

Does The Word "Alma" In Isaiah 7:14 Have Reference To Woman
Who Has Never Sexually Known Man, Or Does It Just Have
Reference To A Young Woman Of Marriageable Age?
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Response: Isaiah 7:14 says: *"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* The King James Version and the American Standard Version translate the word "alma," in this verse, as "virgin." The RSV and NRSV (as well as a few others) have translated it as "young woman." This is done deliberately to detract from the deity of our Savior Jesus Christ. It is, incorrectly, argued that the word "alma" can, sometimes, be translated as "young woman" and is not always translated as "virgin." The argument is that if the writer had meant virgin, he would have used the word "bethulah" rather than "alma."

In doing a word study on this case we can see that the word "alma" we can see that this word can be translated as "young woman," but only with the understanding that the young woman is a virgin. E-Sword's Word Study says:

" *almāh*: A feminine noun meaning a maiden, a young woman, a girl, and a virgin. The word describes young women in different categories: Rebekah was understood to be a marriageable young woman by Abraham's servant ([Gen 24:43](#)); as was the maiden described in [Pro 30:19](#), for in this case, the man was wooing her as a possible wife. Moses' sister was probably in this category ([Exo 2:8](#)). Sometimes it is unclear how old or mature these young maidens were ([Psa 68:25](#) [26]). The most famous passage where this term is used is [Isa 7:14](#), where it asserts an *almāh* will give birth to a son. The author of [Mat 1:23](#) understood this woman to be a virgin."

From this we can see, that even though it can be translated as "young woman," it must be understood that she is a young woman who has never become sexually active. Moses' sister, Merriam, was referred to as a "maiden," and the word in the Hebrew is "alma." Who would take the position that Moses' sister was a person who had known man sexually.

In every case where the word "alma" is used reference is made to a woman who has never known man sexually, while such is not the case with the word "bethulah." Joel used the word "bethulah" to describe a young woman who was mourning the husband of her youth: *"Lament like a virgin girded with sackcloth for the husband of her youth"* (Joel 1:8). E-Sword's Word Study said this about the word "bethulah" in this verse: "In these verses, this Hebrew word certainly connotes virginity. But in [Joe 1:8](#), the Lord describes the *b^etûlāh* mourning for the husband of her youth. In this case, the word means young woman."

The liberal scholars have it exactly backwards. There are cases in which the word "bethulah" can be used to refer to a young married woman, but there are no cases where the word "alma" can be. The word "alma" always refers to an unmarried young woman (or girl) who has never known man sexually.

Then, Matthew, in writing about the fulfillment of Isaiah 7:14 used the word "parthenos" which definitely means "one who has not known a man" (E-Sword, Word Study). The word "parthenos" always, without a doubt refers to a virgin, one who has never had sexual relations. Since Matthew, with guidance of the Holy Spirit, used the word "parthenos" to translate the Hebrew word "alma" we can see that Isaiah 7:14 is talking about a woman, who has never known man sexually.

All the liberal scholars in the world, won't make this go away. Our Lord was born of a virgin, and the only way that such was possible was for Mary to be with child of the Holy Spirit.

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