

are using "lad" and "boy" in some synonymous fashion and it is only our tendentious bias that would have us try to make some vast distinction between the terms. In Genesis chapter 24, Rivkah (Rebekah) is called an "almah" and in the same breath she is also called a "betulah," showing some kind of interchangeable connection between the words. In our illustration, the semantic freight which both "lad" and "boy" carry is youth and also maleness, making it possible to use the terms "lad" and "boy" of the same person interchangeably. One could not seriously, for example, use the term "geezer" (elderly eccentric man) and "lad" interchangeably of the same person, and one could not use the Biblical Hebrew word "zonah" (a non-virgin harlot, prostitute) and "betulah" of the same person interchangeably (the Hebrew Bible never uses *zonah* and *almah* regarding the same person); but the Hebrew Bible does in fact use "almah" and "betulah" in Genesis 24:43 and Genesis 24:16 of the same person (Rebekah) because both terms carry the common semantic freight of femaleness and virginity. In Genesis chapter 24, Rivkah is called an *almah* and she is also called a *betulah*, showing that, if not virginal, an *almah* would not be an *almah*. In Genesis chp 24 HaAlmah is used as a synonym for na'arah-betulah. Virginity is at least implicit in the term "almah" or an *almah* could not be called a *betulah*. It would never do in Hebrew, for example, to say that the *pilegish* (concubine) approached the well and then say the *betulah* sat by the well and yet be talking about the same person. Virginity is definitely not implicit in the term *pilegish* (concubine). Moreover, as a translation for "almah," "young woman" destroys the virginal conception of the Moshiach, without which he is not Ben HaElohim Moshi'a (Savior) of adam's rebellious, sin-blinded progeny. So we see the verse proves true that says "some twist the Scriptures to their own destruction (2K 3:16)." Those who delude themselves that there is no distinction between "na'arah" (young woman) and "almah" (young virgin) have Biblical useage and context arguing in concert against them.

Finally, in Isaiah 7:14 the Jewish rabbis and scholars, who translated the *Targum Hashivim* [Septuagint Hebrew Bible Greek translation] in the Third Century B.C.E. for the Hellenistic synagogue, translated the Hebrew word "almah" as the Greek word "parthenos"—which Greek word can only mean, according to the standard lexicon, "female of marriageable age with focus on virginity" [see F.W.Danker *Greek-English Lexicon*, page 777]. Notice other times *parthenos* ("virgin") is used in the Greek NT: Mt 25:1,7,11; Lk 1:27; 1C 7:25; Ac 21:9. The Septuagint translators also translated "haalmah" in Genesis 24:43 as "parthenos" showing that both Rivkah the *almah* and the mother of the Moshiach, Moshiach who is G-d with us, are both "haalmah" and both "parthenos" and both "the virgin". Let it be said rather bitingly that perhaps these ancient rabbis understood the word "almah" somewhat better than we moderns do. J.A. Motyer writes, "In Song of Solomon 6:8, the *alamot* [plural of *almah*], contrasted with queens and concubines, are unmarried and virgin" (*The Prophecy of Isaiah*, Inter-Varsity Press, Leicester England, 1993). In conclusion, Isaiah was speaking of the unmarried young virgin. This translation is "orthodox" because it is both true to the Scriptures and it preserves the supernatural entrance (virgin) and exit (empty tomb) of the Ben Dovid Ben Elohim Moshiach, the Savior (Goel, Oisleizer) of the World.

"G-d-with-us" cannot be Hezekiah because Hezekiah had already been born. Moshiach is called not only "G-d-with-us" but "mighty G-d" (compare Isaiah 9:5[6] and 10:21) and more than once is called Ben HaElohim. (see the **OJB** translation). Just as Moshiach had a real presence in the wilderness (Num 21:16-18; 1C10:4), Moshiach's real presence in the Bais Dovid forms an eschatological time line: his coming is in the future when the Bais Dovid will suffer subjugation indicated by the fact that desert food, thickened milk and honey, will be the future oppressive diet (see Isaiah 7:22) because of the capitulation of Ahaz to Assyria, with Assyria's imperial despotic evil having various future manifestations from Babylonian to Roman Imperial kingdoms, until the prophecy to the dynasty of the Bais Dovid is literally fulfilled in Moshiach. When this prophecy achieves its fulfillment, history would finally confirm that the time line here covers more than 700 years, with only a handful of years set apart to describe the brief time before Judah's enemies, Syria and the northern kingdom of Israel, will pose no more threat to Judah (see Isaiah 7:16).