

## ~BIRTH (499)

[Hebrew, *ya-ladh'* give birth, Greek, *gen-na'o*]

- The Hebrew word *ya-ladh'* means give birth, bear, produce, become father to.
- Now Adam had intercourse with Eve his wife and she became pregnant. In time she gave birth to Cain and said, I have produced a man with the aid of Yehowah. (Genesis 4:1)
- Later she again gave birth, to his brother Abel. And Abel came to be a herder of sheep, but Cain became a cultivator of the ground. (Genesis 4:2)
- Later on Hagar bore to Abram a son and Abram called the name of his son whom Hagar bore Ishmael. (Genesis 16:15)
- Consequently the flocks would get in heat before the staffs, and the flocks would produce striped, speckled and color-patched ones. (Genesis 30:39)
- And Cush himself became father to Nimrod. He it was that made the start in becoming a mighty one in the earth. (1 Chronicles 1:10)
- It is related to *ye'ledh* child.
- And Cush himself became father to Nimrod. He it was that made the start in becoming a mighty one in the earth. (1 Chronicles 1:10)
- *Moh-le'dheth* birth, home, relatives.
- I am the true God of Bethel, where you anointed a pillar and where you vowed a vow to me. Now get up, go out of this land and return to the land of your birth. (Genesis 31:13)
- And *toh-le-dhohth'* history, historical origins, begettings, genealogy.
- This is a history of the heavens and the earth in the time of their being created, in the day that Yehowah God made earth and

heaven. (**Genesis 2:4**) Footnote

- The book of the history of Jesus Christ, son of David, son of Abraham: (**Matthew 1:1**) Footnote

The term **Hebrew** *chil or, chul*, though used primarily with respect to experiencing labor pains, is used in,

- Have you come to know the appointed time for the mountain goats of the crag to **give birth**? Do you observe just when the hinds bring forth with birth pangs? (**Job 39:1**)
- The wind from the north brings forth as with **labor pains** a downpour, and a tongue giving away a secret, a denounced face. (**Proverbs 25:23**)
- To refer to **giving birth**.
- Just as a pregnant woman draws near to **giving birth**, has labor pains, cries out in her birth pangs, so we have become because of you, O Yehowah. (**Isaiah 26:17**)
- We have become pregnant, we have had labor pains, as it were, we have **given birth** to wind. No real salvation do we accomplish as regards the land, and no inhabitants for the productive land proceed to fall in birth. (**Isaiah 26:18**)
- The **Greek** term *gen-na'o* means, **become father to, become mother to, bring forth, be born**.
- Abraham became father to Isaac. Isaac **became father to** Jacob, Jacob became father to Judah and his brothers. (**Matthew 1:2**)
- The time now became due for Elizabeth **to give birth**, and she became mother to a son. (**Luke 1:57**)
- A woman, when she **is giving birth**, has grief, because her hour has arrived, but when she has brought forth the young child, she remembers the tribulation no more because of the joy that a man **has been born** into the world. (**John 16:21**)
- After Jesus had **been born** in Bethlehem of Judea in the days of Herod the king, look! Astrologers from eastern parts came to Jerusalem. (**Matthew 2:1**)

- Greek *Ti'kto* is rendered give **birth** to.
- She will **give birth to** a son, and you must call his name Jesus, for he will save his people from their sins. (**Matthew 1:21**)

### See Also LABOR PAINS

- There is **a time for birth**, Solomon said; And normally in human's it occurs about 280 days after conception.
- **A time for birth** and a time to die, a time to plant and a time to uproot what was planted. (**Ecclesiastes 3:2**)
- For parents, the day their baby is born is usually one of great rejoicing, though for the individual, according to wise King Solomon, the day of a person's death, if he has a lifetime of good accomplishments behind him and a good name with God, is even better than the **day of his birth**.
- The time now became due for Elizabeth **to give birth**, and she became mother to a son. (**Luke 1:57**)
- And the neighbors and her relatives heard that Yehowah had magnified his mercy to her, and they began to rejoice with her. (**Luke 1:58**)
- A name is better than good oil, and the day of death than the day of one's **being born**. (**Ecclesiastes 7:1**)
- From early times midwives assisted in **childbirth**. Birthstools of some sort were used as an assistance to the mother and as an aid to the midwife in making the delivery. Such may have been two stones or bricks upon which the mother crouched or squatted during parturition.
- Yes, he went so far as to say; When you help the Hebrew women to give **birth** and you do see them on the stool for childbirth, if it is a son, you must also put it to death, but if it is a daughter, it must also live. (**Exodus 1:16**)
- The Hebrew word translated **stool for childbirth** in Exodus Hebrew *'ov-na'yim* is related to the Hebrew word for **stone** and occurs only one other time in the Bible.

- And I proceeded to go down to the house of the potter, and there he was doing work upon the **potter's wheels**. (**Jeremiah 18:3**)
- Where it is rendered **potter's wheels**. **The International Standard Bible Encyclopedia** states; **The word is used in both places in the dual form, which points, no doubt, to the fact that the potter's wheel was composed of two discs, and suggests that the birth stool was similarly double.** [Vol. 1,1979, p. 516] **Ancient hieroglyphics confirm that such childbirth stools were used in Egypt.**
- **Postnatal procedures, most often performed by midwives, are mentioned at;**
- And as regards your **birth**, on the day of your being born your **navel string had not been cut**, and in water you had not been **washed for cleansing**, and with **salt** you had not at all been rubbed, and by no means had you **been swaddled**. (**Ezekiel 16:4**)
- Though in a figurative sense. The **umbilical cord was cut** and the baby was **washed, rubbed with salt**, and then wrapped in swaddling bands. The use of salt may have been to dry the skin and make it firm and tight. Wrapping the baby in swaddling bands from head to foot, as was done with Jesus.
- And she **gave birth** to her son, the firstborn, and she bound him with cloth bands and laid him in a manger, because there was no place for them in the lodging room. (**Luke 2:7**)
- This gave the infant an almost mummy-like appearance and served to keep the body warm and straight, by passing the bands under the chin and around the top of the head, it is said; The child was trained to breathe through its nostrils. Caring for newborn infants in this way dates far back into antiquity, for Job was familiar with **swaddling bands**.
- When I put the cloud as its garment and thick gloom as its **swaddling band**. (**Job 38:9**)
- After the immediate needs of the mother and child were cared for, the baby was presented to the father, or the news of the **birth** was announced, and the father acknowledged the baby as his.
- Cursed be the man that brought Good News to my father, saying, **There has been born to you a son, a male!** He **positively made**

him rejoice. (Jeremiah 20:15)

- So too when a maidservant as a substitute had a child fathered by the husband of her barren mistress, the offspring was acknowledged as belonging to the mistress.
- Hence Sarai said to Abram; Please now! Yehowah has shut me off from bearing children. Please, have relations with my maidservant. Perhaps **I may get children from her**. So Abram listened to the voice of Sarai. (Genesis 16:2)
- This is evidently what Rachel meant when she requested that her slave girl Bilhah **give birth upon my knees** so that she might get children from her.
- So she said; Here is my slave girl Bilhah. Have relations with her, that she may **give birth upon my knees** and that I, even I, may get children from her. (Genesis 30:3)
- It was not that the delivery was literally to be upon the knees of Rachel, but that she might **dandle the child on her knees** as if it were her very own.
- And Joseph got to see Ephraim's sons of the third generation, also the sons of Machir, Manasseh's son. They were **born upon Joseph's knees**. (Genesis 50:23)
- Either when the **baby was born** or when he was circumcised, eight days later, the infant was **named by one of the parents**. If there was a difference of opinion, the fathers decision on a name was final.
- Later on Hagar bore to Abram a son and Abram called the name of his son whom Hagar bore Ishmael. (Genesis 16:15)
- Accordingly Abraham called the name of his son who had been born to him, whom Sarah had borne to him, Isaac. (Genesis 21:3)
- And Leah became pregnant and brought a son to **birth** and then called his name Reuben, for she said; It is because Yehowah has looked upon my wretchedness, in that now my husband will begin to love me. (Genesis 29:32)
- And she became pregnant again and brought a son to **birth** and then said, It is because Yehowah has listened, in that I was

hated and so he gave me also this one. Hence she called his name Simeon. (**Genesis 29:33**)

- And she became pregnant yet again and brought a son to **birth** and then said; Now this time my husband will join himself to me, because I have borne him three sons. His name was therefore called Levi. (**Genesis 29:34**)
- And she became pregnant once more and brought a son to **birth** and then said; This time I shall laud Yehowah. She therefore called his name Judah. After that she left off giving birth. (**Genesis 29:35**)
- And the result was that as her soul was going out, because she died, she called his name Benoni, but his father called him Benjamin. (**Genesis 35:18**)
- And on the eighth day they came to circumcise the young child, and they were going to call it by the name of its father, Zechariah. (**Luke 1:59**)
- But its mother answered and said; No, indeed! But he shall be called John. (**Luke 1:60**)
- At this they said to her; There is no one among your relatives that is called by this name. (**Luke 1:61**)
- Then they went asking its father by signs what he wanted it to be called. (**Luke 1:62**)
- And he asked for a tablet and wrote; John is its name. At this they all marveled. (**Luke 1:63**)
- Now when eight days came to the full for circumcising him, his name was also called Jesus, the name called by the angel before he was conceived in the womb. (**Luke 2:21**)
- The baby was ordinarily **suckled by the mother**
- And she added; Who would have uttered to Abraham, Sarah will **certainly suckle children**, whereas I have given **birth** to a son in his old age? (**Genesis 21:7**)
- For you were the One drawing me forth from the belly, the One

making me trust **while upon the breasts of my mother.** (**Psalms 22:9**)

- Can a wife **forget her suckling** so that she should not pity the son of her belly? Even these women can forget, yet I myself shall not forget you. (**Isaiah 49:15**)
- To the contrary, we became gentle in the midst of you, as when a **nursing mother cherishes her own children.** (**1 Thessalonians 2:7**)
- Although it appears that other women were sometimes used.
- Then his sister said to Pharaoh's daughter; Shall I go and specially call for you a **nursing woman from the Hebrew women** that she may nurse the child for you? (**Exodus 2:7**)
- Usually the child was not weaned until it was **two or three years old or older.** **Isaac**, it seems, **was five**, and in his case the event called for celebration and feasting.
- Now the child kept growing and came to be weaned, and Abraham then prepared a **big feast on the day of Isaac's being weaned.** (**Genesis 21:8**)
- As for Hannah, she did not go up, for she had said to her husband; As soon as the **boy is weaned**, I must bring him, and he must appear before Yehowah and dwell there to time indefinite. (**1 Samuel 1:22**)
- At this Elkanah her husband said to her; Do what is good in your eyes. Stay at home **until you wean him.** Only may Yehowah carry out his word. So the woman stayed at home and **kept nursing her son** until she **weaned him.** (**1 Samuel 1:23**)
- Under the Mosaic Law a woman giving **birth** to a boy was ceremonially unclean for 7 days, with an additional 33 days required for her purification. If the child was a girl, then the mother was considered unclean for 14 days, requiring 66 days more for purification.
- At the conclusion of the purification period a burnt offering and a sin offering were to be made for her, a young ram and a turtledove or a

**young pigeon, or two turtledoves or two young pigeons, as the circumstances of the parents allowed.**

- **And Yehowah went on to speak to Moses, saying; ([Leviticus 12:1](#))**
- **Speak to the sons of Israel, saying; In case a woman conceives seed and does bear a male, she must be unclean seven days, as in the days of the impurity when she is menstruating she will be unclean. ([Leviticus 12:2](#))**
- **And on the eighth day the flesh of his foreskin will be circumcised. ([Leviticus 12:3](#))**
- **For thirty-three days more she will stay in the blood of purification. She should not touch any holy thing, and she should not come into the holy place until the fulfilling of the days of her purification. ([Leviticus 12:4](#))**
- **Now if she should bear a female, she must then be unclean fourteen days, as during her menstruation. For sixty-six days more she will stay with the blood of purification. ([Leviticus 12:5](#))**
- **Then at the fulfilling of the days of her purification for a son or for a daughter she will bring a young ram in its first year for a burnt offering and a young pigeon or a turtledove for a sin offering to the entrance of the tent of meeting to the priest. ([Leviticus 12:6](#))**
- **And he must present it before Yehowah and make atonement for her, and she must be clean from the source of her blood. This is the Law about her who bears either a male or a female. ([Leviticus 12:7](#))**
- **But if she cannot afford enough for a sheep, she must then take two turtledoves or two young pigeons, one for a burnt offering and one for a sin offering, and the priest must make atonement for her, and she must be clean. ([Leviticus 12:8](#))**
- **And to offer sacrifice according to what is said in the Law of Yehowah. A pair of turtledoves or two young pigeons. ([Luke 2:24](#))**



- If the son was the firstborn, he had to be redeemed by the payment of five silver shekels or about \$11 current.
- Everything opening the womb, of every sort of flesh, which they will present to Yehowah, among man and among beast, should become yours. However, you should without fail redeem the firstborn of mankind, and the firstborn of the unclean beast you should redeem. (**Numbers 18:15**)
- And with a redemption price for it from a month old onward you should redeem it, by the estimated value, five silver shekels by the shekel of the holy place. It is twenty gerahs. (**Numbers 18:16**)

**See Also FIRSTBORN**

**See Also FIRSTLING**

- Many times the Scriptures use terms relating to **natural birth** in a figurative sense.
- Before the mountains themselves were born, or you proceeded to bring forth as with **labor pains the earth and the productive land**, even from time indefinite to time indefinite you are God. (**Psalms 90:2**)
- Do not make your boast about the next day, for you do not know what a day will **give birth** to. (**Proverbs 27:1**)
- Who has heard of a thing like this? Who has seen things like these? Will a land be brought forth with **labor pains** in one day? Or will a nation be born at one time? For Zion has come into labor pains as well as **given birth** to her sons. (**Isaiah 66:8**)
- As for me, shall I cause the **breaking through** and not cause the **giving birth**, says Yehowah? Or am I causing a **giving birth** and do I actually cause a **shutting up**, your God has said? (**Isaiah 66:9**)
- Then the desire, when it has become fertile, **gives birth** to sin, in turn, sin, when it has been accomplished, brings forth death. (**James 1:15**)
- The severity of labor pangs well describes inescapable suffering coming from other sources.

- Trembling itself took hold of them there, **birth pangs** like those of a woman **giving birth**. (**Psalms 48:6**)
- What will you say when one turns his attention upon you, when you yourself have taught them as confidential friends right alongside you at the start? Will not **birth pangs** themselves seize hold of you, like those of a wife **giving birth**? (**Jeremiah 13:21**)
- Now why is it that you keep shouting loudly? Is there no king in you, or has your own counselor perished, so that pangs like those of a woman **giving birth** have grabbed hold of you? (**Micah 4:9**)
- Be in severe pains and burst forth, O daughter of Zion, like a woman **giving birth**, for now you will go forth from a town, and you will have to reside in the field. And you will have to come as far as to Babylon. There you will be delivered. There Yehowah will buy you back out of the palm of your enemies. (**Micah 4:10**)
- My little children, with whom I am again in **childbirth** pains until Christ is formed in you. (**Galatians 4:19**)
- Whenever it is that they are saying; Peace and security! Then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape. (**1 Thessalonians 5:3**)
- In a spiritual sense, Jesus said that one must be **born from water and spirit** in order to enter the Kingdom. This involves being born of a woman through fleshly birth, through water, and then being begotten by God's spirit, thus becoming a son of God with the prospect of sharing in the heavenly Kingdom.
- In answer Jesus said to him; Most truly I say to you, unless anyone is **born again**, he cannot see the kingdom of God. (**John 3:3**)
- Nicodemus said to him; How can a man be **born** when he is old? He **cannot enter into the womb of his mother a second** time and be **born**, can he? (**John 3:4**)
- Jesus answered; Most truly I say to you, unless anyone is **born** from **water** and **spirit**, he cannot enter into the kingdom of God. (**John 3:5**)

- What has been **born** from the **flesh is flesh**, and what has been **born** from the **spirit is spirit**. (John 3:6)
- Do not marvel because I told you, you people must be **born again**. (John 3:7)
- The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that has been **born from the spirit**. (John 3:8)
- Consequently if anyone is in union with Christ, he is a new creation, the old things passed away, look! New things have come into existence. (2 Corinthians 5:17)
- Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a **new birth** to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3)
- For you have been given a **new birth**, not by corruptible, but by incorruptible reproductive seed, through the word of the living and enduring God. (1 Peter 1:23)
- Revelation, in symbolic language, describes the **birth of a son**, a male, in heaven after a period of agonizing pain.
- And a great sign was seen in heaven, a **woman** arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars. (Revelation 12:1)
- And she was pregnant. And she cries out in her pains and in her agony to **give birth**. (Revelation 12:2)
- And another sign was seen in heaven, and, look! A great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems. (Revelation 12:3)
- And its tail drags a third of the stars of heaven, and it hurled them down to the earth. And the dragon kept standing before the woman who was about to **give birth**, that, when she did **give birth**, it might devour her child. (Revelation 12:4)
- And she gave **birth to a son, a male**, who is to shepherd all the

nations with an iron rod. And her child was caught away to God and to his throne. (Revelation 12:5)