

has been deliberately selected that does not fit the NT and inserted at this place. NEB has done similarly, but they atleast put in a footnote: "or, oversight." There is no footnote in RSV, to suggest that there is any other possibility.

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Near the beginning of Matt. we have a quotation/which both questions have been raised. The two questions we primarily find in problems about NT quotations from OT are (1) Has it correctly quoted it? There are many writers who say the NT doesn't ordinarily quote the Hebrew OT; it quotes the LXX. Well, you cannot quote the Hebrew OT in the NT unless you simply copy the Hebrew words! Otherwise you've got to have a translation. And the LXX is the common translation. If the LXX is a good translation of that particular verse, and often the LXX is a very good translation, and in some cases it is an extremely poor translation.

But if it is a translation that gets the sense of the verse it is natural to quote from it rather than always to make up your own translation. The other problem that is raised (2) is that of context. Shires points out many cases where he says that OT is dealing with a certain situation and the NT applies it to something with which it could have no application. So that is the second question: Are these quotations taken out of context? Or were they really pointing forward to Christ?

I want to take a couple of minutes on this quotation with which Matt. begins. One that is of course well known to us all. But one in which there is a certain factor which unfortunately is I believe quite frequently misunderstood. This is the quotation of the virgin birth. He says, "Behold a virgin shall conceive and bear a son and his name shall be called Immanuel, which means God with us." The footnote refers you back to Is. 7:14. When you turn back there RSV says, the young woman. Of course the word almah which is used 7 times in the OT, never is used of a married woman. Not in one single case.

I do not believe that almah is necessarily a specific word for virgin, but I believe it is a word for young woman, one of whose qualities is that she is a virgin. It is often said the proper word for virgin is bethula. But there are cases where bethula does not specifically mean virgin. I was much interested in seeing yesterday the new Theological Word Book of the OT that has just come from Moody Press. I was reading the article by Waltke on bethula. I wrote the one on almah in it, and I wish I had seen his on bethula before I wrote mine. Because I said in mine that bethula was the regular word for virgin, and almah is a young woman who has as one of her qualities being a virgin.

Waltke tries to prove that bethula is not specifically a virgin, but in most cases it does refer to a virgin. But that has been quite commonly held. Bethula is the word for virgin, so how can almah mean it. Well in Old English the word "maid" would be very similar to the word almah. It seems to me that King Henry VIII was very indignant at one of his many marriages when he said