

## **There is no Virginal Birth in the Septuagint**

**‘Parthenos’ in the LXX does not necessarily mean ‘Virgin’**

*by Inescapable Reality*

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In Thesis 26 of his work *One Hundred and Sixty-Six Theses Against the Jews, the Hebrew Roots, the Ebionites, the Muslims and the Premillennialists – Postmillennialism is the Gospel* (10/13/2015), which work can be found [here](#), Drake Shelton writes:

“26. The Virgin Birth is taught explicitly in Isa. 7:14 in the Septuagint which was created by Jews.”

This is not so. The Virginal Birth is not at all taught in the Septuagint anywhere. The surrounding context of Isaiah 7:14 in the Greek LXX is the same as that found in the Masoretic Hebrew Text, and the context clearly shows that the text has zero to do with any virginal birth happening hundreds of years later far ahead and away from the timeframe, audience, and objects of the prophecy. The context is clearly a prophecy that Isaiah’s wife would bear a son called Immanuel as a sign to Ahaz and the rest of the House of David and Judah that God was still with them so that they did not need to fear because before the child would grow up to reach the age of accountability the military alliance between the House of Israel and Syria/Aram against Judah would be thwarted. This is the first point. I won’t demonstrate this here. Such is reserved for other works. However, there are already numerous works by others out there which are easy to find which without a doubt demonstrate the clear contextual meaning of Isaiah 7-9 and refute the nonsensical Catholic gnostic mysticism utterly into fetal position, so that no rational person who is not a mystic, but believes in the *coherency theory of truth, private judgment, the univocality of God’s revelation, the revelationist epistemology, and the perspicuity of Scripture* can honestly hold to the Christian views of certain isolated verses from Isaiah 7-9 divorced from their context.

Secondly, Liddell and Scott's *A Greek-English Lexicon* (1940) tells us that the Greek word *parthenos* does not necessarily mean *virgin*:

“**παρθένος**, Lacon. παρσένος Ar.Lys.1263 (lyr.). ἡ, **A maiden, girl**, Il.22.127, etc. ; αἱ ἄθλῳ π. ἐμαί my unhappy **girls**, S.OT1462, cf. Ar.Eq.1302 ; also γυνή παρθένος Hes. Th.514; π. κόρα, of the Sphinx, dub. in E.Ph.1730 (lyr.); θυγάτηρ π. X.Cyr.4.6.9 ; of Persephone, E. Hel.1342 (lyr.), cf. S.Fr.804; *virgin*, opp. γυνή, Id.Tr.148, Theoc.27.65. **2 of unmarried women who are not virgins**, Il.2.514, Pi.P.3.34, S.Tr.1219, Ar.Nu.530. **3 Παρθένος, ἡ, the Virgin Goddess**, as a title of Athena at Athens, Paus.5.11.10, 10.34.8 (hence of an Att. coin bearing her head, E.Fr.675); of Artemis, E.Hipp.17 ; of the Tauric Iphigenia, Hdt.4.103 ; of an unnamed goddess, SIG46.3 (Halic., v B.C.), IG12.108.48,54 (Neapolis in Thrace); αἱ ἱεραὶ π., of the Vestal Virgins, D.H.1.69, Plu.2.89e, etc. ; αἱ Ἑστιάδες π. Id.Cic.19; simply, αἱ π. D.H.2.66. **4 the constellation Virgo**, Eudox. ap. Hipparch. 1.2.5, Arat.97, etc. **5 = κόρη 111, pupil**, X.ap.Longin.4.4, Aret. SD1.7. **II as Adj., maiden, chaste**, παρθένον ψυχὴν ἔχων E.Hipp. 1006, cf. Porph. Marc.33 ; μήτηρ π. Epigr.Gr.319 : metaph., π. πηγὴ A.Pers.613. **III as masc., παρθένος, ὁ, unmarried man**, Aroc.14.4. **IV π. γῆ Samian earth** (cf. παρθένιος 111), PMag.Berol.2.57.” (<http://perseus.uchicago.edu/cgi-bin/philologic/getobject.pl?c.56:8:156.LSJ>)

So, notice that the word can mean a virgin, yes, but such a meaning is not necessitated and one must look at the context in which the word is used to know its meaning in that specific instance.

This is further confirmed in another certain usage of the word elsewhere in the LXX where it clearly also does not refer to a virgin. Rabbi Bentzion Kravitz of *Jews for Judaism* writes:

“... the Septuagint also translates the Hebrew word (Narah-נַרְחַת-*maiden*) in Genesis 34:3 as “*parthenos-Παρθένος*-.”

“...Shechem...took her and **lay with her by force**. And his soul was drawn to her ...and he loved the **maiden** (Narah - fo traeh eht ot ekops eh dna ,הַנַּעֲרָה),  
the **maiden** (Narah- .הַנַּעֲרָה” **Genesis 34:2-3**

In context, this passage is speaking about Dinah the daughter of Jacob, after she was raped by a non-Jew know as Shechem. Obviously, she was not a virgin...” (Isaiah 7:14 – A Virgin Birth? Is Isaiah 7:14 talking about a virgin birth? <https://jewsforjudaism.org/knowledge/articles/isaiah-714-a-virgin-birth/> )

For Christians to have a hard case for a virginal birth here, their views must not only be contextual, but necessitated by the text. The “virgin” interpretation of this passage is not even close to a necessary translation of the Greek word in the type of Greek that was used to translate the passage at the time, and such a translation has no justification whatsoever based on the context of the passage, which is the same in the LXX as it is in the Masoretic Hebrew Text.