), Retsan attempted to force Akhaz into a coalition against
Assyria.

Additional incursions were made into Yahudiym territory by the neighboring Edomites,
to whom Akhaz was forced to give up the city of Elath [In Yarden/Jorden], while the
Philistines took Beth-Shemesh, Ayalon, Soco and its villages, Timnah and it’s villages,
and Gimzo and it’s villages

Akhaz asked help of the Assyrian king Tigrath-pilesar III (745-727 B.C.), who then drove
out the invaders, but in return exacted tribute from Yahudah. Finally, in 716 B.C., Akhaz
died and was succeeded by his son Khizeqiyah. Let’s look at Josephus’ summary of this
specific portion of Hebrew history.

Josephus Ant. 9:12:1(243), (246), 3:(255)

“Now Yutham/Yotham died when he had lived forty-one years, and of them reigned
sixteen, and was buried in the sepulchers of the kings; and the kingdom came to his
Akhaz, who proved most impious towards [(Alahihym)], and a transgressor of the laws of
his country.

- 2Kings 16:2 Twenty years old was Akhaz when he began to reign, and reigned
sixteen years in Yarushalaiym (Jerusalem), and did not that which was right in the
sight of Yahuah his Alahiym, like Daud (David) his father.

His other actions were also of the same sort. (246) Now when the king was so sottish and
thoughtless of what was for his own good, that he supposing himself a match for the king
of Yashra’al (Israel), drew out his army against him, and joining battle with him was
beaten; and this happened because [(Alahiym)] was angry with him, on account of his
many and great enormities. (255) Now this king was so sottish and thoughtless of what
was for his own good, that he would not leave off worshipping the Syrian gods when he
was beaten again, he began to honor the gods of the Assyrians; and he seemed more
desirous to honor any other gods than his own paternal and true [(Alahiym)], whose
anger was the cause of his defeat; nay, he proceeded to such a degree of despite and
contempt [of [(Alaiym)] worship], that he shut up the temple entirely,
2 Kings 16:10 And king Akhaz went to Damascus to meet Tiglathpilesar king of Assyria, and saw an altar that was at Damascus: and king Akhaz sent to Uriyah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

2 Kings 16:11 And Uriyah the priest built an altar according to all that king Akhaz had sent from Damascus: so Uriyah the priest made it against king Akhaz came from Damascus.

2 Kings 16:12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

2 Kings 16:13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

2 Kings 16:14 And he brought also the brasen altar, which was before Yahuah, from the forefront of the house, from between the altar and the house of Yahuah, and put it on the north side of the altar.

2 Kings 16:15 And king Akhaz commanded Uriyah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king’s burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.

2 Kings 16:16 Thus did Uriyah the priest, according to all that king Akhaz commanded.

2 Kings 16:17 And king Akhaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.

2 Kings 16:18 And the covert for the Shabbath that they had built in the house, and the king’s entry without, turned he from the house of Yahuah for the king of Assyria.

And forbade them to bring in the appointed sacrifices, and took away the gifts that had been given to it. And when he had offered these indignities to [(Alahiym)], he died, having lived thirty-six years, and of them reigned sixteen; and he left his son Hezekiayah for his successor.”

Akhaz was doing wicked things in his life. He did not even repented but did this all the way to the grave. It was so bad that he was not buried with kings of Yashra’a’al (Israel).

2 Chr. 28:27 And Akhaz slept with his fathers, and they buried him in the city, even in Yarushalaiym (Jerusalem): but they brought him not into the sepulchres of the kings of Yashra’a’al (Israel): and Hezekiayah his son reigned in his stead.

Akhaz was a wicked king that came out of Yahudah.

Is. 7:2 And it was told the house of Daud (David), saying, Syria is confederate with Aphraiyym (Ephraim). And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
Paqakh king of Yashra’al (Israel) joined forces with Retsan king of Aram (Syria) in 732 B.C., to capture Yarushalaíym (Jerusalem) and overthrow its current Monarch. Hearing the confederacy, Akhaz and his kingdom feared for their lives.

Is. 7:3 Then said Yahuah unto Yashayahu (Isaiah), Go forth now to meet Akhaz, you, and Shearyashub your son, at the end of the conduit of the upper pool in the highway of the full’r’s field;
Is. 7:4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Ratsan with Syria, and of the son of Remaliah.
Is. 7:5 Because Syria, Aphraiym (Ephraim), and the son of Remaliah, have taken evil counsel against you, saying,
Is. 7:6 Let us go up against Yahudah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:
Is. 7:7 Thus says Adaniy Yahuah, It shall not stand, neither shall it come to pass.
Is. 7:8 For the head of Syria is Damascus, and the head of Damascus is Ratsan; and within threescore and five years shall Aphraiym (Ephraim) be broken, that it be not a people.
Is. 7:9 And the head of Aphraiym (Ephraim) is Samaria, and the head of Samaria is Remaliah’s son. If you will not believe, surely you shall not be established.

This was prophesied before Akhaz was born. Let us look at 2 places out of many other places in the book of Husha (Hosea) 8:9-10, Amos 1:5

- Hos. 8:8 Yashra’al (Israel) is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.
- Hos. 8:9 For they are gone up to Assyria, a wild ass alone by himself: Aphraiym (Ephraim) nath hired lovers.
- Hos. 8:10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

- Amos 1:5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aben, and him that holds the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, says Yahuah.

Listen to verse 9. This is where the message concerning Akhaz’s specific situation ends. This was the reason verse 9 ends with “If you don’t believe…etc.” This was saying Yahuah has already informed you of the outcome of your present situation. So it was up to you to believe it or not.

Is. 7:10 Moreover Yahuah spoke again unto Akhaz, saying,
Is. 7:11 Ask you a sign of Yahuah your Alahiym; ask it either in the depth, or in the height above.

Verse 10 starts another dialogue. Verse 11 is showing Yahuah has not abandon Akhaz, but to in so many words repent ask of Me. Let us see this breakdown in the Hebrew

- 7592. lAaĪv shaal, shaw-al’; or lEaĪv shael, shaw-ale’; a primitive root; to inquire; by implication, to request; by extension, to demand:—ask (counsel, on),
Yahuah was asking more than a request but consult, pray, salute. He further says to him, “ask it either in the depth, [Meaning seek deeply] or in the height above.

This was a request from the Most High, but what was his answer?

Is. 7:12 But Akhaz said, I will not ask, neither will I tempt Yahuah.

Is. 7:13 And he said, Hear you now, O house of Daud (David); Is it a small thing for you to weary men, but will you weary my Alahiy also?

The message shifts from Akhaz to the house of Daud and Yarushalaiym (Jerusalem). How can we prove this? In the Hebrew the prophet talks to Akhaz in the plural. In verse 13 you is not in the singular but in the plural. \(< MR; kIm\) says you all, [really the mem means from so it could read technically from you all]. More to this let’s keep going here.

Is. 7:14 Therefore Yahuah himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Yahuah is still talking in the plural in the next verse. Where you read you let us look into the Hebrew \(M™RkDl\) Literally it says for you all a sign. If this was just to Akhaz it would be in the singular NOT the plural.

Next word is sign. One must get this clue. The sign is going to be a two-fold sign. We have to understand that there are other Hebrew words that means sign as well.

1. \(M™R\) [Muad/Mo’ed]
2. \(N™\) [Nas]
3. \(Ts™\) [Tsayoon/Tsayoon]
4. \(R™\) [Rasham]

The first 3 can also mean miracle. However \(N™\) has a deeper meaning. Let’s take a look at the Hebrew and Aramaic Lexicon of the Old Testament:
Oht: Sign, distinguishing mark, (battle) banner, sign to bring to mind (Covenant) obligation, memorial sign guaranteeing afterwards the dependability of assertion, miraculous sign, showing someone’s power, omen, announcing something to come, warning, determining example

When this word is used it is almost 100% of the time it is associated with a displayed phenomenon. Some examples:

Gen. 4:15 And Yahuah said unto him, Therefore whosoever slays Qaiyn, vengeance shall be taken on him sevenfold. And Yahuah set a mark upon Qaiyn, lest any finding him should kill him.

A sign that is was supernaturally placed to be seen

Ex. 4:8 And it shall come to pass, if they will not believe you, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.
Ex. 4:9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto your voice, that you shall take of the water of the river, and pour it upon the dry land: and the water which you take out of the river shall become blood upon the dry land.

Deut. 13:1 If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder,
Deut. 13:2 And the sign or the wonder come to pass, whereof he spoke unto you, saying, Let us go after other gods, which you have not known, and let us serve them;
Deut. 13:3 You shall not hearken unto the words of that prophet, or that dreamer of dreams: for Yahuah your Alahiym proves you, to know whether you love Yahuah your Alahiym with all your heart and with all your soul.
Deut. 13:4 You shall walk after Yahuah your Alahiym, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave unto him.

Deut. 28:45 Moreover all these curses shall come upon you, and shall pursue you, and overtake you, till you be destroyed; because you hearkened not unto the voice of Yahuah your Alahiym, to keep his commandments and his statutes which he commanded you:
Deut. 28:46 And they shall be upon you for a sign and for a wonder, and upon your seed forever.

There are much more, we will revisit this when we go over the Messianic writings. Their were signs that was used, i.e. the birth, the Star, etc.

We will also see the link of Barashityh (Genesis) 3:15:

- Gen. 3:15 And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

NO other place in the entire TANAK you will see in English or Hebrew Her seed. When do not have seeds Naturally. So what could this mean “Her seed”?
Next it states a virgin shall conceive and bear a son,

If this meant merely a young woman conceive and have a son, How would this be a miracle or sign? can young women have a child? Let us look into the Hebrew words Alamah and Betulah. Most people get this confused.

* 5959. hDmVlAo almah, al-maw´; feminine of 5958; a lass (as veiled or private):—damsel, maid, virgin.

Gen. 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray you, a little water of your pitcher to drink;

Gen. 24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

* 1330. hDl...wt;Vb bthuwlah, beth-oo-law´; feminine passive participle of an unused root meaning to separate; a virgin (from her privacy); sometimes (by continuation) a bride; also (figuratively) a city or state:—maid, virgin.

Joel 1:8 Lament like a virgin girded with sackcloth for the husband of her youth.

What is the difference between an almah and a betulah?

Job 28:11 He binds the floods from overflowing; and the thing that is hid brings he forth to light.

Job 28:21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

8587. h;DmUlSo;At taalummah, tah-aloom-maw´; from 5956; a secret:—thing that is hid, secret.

All come from the same root word:

* 5956. MAldO alam, aw-lam´; a primitive root; to veil from sight, i.e. conceal (literally or figuratively):—x any ways, blind, dissembler, hide (self), secret (thing).

An almah is a young virgin. Never married, something concealed, hidden, keep in mind this is a sign as well. So the basic definiton for Alamah in this passage lets us know a sign will be supernatural and it will come from a young virgin and it will be hidden or concealed. If just a virgin then you can use betulah. But this is far more than just a virgin.

A Betulah can be a virgin but a grown woman as well that had no intercourse.
So why would it be a sign for a young virgin to have a sign? Can a righteous woman have a child and not be married? Naturally no. But what is she had a child but with no man, would that be a sign? Just to make it even more a sign. A virgin retaining her virginity after conception.

One more thing we must do. Since the English word virgin is used. We must define this word in the English as well.

1. a person who has never had sexual intercourse.
2. an unmarried girl or woman.

We have to understand that the 2 clues Yahuah wanted us to see was a Sign and a Virgin. In the Hebrew it has a more deeper meaning. The final part would be the name or authority this sign would mean. Ammanual (Immanuel). Al is with us. a “AL” (Mighty one) is with us. But how did He come? Through a sign of a young virgin.

- Is. 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, Counselor, The mighty AL (Mighty one), The everlasting Father, The Prince of Peace.
  o 1368. rwø; b... g gibbonr, ghib-bore ́; or (shortened) r ; Ob... g gibbor, ghib-bore ́; intensive from the same as 1397; powerful; by implication, warrior,

We will go through chapter 8 where you can see the baby was called Is. 8:3 And I went unto the prophetess; and she conceived, and bare a son. Then said Yahuah to me, Call his name Mahershalalhashbaz.

But latter he was also called Ammanual (Immanuel). Some like to say He should be called Ammanual (Immanuel). But when you look at what is being said, you will see that the first name was more of authority and the character

- 8034. M´v shem, shame; a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064); an appellation, as a mark or memorial of individuality; by implication honor, authority, character: