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Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

The Biblical Meaning of Virgin. (2013)

The Bible not only reveals God's eternal Plans, Purposes and Promises,
But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

The Biblical meaning of Virgin.

Topics.

- Virgin from the Oxford Dictionary and the Britannica Encyclopaedia.
- Roman vestal virgins.
- The virgin daughter of Israel.
- Then shall the virgin rejoice in the dance.
- Turn again, o virgin of Israel, turn again.
- The virgin daughter of Egypt.
- The virgin daughter of Zion.
- The virgin daughter of Babylon.
- The virgin daughter of my people.
- I betrothed you as a pure virgin to one husband, Christ.
- Seven beings of different origins, who all appear human.

Virgin from the Oxford Dictionary: means chaste, an unmarried or chaste maiden or woman (especially a young woman) who is or remains in a state of inviolate chastity and who is distinguished for her piety or steadfastness in religion and regarded as having a special place among the members of the Christian church on account of these merits. It was chiefly used of the Virgin Mary and with reference to early Christian times. (From the Britannica Encyclopaedia virgin means chaste).

The primary and combined meaning of virgin from the Oxford Dictionary and the Britannica Encyclopaedia is chaste, an absolutely pure virgin, one that is restrained, modest, celibate, unused, unspoilt, spotless, stainless and pure

In Roman religion a vestal virgin: was any of six priestesses, representing the daughters of the royal house, who tended the state cult of Vesta, the goddess of the hearth, they were chosen between the ages of six and ten by the pontifex maximus ("chief priest") and served for thirty-years, during which time they had to remain virgins, afterward they could marry, but few did, as it was considered unlucky.

Those chosen as vestal virgins: had to be the required age and of freeborn and respectable parents (though later the daughters of freedmen were eligible) and have both parents alive and be free from physical and mental defects.

The vestal virgins' duties: included tending the perpetual fire in the temple of Vesta and keeping their vow of chastity. Fetching water from a sacred spring (Vesta would have no water from the city water-supply system). Preparing ritual food and caring for objects in the temple's inner sanctuary, officiating at the public worship of Vesta (the Vestalia, June 7–15).

Punishments for vestal virgins' failure: to attend to their duties was punished by a beating and a violation of the vow of chastity was punishable by burial alive.

Privileges of vestal virgins': the vestal virgins enjoyed many honours and privileges, including emancipation from their fathers' rule.

The following verses show when the word virgin is used in Scripture it refers to a woman that has not known a man sexually.

- The young woman (Rebekah) was very beautiful to behold, a virgin; no man had known her (Gen. 24:16).
- Rebekah came out and the damsel was very fair to look upon, a virgin, neither had any man known her (Gen. 24:15-16).
- Behold, I stand by the well of water; and it shall come to pass, that when the virgin (Rebekah) cometh forth to draw water (Gen. 24:43).

Damsel: comes from the Hebrew word (na`arah) and means a girl (from infancy to adolescence) a maiden (i.e., a young woman). If the word virgin is only carrying the idea of a young woman there would be no need to add it to the verse since the verse has already told the reader that it is referring to a young woman (i.e., a damsel).

- For his sister a virgin, that is nigh unto him, which hath had no husband (Lev. 21:3).

She had had no husband means she had not known a man sexually.

- A widow, or a divorced woman, or profane, or an harlot, these shall he (the priest) not take: but he shall take a virgin of his own people to wife (Lev. 21:14).

A Levitical priest was not to take as his wife a woman who had known a man sexually.

- If any husband suspects his wife played the harlot before he married her and the cloth of the damsel's virginity prove she has been a virgin the man was to be chastised because he hath brought up an evil name upon a virgin of Israel, but if the accusation is true, and the tokens of virginity are not found for the damsel then she was to be stone because she hath played the whore in her father's house (Deut. 22:13-21).
- If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you (Deut. 22:23-24).
- If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife (Deut. 22:28-29).

If the word virgin only carried the idea of a young maiden it is pointless to add it to the verse since the verse already tells us the woman is a damsel (meaning a young woman).

- Amnon fell sick for his sister Tamar; for she was a virgin -- NOW GO TO VERSE ELEVEN -- And he took hold of her, and said unto her, Come lie with me, my sister and she answered him, Nay, my brother, do not force me -- NOW GO TO VERSE FOURTEEN -- being stronger than she, Amnon forced her, and lay with her (2 Samuel 13:2-12).
- And she (Amnon's sister Tamar) had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins appareled and Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying (2 Sam. 13:18).
- King David was old and stricken in years; and they covered him with clothes, but he got no heat so his servants sought for a young virgin to lie in his bosom, that the king may get heat. They found Abishag and brought her to the king and the damsel cherished and ministered to the king, but the king knew her not (1 Kings 1:1-4).

It is certain the king's servants would not bring a woman who has known other men to minister to the King.

- Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (Isaiah 7:14-16).

- As a young man marrieth a virgin so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (Isaiah 62:5).

Isaiah in this chapter is saying that all kings and nations of the world will see Jerusalem (and by extension her land and inhabitants) crowned as a royal diadem in the hand of God. Jerusalem will no longer be forsaken and her land will be no more desolate, but she will be called the LORD'S Delight Is in Her (Isaiah 62:1-5). Then Isaiah states, "As a young man marrieth a virgin, so shall thy (Jerusalem) sons marry her: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over Jerusalem" (v5).

A young man marries his virgin bride with great joy and rejoicing, Isaiah is saying that there will be a day when Jerusalem, her inhabitants and her land will be full of joy and rejoicing with the same joy a young man has over his virgin bride. Virgin in this context carries the idea of the people of God being faithful to one God in contrast to believing in many gods.

- Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us (Matt. 1:23).
- To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary (Luke 1:27).

NOTE: the words, "They shall call his name Immanuel, which being interpreted is, God with us" have been used by some to support the theory Jesus is God, but this is not what Isaiah is saying. Immanuel with us means God's favour is with us through the Lord Jesus Christ. It means God favour and grace came to the Jews and the Gentiles alike through His most beloved Son the Lord Jesus Christ.

John wrote: -

- God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life (John 3:16)

Jesus death and resurrection abolished the need to strictly adhere to ceremonial rites and holy days and keep religious customs and traditions, it is in this way that God's favour grace and eternal salvation came to us through Christ and it is through faith in Jesus that God is with us.

For further information see the title: -

- Trinity (The Doctrine of the Trinity).
- In, Various Topics (ON WEBSITE MENU).

All of the above verses show that when the word virgin is used in Scripture it refers to a woman who is chaste and has not known a man sexually. The ideal biblical standard for young people is not to be sexually active until married therefore when the Bible or prophets or God use the word virgin in relationship to an unmarried woman it would naturally carry the full meaning of chaste especially when it is added to the word damsel or young woman.

Wives, Concubines and Prostitutes.

The general principal concerning woman becoming wives in the Old Testament appears to be when a man had intercourse with the intention of having children the woman automatically became his wife. This principal did not apply to prostitutes or concubines although if a man had concubines under the Law of Moses he still had to treat them as he would a wife.

He was expected to perform a husband's duty toward his concubine and provide for them financially (i.e., give them protection, food and shelter (this is probably why only kings had concubines, who else could afford them?).

The Figurative meaning of the word Virgin.

The following verses show that when the word virgin is used figuratively in the Bible it implies one God in contrast to many gods.

- This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee (2 Kings 19:21).

The daughter of Zion and the daughter of Jerusalem are titles of God's people they are figuratively referred as virgins because they are only supposed to have one God, as opposed to the pagan religions that had many gods

- Lament like a virgin girded with sackcloth for the husband of her youth (Joel 1:8).

A virgin girded with sackcloth means she has lost her virginity, Israel here has turned from worshipping one God to worshipping many gods, in this sense the nation has lost its virginity since it is now spiritually fornication with other gods instead of being faithful to the one God.

- The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up (Amos 5:2).
- Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest (Isaiah 23:12).

The virgin Israel means that Israel only had one God, but is now backsliding to other gods and idols. The expression, "The virgin Israel," carries the thought that Israel was a people of only one God. From God's viewpoint there seems to be the following two groups of people: -

1. The entire nation of Israel.
2. The virgin daughter of Israel.

The entire nation Israel is the wider view it embraces the city of Jerusalem, its inhabitants, the land of Judah and all the people of Israel (whether they are faithful or not) and their land. In contrast to this the title, "The virgin daughter of Israel" refers to the faithful and those who return to God in repentance. The faithful or repentant are called the remnant or the virgin daughter of Israel, because virgin carries the idea of being separated and faithful to the one God and of being the only people of God. It implies a people with only one God in contrast to people with many gods. When the word virgin is used figuratively concerning Israel it presents a picture of God's people being spiritually chaste with one God contrasted to satans people spiritually fornicating with many God's.

The Virgin Daughter of Israel.

Jeremiah 31:1-4 ----- ¹At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. ²Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. ³The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. ⁴Again I will build thee, and thou shalt be built, O virgin of Israel: 4 thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Jeremiah begins and ends this chapter with a tone of sadness because of the backsliding condition of Israel. The LORD calls Israel a virgin because they are a people of one God, but at this stage they are backsliding (Jer. 31:22). God only produced one people, one race, one child that is why they are called His virgin nation Israel it carries the idea that they are God's only child and a separated people with one Father.

NOTE: the title, "Virgin Israel," does not mean that Israel is a pure nation, but that they are one nation born of one Father and separated to him only. The following show that Israel has always been God's special and unique people.

God said: -

- Israel was his son who he called out of Egypt and he loved them when they were a child (Hosea 11:1).
- He gave birth to Israel and carried them from the womb even to their old age (Isaiah 46:3-4).
- Israel is his allotted heritage (Deut. 32:9) and the apple of his eye (Deut. 32:10).
- Israel is a people holy to him (Deut. 7:6) and his treasured possession (Deut. 14:2).

The LORD has not spoken this way with any other nation, but God has not only spoken of Israel differently, but always dealt with them differently to any other nation: -

- To Israel God gave the Ten Commandments and showed his great power.
- To Israel God declared his word, statutes and his rules.
- To Israel God gave the prophets, the worship and the promises.
- To Israel belonged the covenant, the adoption, the patriarchs and the glory.
- To Israel the oracles of God were entrusted.
- The people of Israel are the offspring of Abraham the father of faith.
- From Israel's race came the Christ the Saviour of the World.

The LORD has not given any other nations such great privileges.

The virgin Daughter of my People.

Jeremiah 14:17 ----- ¹⁷"You shall say to them this word: 'Let my eyes run down with tears night and day, and let them not cease, for the virgin daughter of my people is shattered with a great wound, with a very grievous blow.'

Jeremiah 18:13 ----- ¹³Thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

Depending on the context the expression, "The virgin daughter of my people" and the words, "The virgin of Israel" can refer either to the people of Israel who are of bloodline of Israel or to the faithful who are within the nation of Israel.

Both the titles, "The virgin daughter of my people" and the title, "The virgin of Israel" carry the idea that they are a people of the one nation Israel.

Then shall the Virgin Rejoice in the Dance.

Jeremiah 31:13 ----- ¹³Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Prior to this verse Jeremiah prophecies a great company of Israel will return to Jerusalem singing with gladness and praising the LORD saying save thy people, the remnant of Israel. Virgin in this context refers to the faithful remnant of Israel returning from Babylon after their seventy-year captivity to Jerusalem.

Rachel weeping for Her Children because they were Not.

Jeremiah 31:15 ----- ¹⁵Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

These words of the LORD refer to Israel being taken into captivity to Babylon for seventy-years, this is what the words, "They were not" refer to. The nation of Israel came from four women, Rachel, Leah, Bilah and Zilpah from these four women came ten sons who became the twelve tribes of Israel who form the nation of Israel, but it is Rachel who is the woman who is symbolic of the faithful remnant of Israel.

Turn again, O Virgin of Israel, Turn Again.

Jeremiah 31:21-22 --- ²¹Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. ²²How long wilt thou go about, O thou backsliding daughter?

Israel is backsliding yet they are still called the virgin daughter of Israel, clearly not because they are righteous, but because virgin in this context carries the idea that they are from one Father the LORD their one true God. The expression, "O virgin of Israel," is a term expressing sadness and lamentation over Israel's backsliding condition. God calls Israel a virgin even though they have worshipped idols, because they are God's only people and He is their only true God and their true Father. The spiritual use of the word virgin implies that Israel should be chaste and only have one husband who is the God of Abraham, Isaac and Jacob.

The virgin, the Daughter of Egypt.

Jeremiah 46:11 ----- ¹¹Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

Virgin daughter of Egypt can refer to the people who are of the bloodline of Egypt, citizens of Egypt or loyal to Egypt it carries the idea that they are a people of the one nation of Egypt.

The virgin Daughter of Zion.

Lamentations 2:13 ---- ¹³What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

Depending on the context the expression, "The virgin daughter of Zion" and "The virgin daughter of Jerusalem" refer to the same thing, the people of Israel. The word virgin puts the focus directly onto the people that are of the bloodline of Abraham or upon the faithful amongst the people of Israel. The titles carry the idea that the people in focus are of the one nation of Zion/Jerusalem/Israel.

The virgin Daughter of Babylon.

Isaiah 47:1 ----- ¹Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate

Depending on the context the expression, "O virgin daughter of Babylon" can refer either to the people of Babylon who are of the bloodline of Babylon or to the faithful who are within the nation of Babylon. The title, "O virgin daughter of Babylon" carries the idea that they are a people of the one nation of Babylon.

Seven Scriptures using Virgin (almah).

Virgin: in the following Scriptures comes from the Hebrew word (almah) and means a damsel or maid, (i.e., a young woman of marriageable age). It is used only seven times in Scripture.

- Four times as virgin (Gen. 24:43) (Song. 1:1-4) (Song. 6:8) (Isa. 7:14).
- Twice as maid (Exod. 2:8) (Prov. 30:18-20).
- Once as damsel (Psalm 68:25).

The following seven verses show that the word virgin (almah) carries the idea of a woman who has not known a man.

- 1 Behold, I stand by the well of water; and it shall come to pass, that when the virgin (almah) cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink (Gen. 24:43).

The virgin here is Rebekah Isaac's future wife it is certain Rebekah would have been a virgin in the full meaning of the word.

- 2 Pharaoh's daughter said to her, Go. And the maid (almah) went and called the child's mother (Exod. 2:8).

This verse shows when the Bible uses the word almah (virgin) it means it in its fullest sense because the maid in this verse is Miriam and she was only eleven years of age it is hardly likely she would have had any relationship with a man.

- 3 The singers went before, the players on instruments followed after; among them were the damsels (almah) playing with timbrels ²⁶Bless ye God in the congregations, even the Lord, from the fountain of Israel (Psalm 68:25).

The virgins (almah) were blessing God in the congregation being under the strict moral law of Leviticus and woman who obviously loved the LORD it is hardly likely these woman would not be virgins in the truest sense.

- 4 There be three things which are too wonderful for me, yea, four which I know not: ¹⁹The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid (almah) ²⁰Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness (Prov. 30:18-20).

Solomon is saying that he does not understand how a man and a maid (almah) can commit adultery and think they have done no wrong. He does not understand how a man or a woman can have an affair with another man's wife or another woman's husband and walk away thinking they have done no harm. Clearly maid (almah) in this context does not refer to a woman who is chaste, but one who is quite the opposite.

- 5 The song of songs, which is Solomon's. ²Let him kiss me with the kisses of his mouth: for thy love is better than wine. ³Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins (almah) love thee. ⁴Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee (Song Sol. 1:1-4).

Solomon is saying the virgins (almah) love him then continues by expanding this expression saying, the upright love thee connecting the upright with the virgins implying that the maids in focus are virgins in the fullest sense. (this is also an echo of the faithful believers (the Bride) relationship to Christ (the Groom and Husband)).

- 6 There are threescore queens, and fourscore concubines, and virgins (almah) without number ⁹My dove, my undefiled is but one; she is the only one of her mother, she is the

choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her (Song of Sol. 6:8).

Solomon contrast the queens (being wives) and the concubines (being mistress's) with the virgins (almah) showing that there is a clear distinction between virgins and mistress.

- 7 Therefore the Lord himself shall give you a sign; Behold, a virgin (almah) shall conceive, and bear a son, and shall call his name Immanuel (Isaiah 7:14).

Notice the LORD Himself will give the sign! This immediately takes the mind of the ardent Bible student to the Virgin Mary and the birth of Jesus and the following words of Jesus himself: -

God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life (John 3:16).

SUMMARY: Seven Scriptures using Virgin (almah).

The low moral standards of the world or of sin, may stain the proper of full meaning of a word (i.e., virgin) or a standard of God's in man's eyes, but man's fall does not change the ideal or the perfect standard from the heavenly view or from God's perspective. Because of this the ardent student should read with God's standard in mind and His perspective to what a word means.

In these verses the biblical use of the word virgin (almah) leans far more to a woman that has remained chaste and has not known a man than to a woman that is of a different moral character. The ideal and perfect standard for single woman in the Bible is to remain chaste and not know a man until married.

The general principal concerning woman becoming wives in the Old Testament appears to be when a man had intercourse with the intention of having children the woman automatically became his wife. This principal did not apply to prostitutes or concubines since there was no intention of having children although if a man had concubines under the Law of Moses he still had to treat them as he would a wife. He was expected to perform a husband's duty toward his concubine and provide for them financially (i.e., give them protection, food and shelter (this is probably why only kings had concubines, who else could afford them?).

The New Testament.

- 1 Cor. 7:28-40 ----- ²⁷Art thou bound unto a wife? seek not to be loosed or divorced Art thou divorced from a wife? seek not a wife ²⁸If a virgin (parthenos) marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Virgin: in the New Testament is from the Greek word (parthenos) and means, a maiden and by implication an unmarried daughter.

Loosed: is from the Greek word (luo) and means to unbind, release, loose and set free of bounds, to deprive of authority and to release from unlawful laws that have a binding force likened to prison bonds (i.e. a husband and wife joined together by the bond of matrimony).

NOTICE.

There is no mention of death or dying in the meaning of the word loosed, it implies living people making an active effort to dissolve and do away with something or someone from any kind of bond.

Paul is saying, if a man is married and becomes a disciple of Christ he should not seek to divorce, but if he is divorced he should not to seek a wife, but if he does marry a single woman she is not sinning by marrying her.

NOTE: sex within marriage is not considered sin therefore a married person that is divorced, but remains chaste outside of the broken marriage relationship would be considered a virgin in the sense that they are single chaste and marriageable.

Paul is simply stating the obvious fact that it is good for a man to remain single especially concerning the ministry because his time is not divided and he has a lot less responsibility and therefore will have fewer anxieties in giving his time to the service of the Lord.

Paul is not teaching that it is wrong for a man to marry and care about his wife he is just stating the reality of marriage and what is involved in a relationship of love and commitment. Paul in Ephesians says a husband should love his wife as Christ loves the church and earlier in these verses he said it is not wrong for a man or woman to marry. The principle Paul is teaching through these verses is that whatever the circumstance, married or single always keep God at the centre of your life.

1 Cor. 7:34 ----- ³⁴There is difference also between a wife and a virgin (parthenos). The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

Again Paul is simply stating the obvious fact that a single woman generally has much more time to spend serving the Lord since she does not have to be concerned about a husband as a married woman. Added to this she has a lot less responsibility than a married woman and therefore should have fewer anxieties in giving her time to the service of the Lord.

1 Cor. 7:36-37 ----- ³⁶But if any man think that he behaveth himself uncomely toward his virgin (parthenos) if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. ³⁷Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin (parthenos) doeth well. ³⁸So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

The expression, "If she pass the flower of her age," means if she's old enough to marry. Paul is saying if a man can't control his sexual passion with his girlfriend they should not put off getting married, but if the man can control his sexual passion with his girlfriend they do not need to rush into marriage.

Paul balances these statements out by saying that the man that does marry does a good thing, but the man that stays single does better, Paul is not saying that marriage is bad he simply means that the single man will have far less anxiety and far more time to give his life to serving the Lord if he is single. Keep in mind Paul lived during the Roman era in an environment of extreme persecution against those confessing Christ not only by Rome, but also by the powerful religious leaders of his generation.

I Betrothed you as a Pure Virgin to one Husband, Christ.

2 Cor. 11:2-3 ----- ²I feel a divine jealousy for you, for I betrothed you to one husband, to present you as a pure virgin to Christ. ³But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.

Here we see the true heart of a shepherd; Paul feels a divine jealousy for the brothers and sisters in the Corinthian church. This means that he is zealous about protecting them and passionate about their well-being which also means he feels enormous grief over the fact that he knows that there are amongst their midst false apostles, deceitful workmen who are claiming to be apostles of Christ (v13).

This is what Paul feels jealous about he is jealous that these false apostles are having an influence over the church he established especially since he not only sees himself as a teacher to the Corinthians, but also loves them as a biological father loves his own children.

Paul's magnificent and glorious words, "I betrothed you to one husband, to present you as a pure virgin to Christ," are simply breathtakingly majestic and stunning for the following three reasons: -

1. The Corinthian church was an absolute mess when Paul established it, so much so he told them that, "He could not address them as spiritual people, but as people of the flesh, as infants in Christ acting in merely human ways and therefore could only feed them with milk (babies feed on milk), not solid food, because there was jealousy and strife among them and they were behaving only in a human manner (1 Cor. 3:1-4). The majority of his first letter is spent on teaching them right behaviour yet he says: -

- I presented you as a pure virgin to Christ.

How tears must have flooded their eyes when this letter was read to them and how vast and glorious is the grace of God. These heavenly words of love show that grace in Christ has no walls, no-boundaries, it is unlimited, borderless and eternal.

2. Paul here sees Christ as the husband of all those who love the Lord, this implies a unique and intimate relationship that only a husband and wife have. Some religious teachers point out the fact that nowhere does the Bible state we must have a relationship with Christ to be saved, but it does not need to be stated, since it is automatic, how can anyone not love someone who has laid their life down for them.

It is more than likely that God in His wisdom did not put any Scriptures in the Bible that clearly stated, "You must have a loving relationship with My Son to be saved," since it is almost certain religious legalist would have turned what is a natural fluid, unfolding and ever growing intimate and spiritual relationship with God and the Lord Jesus Christ into dogmatic theology. It should be noted that having an intimate relationship/fellowship with God and Christ is implied in many Scriptures throughout the Bible.

3. In God's mind when a husband and wife commit to each other it is forever, which means that when Paul who never learned the Good News of the Gospel but received it by revelation says: -

- I betrothed you to one husband, to present you as a pure virgin to Christ.

It means that every sinner who comes to Christ in humble repentance is being joined to the Lord forever. Christ as the perfect husband he will never forsake his bride. Paul in the book of Romans wrote the following fabulous words of enormous comfort: -

- Neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Rom 8:38-39).

Thus as in any marriage the only thing that can separate the bride from her husband (whose love for her glory and beauty is so great that he is willing to lay down his life for her) is her own personal rejection of him.

SUMMARY: I Betrothed you as a Pure Virgin to one Husband, Christ.

Virgin in the context of these verses refers to every faithful brother and sister in Christ and collectively it refers to the faithful church (the global bride of Christ). Virgin means chaste it carries the idea of a pure, natural, or clean state, but it does not mean without sin, if we could attain to the glorious state of sinlessness Christ died for no reason. The faithful in Christ are referred to as being chaste not because of their righteousness, but because of Christ's, his shed blood washes whiter than snow it is because of Christ's righteousness and not our own that Paul is able to say, "I present you as a pure virgin to Christ."

Seven Beings of Different Origins, who all Appear Human.

The virgin birth of Christ should not be difficult to comprehend in the light of the following truth. There are seven beings in the Bible who all have the appearance of a human yet they all came from different origins.

1. Adam was made from the dust of the earth and enlivened by the breath of God.
2. Eve was made from a part of Adam while he was in a deep sleep.
3. Cain was born by natural sexual reproduction.
4. Isaac was born to an elderly woman past menopause and a very aged man.
5. John the Baptist was born to a woman that was barren and very old.
6. Angels appear like men, but are immortal and with much greater powers.
7. Jesus was born of a virgin without the intervention of a man.

If it was possible to gather these seven people in one room and as much as we might, look, talk and examine them all they would nevertheless all have the appearance of a human, yet each has a very different origin. Therefore it should not be hard to conceive that God through His creative power by the Holy Spirit made the seed within the Virgin Mary especially since God is so creative He is able to produce creatures that look, eat, talk, sleep and walk like humans in at least seven different ways and we cannot tell the difference between them.

Added to this man today is able to manipulate the genes and theoretically clone another being from the DNA of another human, a virgin woman can be impregnated and give birth and it is technically within the grasp of science that a dead person may be cloned. Almost all Christians believe God spoke and creation came into existence how simple for God to speak the word to Mary and bring that word also into existence by the power of His Holy Spirit.

For further information see the title: -

- Virgin Birth and the Promised Seed of Abraham and David.
- In Various Topics (ON WEBSITE MENU).

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