

IS THERE HISTORICITY IN THE VIRGIN BIRTH, AND DID SOME JUDGE JESUS TO BE A MAMZER? pdf

1: Mary, mother of Jesus - Wikipedia

The Birth Narratives. The two birth narratives in the Gospels, although they overlap in few particulars and obviously come from different sources, agree that Jesus was conceived in the womb of a virgin by miraculous means, without the aid of a man.

Was Jesus a Bastard? Now rememberâ€”keep a civil keyboard under your fingertips See for example the blatant "give away" in the Gospel of John Still, there are a number of intriguing historical echoes of distorted facts buried within all this Midrashic tapestry about R. One of these occurs in the Gospel of John again! It could be that they were making general racist comments about Galileans in general of mixed blood e. Assyrians and Greeks who were re-located into the area and mixed with the local Phoenician-Israelites: But what are we to make of these slanderous accusations? Was the man "Iesous" truly illegitimate Heb. The five women included were: Tamar, Rahab, Ruth, Bathsheba, and Mary. Such a union was later called a Levirate marriage Deut She hid the spies of Joshua. Because of this, the Israelites spared her life when they conquered Jericho. She later became the wife of Salmon, and the mother of Boaz. When David discovered Bathsheba Bath-Shebiti was pregnant, sent Uriah back into battle, with orders that Uriah should be slain, so that David could marry Bathsheba who later became the mother of Jedidiah nicknamed "Solomon" peaceful. But the phrase in Isaiah was NOT messianic originally. It only grew that way over time read the Dead Sea Scrolls for a taste of what they did with certain passages in the Hebrew Bible! Why did both Matthew and Luke go to such obscene lengths to twist the meaning of Isaiah 7: And no, these two contradictory genealogies are not one for Mary and one for Joseph either because any tracing back to David by bloodline would have to go through the male lineages.

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2: Isaiah - A Virgin Birth? | Jews For Judaism

Not surprisingly, the historicity of the virgin birth does not have a big role to play in Moltmann's christology. Introducing his section on Christ's Birth in the Spirit, Moltmann explains it this way: "In this section we shall not talk about Jesus' virgin birth, as dogmatic tradition has done."

Luke says, 30 And the angel said unto her, Fear not, Mary: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. His mother was, therefore, a virgin at His birth as well as at His conception. They trace the stories of the Virgin Birth to believers in the latter part of the first century who were familiar with the prophecy in the Septuagint of Isaiah that a "virgin" would conceive a son called Immanuel "God with us". They say that these believers invented the Virgin Birth to accomplish two apologetic purposes at once: Five lines of argument decisively set aside this view. If anyone today said that he was conceived in a woman before she ever knew a man, and that his conception was, in this respect, a unique phenomenon, his pretense would probably soon collapse. There were no such obstacles, however, to the doctrine of the Virgin Birth becoming established in the early church. It so happened that Jesus was indisputably the eldest in His family, which, like most families in that day, was rather large. He had at least six brothers and sisters Mark 6: It also so happened that no one could show that His parents were married at least nine months before His birth. The Gospel of Luke reports that His conception occurred more than three months before Joseph took Mary as his wife Luke 1: Indeed, since His family was prominent in the early church 1 Cor. The credibility of the apostles. It is preposterous to imagine that a new doctrine could have been introduced in the late first century without encountering stiff opposition from conservative elements committed to "holding fast the faithful word" as they had "been taught" Titus 1: Yet there is no record of any early disputes or schisms concerning the Virgin Birth. Any presumption that these people were liars clashes with the abundant evidence of their earnestness and high character. The accusation that Jesus was illegitimate. Then said they to him, We be not born of fornication; we have one Father, even God. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: And if I say the truth, why do ye not believe me? So it is likely that the other charge—that He was a Samaritan—was not a new charge either. Earlier in the same exchange, when Jesus said that His Father stood behind His claims, the Jews responded by asking, "Where is thy father? When Jesus, in reply, said of Himself that He was not of this world v. The cutting edge of the jibe is the implied accusation that although they were legitimate, Jesus was illegitimate. As their anger mounted, they cast subtlety aside and jeered that He was the offspring not of His legal Jewish father, a well-respected carpenter in Nazareth, but of some unknown Samaritan. That pregnancy must have been extremely difficult, if not impossible, to conceal from gossiping tongues. The obvious motivation behind the charge was not only religious to stop His ministry but also political to undermine His claim to the throne. The mob was easily persuaded that His real father was a Samaritan because Nazareth, His home town, was not far from Samaria. The significance of the dialogue in John 8 is that its veiled allusions to the unusual birth of Jesus are purely incidental. They are clearly not intended to make a doctrinal point. Thus, they cannot be fictional expansions designed by church leaders to curry popular favor for a doctrine that they have lately introduced. Certain utterances of Jesus show that He regarded His birth as a fulfillment of Genesis 3: His words at the Wedding at Cana have puzzled many readers. In answer to His mother, He said, . Woman, what have I to do with thee? Why does He address her bluntly as "woman"? We gain insight into these words when we look at the only other recorded words of Jesus to His mother. These are also in John. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Jesus would not wound Mary with hurtful words when she is already overcome by grief and horror. What does He mean? Why, on the occasion of His death, as on the occasion of His first miracle, does He announce that His mother is "woman"? He means that she is the woman prophesied in Genesis 3: Most assign it a date near A. Yet notice what Paul teaches in this

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epistle concerning the nature of Christ. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Galatians 4: The meaning of "made" is not "born," but "cause to be" or "begotten. This is evident when we further examine his use of "made. Elsewhere, he says, Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. But why does he say that Jesus was "made of a woman"? For two reasons, we can be confident that these words imply the Virgin Birth. If, as the critics allege, Paul never heard of the Virgin Birth, we would expect different language in Galatians 4: Paul would identify Jesus as the seed of David, as in Romans 1: But although he might mention both of His parents or only His father, he would scarcely mention only His mother. Unless "made of a woman" presumes the Virgin Birth, the phrase is inessential to the argument. Paul could affirm the Incarnation by simply saying, "God sent forth His Son as a man made under the law. That purpose was "to redeem them that were under the law" v. He could be the redeemer of others only if He was sinless Himself, and He could be sinless Himself only if He was conceived without the aid of a human father; that is, only if He was made of a woman. Robinson, Redating the New Testament Philadelphia: Westminster Press, , ,

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3: Myth #3: There was no virgin birth and Jesus was not born in Bethlehem – The Real Jesus

--Is there historicity in the virgin birth, and did some judge Jesus to be a mamzer? -- Did Jesus travel to a foreign land to obtain wisdom and the powers of healing, or did he live with Essenes to obtain these powers?

Many Christians and professional missionaries like to quote the following verse as a proof-text. Are there differences – Christianity vs Judaism? It claims Matthew 1: Not wanting to disgrace her he planned to put her away secretly. Only afterwards does the gospel claim that an angel comes and informs Joseph that this event is the fulfillment of the prophecy in Isaiah. This entire story is extremely puzzling and a major question begs to be answered. If the prophesy in Isaiah 7: Upon discovering that his virgin wife was with child he should have jumped for joy that this may be the precursor to the arrival of the Messiah. Instead he suspects her of infidelity. In the same way that America and Korea were divided into North and South during their Civil wars, at this point in Jewish history the Jewish nation was divided into two kingdoms, [2] known as the Southern Kingdom of Judea and the Northern Kingdom of Israel. Each kingdom had its own capital, king and enemies. To the north of both these kingdoms was a third, non-Jewish ruler, King Resin of Aram Syria whose capital was Damascus. Additionally, within 65 years the northern kingdom will cease to exist and its 10 tribes would be led into exile by Assyria. This is where the idea of ten lost tribes originates. Although Ahaz was an evil king, God would continue to protect Jerusalem in the merit of his righteous predecessors. After Ahaz refuses this offer, Isaiah informs him that God will give him a sign despite his stubbornness. First, those who translate Isaiah 7: It simply informs us that she is young. The Hebrew bible has a completely different word for virgin. This word has no masculine form and indicates the physical sexual status of a woman. She could be years old or 18 years old. The way of the eagle in the air, the way of a serpent on a rock, the way of a ship in the midst of the sea and the way of a man with a young woman Almah. We also see this in the verse: They claim that in Isaiah 7: Problems with this claim: Additionally, there are no original copies of the Septuagint. How would anyone know without doing a physical examine and even then, this is not absolute proof. The sign mentioned in Isaiah 7: In context Isaiah is speaking about a specific young woman who will become pregnant during the life time of Isaiah and King Ahaz. The sign mentioned in verse 14 to Ahaz is that the two kings who threatened King Ahaz would be destroyed quickly. This sign is described in the next verse: For before the child shall know how to cry my father my mother the riches of Damascus and the spoil of Sammaria will be carried away before the king of Assyria. It is very common for biblical personality to have names that include God and part of their name. The concept of the virgin birth was adopted by Christianity from the pagan world and has no foundation in Judaism. Isaiah is clearly describing an event that has no Messianic connotations. In fact, the word Messiah is never used in this chapter. Christians incorrectly claim that this proves that an Almah is a virgin. They confused it with similar sounding word that means intercourse. Rashi says that the woman never prophesied before in her life and now prophetically gave the child the name Immanuel. The same Hebrew word is used by Rashi in his commentary on Numbers This is yet another example of the difference between Christianity vs Judaism.

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4: The Jeconiah Curse and the Virgin Birth | New Testament Musings

Myth #3: There was no virgin birth and Jesus was not born in Bethlehem Jennings: "We cannot tell you whether or not Jesus is the Son of God, that is a matter of faith. But if you have difficulty with the idea that the Virgin Mary could get pregnant without a man involved, there are a number of ways to explain why in Luke it is written that.

She is often referred to by the honorific title sayyidatuna, meaning "our lady"; this title is in parallel to sayyiduna "our lord" , used for the prophets. The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative 1: The Gospel of Matthew mentions her by name six times, five of these 1: The Gospel of Mark names her once 6: The Gospel of John refers to her twice but never mentions her by name. She is first seen at the wedding at Cana. He does not address her as "Mother" but as "Woman". In the Acts of the Apostles , Mary and the brothers of Jesus are mentioned in the company of the Eleven apostles who are gathered in the upper room after the Ascension of Jesus. Jean-Pierre Ruiz makes that connection in an article in New Theology Review [36] but the belief is quite ancient, as is the association of Mary and the Ark of the Covenant, mentioned at [Revelation Jerome identifies Mary of Cleopas as the sister of Mary, mother of Jesus. Annunciation Mary resided in "her own house" [Lk. Let it be done unto me according to your word. While he was there with Mary, she gave birth to Jesus; but because there was no place for them in the inn, she used a manger as a cradle. After the prophecies of Simeon and the prophetess Anna in Luke 2: Joseph was warned in a dream that King Herod wanted to murder the infant, and the Holy Family fled by night to Egypt and stayed there for some time. At the age of twelve, Jesus, having become separated from his parents on their return journey from the Passover celebration in Jerusalem, was found in the Temple among the religious teachers. These references include an incident which can be interpreted as Jesus rejecting his family in the New Testament: This representation is called a Stabat Mater. After the Ascension of Jesus In Acts 1: From this time, she disappears from the biblical accounts, although it is held by Catholics that she is again portrayed as the heavenly woman of Revelation. Mary was given to service as a consecrated virgin in the Temple in Jerusalem when she was three years old, much like Hannah took Samuel to the Tabernacle as recorded in the Old Testament.

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5: Mamzer - Wikipedia

Doctrines such as the virgin birth, crucifixion, and resurrection were borrowed off earlier myths of pagan deities such as Osirus, Mithra, and Attis. In addition to this, it is alleged that there is a lack of historical evidence for the existence of Jesus.

Matthew 1 18 Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Luke 1 26 In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, 27 to a virgin engaged to a man whose name was Joseph, of the house of David. The Lord is with you. In this vignette the prophet Isaiah informs King Ahaz that his enemies will be destroyed before a child born to a young woman in his retinue is old enough "to refuse evil and know good;" this child, he says, will be named Immanuel, "God is with us," because God is with Israel: Some, pointing out that the Greek word translated as "descendant" in some Bibles is sperma, which literally means "seed", and interpreting this as indicating descent through the male line, [29] take "descended from David according to the flesh" to mean that Joseph, a descendant of David, was the physical father of Jesus, thus denying the virgin birth of Jesus, others take it as indicating that Mary was also a descendant of David. Some scholars see this passage as reflecting a negative view of the developing virgin birth stories and their variant genealogies. The voice of Gabriel or Jesus consoled her and told her that God miraculously provides water to drink and dates to eat. Jesus in Islam The Islamic faith echoed some strands within Christian tradition that Mary or Maryam was a literal virgin when Jesus was conceived. The most detailed account of the annunciation and birth of Jesus is provided in Surah 3 Al Imran and 19 Maryam of the Quran where the story is narrated that God Allah sent an angel to announce that Maryam could shortly expect to bear a son, despite being a virgin. In the first instance, the bearer of the news who is believed by most Muslims to be the archangel Gabriel , delivered the news in 3: There are at least two rival explanations for the "double attestation" of Matthew and Luke regarding the virgin birth of Jesus: Both were aware of prophecies concerning a virgin birth and Bethlehem, and therefore these elements of their stories match. But each author wove these prophecies into an overall narrative in a different way. For example, both authors had to explain how Jesus was born in Bethlehem when he was known to be from Nazareth as mentioned in all four gospels – and each came up with an independent explanation. It was unknown, or considered unimportant, in wide areas of early Christian belief the Pauline and Johannine sectors, for example. But from the third century onwards it became a firm component of the Christian creeds and theological christologies. The confession of faith in Jesus, the Son of God, the Lord, is independent of the virgin birth, and is not based on it. McKenzie notes that, if these two narratives were missing from the New Testament, "there would be no biblical mention of the virgin birth". He adds, "the event is unusual enough for one to wonder why an author who knew of it would not mention it. But it has always struck scholars as odd that the tradition – which surely would be an important thing to know! Such an argument from silence cannot be determinative, but it is an important consideration for people who see the virgin birth as a feature created within the early traditions about Jesus rather than a historical occurrence. Those who doubt the historicity of the virgin birth argue that it was created by the early church as a way of honoring the coming of Jesus as the Son of God or of explaining the idea of God becoming flesh. Miraculous human birth stories are common in biblical tradition, going back to Abraham and Sarah Gen. The mother of Heracles, for instance, was said to have been impregnated by Zeus Diodorus Siculus, , 1 – Denial of the virgin birth of Jesus Throughout Christian history a small number of groups have denied the virgin birth. The views of Celsus drew responses from Origen , who considered it a fabricated story. Brown states that the story of Pantera is a fanciful explanation of the birth of Jesus which includes very little historical evidence. The book referred to Pantera, or Pandera, as the father of Jesus. Van Voorst states that the literary origins of Toledot Yeshu cannot be traced with any certainty, and that, given its medieval composition without a fixed form, it is "most unlikely" to

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contain reliable historical information. Miraculous births Early modern woodcut showing fictionalized portrayal of Justin Martyr In 1st-century Judea, Jewish girls were betrothed around the age of twelve or twelve and a half. However, Justin also says that such pagan stories were given them by Satan, and the stories were not really virgin births. Among the many traditions associated with Christmas are the construction of cribs and the performance of re-enactments of elements of the story in the Gospels of the birth of Jesus, a tradition started in the 13th century by the Franciscans. One theory is that they did so in order to oppose the existing winter-solstice feast of the Natalis Solis Invicti Birthday of the Unconquered Sun by celebrating on that date the birth of the "Sun of Righteousness". Annunciation in Christian art This doctrine of the Virgin Birth is often represented Christian art in terms of the annunciation to Mary by the Archangel Gabriel that she would conceive a child to be born the Son of God , and in Nativity scenes that include the figure of Salome. The Annunciation is one of the most frequently depicted scenes in Western art.

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6: Sermons and Outlines

In other words, if the Virgin Birth wasn't copied from myths and it wasn't made up, the remaining option is that the Virgin Birth is real. If there really is a creator God who made the heavens and the earth, and if Jesus left heaven to come to earth, it's reasonable to believe that the virgin birth happened.

That Pannenberg denies the virgin birth was one of the first things I remember learning about him probably because it was a feature in his first, and possibly most well-known, book! We shall talk about the birth of Jesus Christ from the Holy Spirit; for what we are dealing with here is not a question of gynaecology; it is a theme of Christian pneumatology. It was unknown, or considered unimportant, in wide areas of early Christian belief the Pauline and Johannine sectors, for example. But from the third century onwards it became a firm component of the Christian creeds and theological christologies. But when the christological conflicts began, mariology started to expand and to take on ever more elaborate form in the ancient church. At no other point is the difference between the doctrine of the Orthodox and Roman Catholic Churches and that of the New Testament as great as in the veneration of Mary, theological mariology, and the marian dogmas. The third-century Roman baptismal creed runs: Can they be shown to be a theologically necessary component of christology? Does this credal formula still have anything to say to us today? Is what it says today the same as what it once said? The virgin birth is not one of the pillars that sustains the New Testament faith in Christ. The confession of faith in Jesus, the Son of God, the Lord, is independent of the virgin birth, and is not based on it. It is only in Luke and Matthew that any link is forged with the nativity story. Moreover, we find the confession of faith in Christ in Christian traditions which know nothing of the virgin birth, or do not mention it. This indisputable fact alone allows us to draw the theological conclusion that the virgin birth does not provide the justification for confessing Christ. If there is a link at all, then the matter is reversed: They are deliberately told in such a way that no mention is made of either witnesses or historical traditions. We are not told from whom the narrator heard the story. Neither Joseph nor Mary is named guarantor. But it will be permissible for us to assume that the nativity stories are secondary, retroactive projections of the experiences of the Easter witnesses with the risen Christ who is present in the Spirit; for they transfer to the pre-natal beginnings of Christ precisely that which has become manifest in the risen One who is present in the Spirit. In this way the narrators follow the logic that future and origin must correspond. If Christ has ascended into heaven, then he must have come down from heaven; and if he is present in the Spirit of God, who is the giver of life I Cor. At that time the inherent truth of the nativity stories had to be expressed in the form of aetiological myth. In actual fact they destroy it. Their aim is to confess Jesus as the messianic Son of God and to point at the very beginning of his life to the divine origin of his person. The Way of Jesus Christ, p.

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7: Virgin birth of Jesus - Wikipedia

One New Testament theory presents Jesus' birth as the consequence of an intervention of a holy spirit (by an unspecified mechanism) since Mary had not had sexual relations with a man. That is the explanation of Luke's Gospel most emphatically (Luke), seconded less straightforwardly by the Gospel according to Matthew (Matthew).

However, the "sexual revolution" of the twentieth century, particularly in the United States , led to loss of this standard. In more recent times, however, efforts to reinstate the value of premarital virginity are found in the "virginity pledge," a commitment to remain pure prior to marriage. When supported by medical, psychological, social, and spiritual understanding such pledges have positive impact on the lives of young people. Etymology The terms virgin and virginity were introduced into English in the thirteenth century via the French *virgine* derived from Latin *virgo* Genitive *virginis* , which is composed of "vir" meaning "man" or "husband," and "genere," "created for ," and already had the meaning of a female in nuptial subjection to a male. With the standard usage of these terms where the state of purity comes from a lack of sexual relations , they have been more commonly applied to women than to men, both historically and in many present-day situations. A woman who is a virgin is also sometimes referred to as a maiden. In fact, the terms traditionally were used to simply describe a female unmarried person. During the Middle English period, the word "maid" referred to a person, whether male or female, who had never been married or sexually active. Geoffrey Chaucer , for instance, used that word in reference to Christ and St. However, applying the term to men as well has become uncommon in modern times, as the word "maid" lost currency in reference to men and began to refer only to unmarried women called maidens and later, unmarried domestic servants. In some cultures, women are not regarded as virgins after a sexual assault, but some people disavow this notion. There are also those who take the "spiritual" concept of virginity to its maximum, considering "born again virgins" to be virgins, regardless of their past sexual conduct. However, the word "chastity" is often used in this context, rather than "virginity. Such as oral sex, anal sex, and mutual masturbation. This is considered "technical" virginity as vaginal intercourse has not occurred but the participants are sexually active. In culture The status of virginity is respected and valued in certain societies, particularly when there are religious views regarding sexual conduct before marriage. Female virginity is closely interwoven with personal or even family honor in many cultures. Traditionally, there has been a widespread belief that the loss of virginity before marriage is a matter of deep shame. In some cultures for example the Bantu of South Africa , virginity testing or even surgical procedures guaranteeing premarital abstinence infibulation are commonplace. This would typically involve personal inspection by a female elder. In Western marriage ceremonies, brides traditionally wear veils and white wedding dresses, which are inaccurately believed by many people to be symbols of virginity. In fact, wearing white is a comparatively recent custom among western brides, who previously wore whatever colors they wished or simply their "best dress. It is highlighted by many mainstream Western movies particularly films aimed at a teenage audience. The loss of virginity can be viewed as a milestone to be proud of or as a failure to be ashamed of, depending on cultural perceptions. Historically, these perceptions were heavily influenced by perceived gender roles , such that for a male the association was more often with pride and for a female the association was more often with shame. The partner during the loss of virginity is sometimes colloquially said to "take" the virginity of the virgin partner. In some places, this colloquialism is only used when the partner is not a virgin, but in other places, the virginity of the partner does not matter. In some countries, until the late twentieth century, if a man did not marry a woman whose virginity he had taken, the woman was allowed to sue the man for money, in some languages named "wreath money. The Vestal Virgins were strictly celibate priestesses of Vesta. The constellation Virgo represents a wide selection of sacred virgins. Hinduism In predominantly Hindu societies in Nepal and India , virginity prior to marriage is the norm and expected of all. Any form of premarital sexual intercourse is frowned upon immensely and is considered an act designed to bring great dishonor and disrespect to the family. These ideas are more

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specifically discussed throughout the Old Testament. Genesis describes sex as a gift from God to be celebrated within the context of marriage. Purity in general is deeply threaded throughout the entire Bible. Most Christians believe that Mary, the mother of Jesus, was a virgin at the time Jesus was conceived, based on the account in the Gospel of Luke. In Roman Catholic, Eastern Orthodox, and Oriental Orthodox Christianity, her perpetual virginity is held as dogma, although other Christians do not necessarily accept this view. It is commonplace for Christian believers to accept this claim at face value—especially given its theological import that Jesus was literally the "son" of God. Mary was a relative of Elizabeth, wife of the priest Zechariah, who herself was of the lineage of Aaron Luke 1: During their betrothal—the first stage of a Jewish marriage—the angel Gabriel announced to her that she was to become the mother of the promised Messiah. However, an angel informed him in a dream to be unafraid and take her as his wife, because her unborn child is "from the Holy Spirit" Matthew 1: That Mary remained a virgin after the birth of Jesus is a doctrinal stance of the Catholic, Eastern, and Oriental Orthodox churches. Nevertheless, Mary continues to be revered as a symbol of purity and godliness, of which her virginity prior to becoming the mother of Jesus is an integral part. Until recently, some states which have a significant Christian population have or have had laws protecting virginity. In Mexico, there is a very old saying still used by women today: Quotes such as, "Do not even go near Adultery" Al-Israa Islam teaches both partners in a marriage to fulfill and satisfy each other to the fullest extent. Marriage is considered to be "half of the Deen Faith. It is a recurring theme throughout the Bible, especially with regard to the laws governing betrothal, marriage, and divorce. However, in practice, Judaism is fairly lenient about sexual relations, and has been since its early days, fairly pragmatic about the realities of sex and sexuality. Jewish law contains rules related to and protecting female virgins and dealing with consensual and non-consensual premarital sex. Sex in Judaism is not seen as dirty or undesirable—in fact, sex within a marriage is considered a mitzvah, or desirable virtue. According to Jewish law, sex before marriage is not acceptable. A child born of certain forbidden relationships, such as adultery, incest, and similar, is considered a mamzer, approximately translated as illegitimate, who can only marry another mamzer. A child born out of wedlock is not considered a mamzer unless the relationship was also adulterous or incestuous. Thus, extramarital sex alone is less serious than sex with a person with whom marriage is impossible or forbidden. The more liberal denominations Reconstructionist Judaism, Reform Judaism, and Conservative Judaism are relatively open to premarital sex: While it is not encouraged, it is not ignored, either—rules governing sexuality still apply. In stricter denominations, sex before marriage can be relatively uncommon, as religious practices of modesty, marriages at a younger age, and other practices, may apply. Virginitiy pledge Virginitiy pledges or abstinence pledges are commitments made by teenagers and young adults to refrain from sexual intercourse until marriage. They are most common in the United States, especially among Evangelical Christian denominations. The first virginitiy pledge program was True Love Waits, started in 1981, by the Southern Baptist Convention, [3] which now claims over 2. Virginitiy pledge programs take a variety of stances on the role of religion in the pledge: Some use religion to motivate the pledge, putting Biblical quotes on the cards, while others use statistics and arguments to motivate the pledge. Regardless of the approach, the vast majority of virginitiy pledge programs are run and staffed by individuals with ties to Christian organizations, mostly evangelical, although the Catholic Church sponsors both secular and a religious virginitiy pledges. Advocates argue that any other type of sexual education would promote sex outside of marriage, which they hold to be immoral and risky. While virginitiy pledge programs have not necessarily succeeded in having pledgers maintain sexual purity until marriage, a number of positive outcomes have been reported.

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8: Virgin births claimed by 1 percent of U.S. moms: Study - CBS News

The incarnation of Jesus Christ is such an important doctrine of the New Testament that without it there can be no true Christianity. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of.

The Septuagint translates the term mamzer as son "of a prostitute" Greek: In English, it is translated as "bastard". Halakhic definitions[edit] In the Talmud the term mamzer is applied to the descendants of specific illicit unions. According to the Mishnah , a mamzer is the offspring of a biblically forbidden union for which his progenitors are liable to extirpation at the hands of heaven Yevamot 4, Mishnah An exception to this rule is when a Jewish man has connexion with a menstruate woman , which although he is liable thereby to extirpation, the child born from such union is not a mamzer. The practical bearing of this ruling is that it excludes from such defamation a child born outside of wedlock, and which child is often wrongly called " bastard " under common law. There are two categories of mamzerim. A child born of incest as defined by the Bible is a mamzer. Note, however, that an incestuous relationship between one or two non-Jews cannot produce a mamzer, and if the product of such a union were to convert he or she would be the equal of any Jew Shulchan Aruch, "Even haEzer" 4: Nathan confronts King David for his adultery with Bathsheba , an affair that produced a mamzer. Bronze bas-relief on the door of La Madeleine, Paris. The child of a single woman and a man she could lawfully have married is not a mamzer Shulchan Aruch E. It is irrelevant if the man is married or not. If one of the parents is not Jewish the child is not a mamzer. Modern assisted reproductive technology has complicated the issue. Moshe Feinstein ruled that if a married woman is inseminated by sperm from another man the child is not a mamzer, since it did not result from an act of adultery; Joel Teitelbaum disagreed, and ruled that since the child is known to be that of a man other than her husband it is a mamzer. If there were indications that the foundling had been abandoned due to the parents being unable to support it, then Halakhically the child would not be a mamzer. However, since these rules are regarded as applying only to Jews, and since traditional Rabbinical law regards being a Jew as something which is only maternally inheritable, the child of a male mamzer and a non-Jewish woman cannot be a mamzer. However, the child of a female mamzer and a non-Jewish man is a mamzer. Although the biblical passage includes in this up to the tenth generation of the descendants of a mamzer, classical rabbis interpreted this as an idiom meaning "forever". Thus, in traditional Jewish law, a mamzer and his or her descendants are not allowed to marry an ordinary non-mamzer Jewish spouse. The restriction does not prevent a mamzer from marrying another mamzer, nor from marrying a convert to Judaism , or a non-Jewish slave. However, foundlings suspected of being mamzerim were not so free; they were neither permitted to marry a mamzer, nor even to marry another foundling. The Talmud insists that a mamzer should be considered as an ordinary relative for the purpose of inheritance, [15] including levirate marriage. Typically it is impossible to prove either that a prior marriage ever existed, or that a child was born of relations outside that marriage. Rabbis always allow the suspect child the benefit of the doubt in this matter. An example is a contemporary responsum by the well-known Israeli posek , Ovadia Yosef to Rabbi Grubner of Detroit, Michigan, establishing an impossibility to prove mamzer status in a situation where the evidence might appear to be clear-cut. The case involved the daughter of an aguna , [22] who had been married by a Haredi rabbi to a husband who subsequently converted to Christianity and refused to participate in a Jewish divorce. The mother eventually divorced and remarried civilly and had the daughter years later. The daughter, who had been raised as an Orthodox Jew and attended a Haredi day school , brought up the question of her status herself prior to an impending marriage. Rabbi Yosef proceeded systematically to disqualify evidence that a prior marriage had ever taken place. The rabbi who performed the marriage was contacted, but Rabbi Yosef wrote that his testimony could not be accepted without the ketubah, and in any event required corroboration by a second witness. Attempts to contact the husband were abandoned after an adversarial conversation with his new, non-Jewish wife. Thus, Rabbi Yosef concluded there was

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insufficient evidence that a valid prior marriage had ever taken place. The mother testified that her former husband occasionally brought alimony payments and came for visitation in person and hence the two were sometimes at least momentarily alone together. Thus, Rabbi Yosef concluded that there was insufficient evidence of either a former marriage or that the new husband was the father, and hence he concluded that no evidence of mamzerut had occurred. Conservative rabbi Daniel S. Nevins, commenting on this case, noted that the box of traditional tools Rabbi Yosef used to discredit evidence of mamzer status may be sufficiently robust as to cover virtually all cases of inquiry in the types of situations a congregation rabbi would be likely to experience. In doing so, the CJLS distinguished the Conservative approach to Jewish law from the Orthodox approach, noting that Conservative Judaism regards Biblical law as only the beginning of a relationship rather than a final word, and that the Conservative movement regards it as its role and responsibility to revise Biblical law from time to time when such law conflicts with evolving concepts of morality. From such, Karaites have come to consider the most logical understanding of the Hebrew to actually refer to a nation of people. For example, there is no civil marriage in Israel. The Jewish religious regulations concerning mamzerim are thus also the national laws imposed on Jews living in Israel, including secular Jews. Because of the severe impediments to marriage which mamzer status accords in Jewish law, Israeli civil law has taken the position that the paternity of a child born within a marriage cannot legally be challenged in civil courts, in order to avoid creating a body of evidence that might be used to declare the child a mamzer, or create difficulties for a future marriage. The existence of mamzer status as a category in Israeli family law has been criticized. An extensive review and opinion advocating the adoption of civil marriage in Israel, written by Prof. Pinhas Shifman and published in July by the Association for Civil Rights in Israel, mentions Mamzer among the categories of Israelis which Professor Shifman believes should have a right to marry a spouse of their choice and argues current Israeli law interferes with and denies that right. Professor Shifman and ACRI advocate ending the religious monopoly over marriage in Israel and cite the existence and difficulties of mamzer status as an argument against the use of religious law in marriage cases. This convenient formula sometimes causes difficulties for lovers or subsequent spouses who wish to assert paternity over a child which may be biologically theirs. As he is known to have been a bastard and reputed to have had a Jewish mother, this nickname is considered to be derived from mamzer. A similar explanation is offered also for the same nickname as used by another prince from Occitania: William the Conqueror may have been referred to as Bastardus and Mamzer. Guide for the Perplexed. However, many equally prominent rabbinic authorities maintain that only actual physical relations would confer this status on the woman.

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9: The Bible and Interpretation - The Mamzer Jesus and His Birth

Isaiah - A Virgin Birth? Is Isaiah talking about a virgin birth? Many Christians and professional missionaries like to quote the following verse as a proof-text.

Was it for the same reason he was called "son of Mary" in his own town Mark 6: This pluralism of meaning undermines any approach that assumes that the texts simply reflect facts or that they invent a single doctrinal proposition which they present as fact. All three theories need to be accounted for if an appreciation of the Gospels is to be attained. The generative concern, which establishes a continuum among early Judaism, Jesus, and early Christianity, moves away from the assertion or denial of fact to the assessment of how texts arose and with what understandings. That shift, under way in Europe since the 1970s, is still not complete in the study of the New Testament in North America today. Groups such as "The Jesus Seminar" continue to treat texts on the assumption that they falsify history, while conservative Evangelicals assume that their historical value is a given. The New Testament can in no sense be said to endorse the charge in John 8: The purpose of this essay is not to make a case for the superiority of the second theory, arguable though that is on exegetical grounds. Rather, our purpose is to explain how all three theories emerged. As we will see, however, that tradition seems to be a late arrival within a skein of passages that deal with the overall question of mamzerut, or mixed genealogy. That is the first part of the discussion here. Defining Mamzerut At base, a mamzer was the product of a union that was forbidden because the couple was not permitted to marry and procreate according to the Torah. Whatever became of the man and the woman as the result of their sexual contact, their offspring was what we may call a changeling or mixing terms which perhaps better convey the sense of mamzer than "bastard" or "mongrel," the traditional translations. The practice of attributing the status of mixed genealogy to particular individuals varied over time. That is not surprising since Deuteronomy In what follows, we will cite and explain the major passages at issue, following the line of chronology critically assigned to Rabbinica, first Mishnah from the second century , then Tosefta from the third century , and then Talmud from the fifth century. At the same time, a rabbi named Joshua supported by Simeon ben Azzai allegedly citing written evidence broadens the definition by including adultery as grounds for finding mamzerut: How is one a mamzer Deuteronomy Any case of near of kin is forbidden, according to the words of Rabbi Aqiba. Simeon of Teman says, Any case where they [that is, the parents] were liable to extirpation by heaven Leviticus The halakhah is according to his words. Rabbi Joshua says, Any case where they were liable to death by a court. Rabbi Simeon ben Azzai said, I found a scroll of descents in Jerusalem, and there was written in it: In the Mishnah, the possibility of such a dissolution of the contract between betrothal and common domicile is mentioned see Sotah 4: In the present case, such an act would imply: This mishnaic tractate cites Deuteronomy The connection of ideas is easy to follow because the themes of virginity, adultery, rape, and incest are developed in Deuteronomy She was pregnant, and they said to her, What kind of this fetus is this? From a certain man, and he is a priest! Rabban Gamaliel and Rabbi Eliezer say, She is believed. And Rabbi Joshua says, We do not rely on her statement. But she remains in the assumption of having become pregnant by a Netin or a mamzer until she brings evidence for her words. Here we have two opposed policies. Logical consistency would approve this position. If the matter turns on being unable to establish a licit father, that extends the number of children who might be considered mamzers and opens a large number of women to the charge or the suspicion of adultery. But the point of view attributed to Gamaliel and Eliezer does not represent all that much progress from the point of view of well-ordered social relations. Since it permits a woman to name a licit father, by the terms of the Torah itself that man would be required to marry her without recourse to divorce Deuteronomy What the Mishnah is showing us, in the names of rabbis from the first century, is that mamzerut posed social as well as logical problems see also Qiddushin 4: The attributions themselves need not be taken at face value here although I am struck by the consistency of the views ascribed to Joshua at various junctures in the Mishnah ; whether they are accepted or not, the Mishnah memory that mamzerut was a thorny

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issue remains. Indeed, the most direct proof of that is that the Mishnah not only recollects the problem, but also goes on to resolve it. This resolution is beautifully represented in Mishnah Qiddushin 4: Ten descents came up from Babylonia: Priest, Levite, and Israelite marry among one another. Levite, Israelite, impaired priest, convert, and freed slave intermarry one another. Convert, freed slave, mamzer, Netin, silenced, and foundling all intermarry among one another. These are silenced -- everyone who knows his mother but does not know his father; and foundling -- everyone who retrieved from the market and knows neither his father nor his mother. Abba Saul called a "silenced" [shetuqi] "to be examined"[beduqi]. This passage is a triumph of categorical thinking. Within this list, the status of a mamzer is neatly distinguished from that of one put to silence, although the two are also closely associated. The category of mamzerut is evidently reserved for offspring of known instances of adultery, incest, or other known instances of illicit intercourse see Qiddushin 3: In contrast, the category of the "silenced" shetuqi caste permits mother and child not to be associated with adultery, incest, or illicit intercourse and the punishments they occasioned, a compassionate conclusion in the face of the uncertainty of fatherhood. Even the foundling, whose licit birth could not be attested by a mother or by witnesses again, under the provisions of Ketubot 1: The manifest tolerance of this distinction between mamzer and shetuqi or foundling, mutatis mutandis and the elegant social adaptation it facilitated comport well with the adjustment toward marriage that the passage as a whole conveys. The alignment of the differing castes is articulated in two senses. The first sense of this alignment is the association of one caste with several others. Levites and Israelites can intermarry with one another and with priests. Proselytes and freed slaves can intermarry with impaired priests one notch further down the list but also with the Levites and Israelites higher in the list. In much the same way, the mamzer, Netin, silenced, and foundling classes can intermarry with one another and with proselytes and freed slaves. If this strong association is surprising in view of the treatment of mamzerut elsewhere in the Mishnah and the Hebrew Bible, it is far from unambiguous. That brings us to the second sense of the articulation of caste alignment in the list. It is hierarchical -- and literally so -- because priests are assigned a unique position, without a higher association in the list, and emphatically without links to the other categories lower in the list which are not expressly Israelite. Taken together with the associative articulation, the hierarchical articulation conveys an ideal structure of marital preferences. This relative disapprobation of the mamzer was such that, well after the Mishnah, it provoked the rule that when a Gentile or a slave had sexual relations with an Israelite woman, the result was a mamzer Qiddushin 70a. In two ways, the attempt is made to link the mishnaic category referred to in Qiddushin 4: This holds that when a gentile or a slave has sexual relations with an Israelite woman "the offspring is a mamzer. That is convenient for him who maintains that the offspring is a mamzer, but from the viewpoint of him who holds that the offspring is licit, what can be said? Furthermore, how do you know that they had children? And furthermore, how do you know that they were originally here but then went up? Perhaps they were located there. This refers to people whose deeds are like those of Sodom, which was turned into a salt heap. This refers to those who call "father," whom their mothers silence. This refers to a foundling, retrieved from the market. Cherub, Addon, and Immer: Said Rabbi Abbahu, Said the Lord, I said that the Israelites would be valued before me as a cherub, but they have made themselves into a leopard. There are those who say, said Rabbi Abbahu, Said the Lord, Even though they have made themselves into a leopard, nonetheless, the Israelites are valued before me as a cherub. But then, the objection is raised that not enough is known about the status of these children for the prescription of Deuteronomy Not only does the Talmudic passage maintain this basic point as the straightforward reading of the Mishnah Ketubot 1: It had once been possible to accuse him of mamzerut in a mishnaic sense because the identity of his father was not established; according to the Talmudic tradition, his father was known and known as non-Israelite, and for that reason, he was a mamzer. Whatever the current definition, it could be and was applied to Jesus. Proximity and Sexual Contact That then brings us to the question of how the status of a mamzer can have been applied to Jesus. Further, the "Panther" tale suits the Mishnaic and Talmudic definition of mamzerut so well as to suggest it is a fiction. Whoever his natural father was, Joseph, another man to whom Mary was not married while Joseph was her husband a soldier or not, a Gentile or not, or the power of the

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most high if some procreative event really is implied in Luke 1: Although the relevance of mamzerut to the evaluation of Jesus might be held to be as much as Rabbinic literature can teach us, there is another step to take. The simple fact of proximity between a man and a woman is well attested with halakhic discussion as a cause for concluding that sexual contact has occurred. The most famous instance of that is the Mishnaic tractate Sotah, where having been with a man other than her husband in a private place obliges a married woman to drink the bitter water of Numbers 5: In this case, Eliezer and Joshua are said to disagree as in the question of believing a pregnant woman about the paternity of her child. Joshua demands two witnesses before she is required to drink, while Eliezer is content with the testimony of one witness, even the husband himself Sotah 1: Just as proximity invokes the suspicion of forbidden sexual contact, so it may be used to suggest that permitted contact has occurred. This brings us to a discussion of the halakhah most frequently discussed in connection with Matthew 1: Raymond Brown supported the argument of many commentators that there was a difference in marital custom between Galilee and Judea: Meier demurs, observing that "later rabbinic distinctions about differences of customs in Judea and Galilee are of questionable relevance. In this, Meier is far from alone because the discussion about virginity was prompted by the widely cited compendium of Paul Billerbeck. First, the alleged difference in custom cited by Brown and other commentators is not supported by all the texts they cite. It is not the Mishnah Ketubot 1: If there is a contrast with Galilee in this case, it is merely by implication. The source of an explicit contrast is the Tosefta Ketubot 1: If the economic development of Jewish Galilee was less elevated and less urban than in Judea, as contemporary archaeology would suggest, [19] the domicile of a groom with his father-in-law would have been so current that no complaint of the type envisaged in the Mishnah would have been feasible. Perhaps it was especially in urban Judea, where more families had the means to offer their children their own marital domiciles, that there was the possibility -- real or imagined -- of a confusion of the customs of the rich and the poor. Under these circumstances, the Mishnah lays down a rule in Ketubot 1:

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