

~PREGNANCY (494)

[Hebrew, *ha-rah*]

.. Woe To The Pregnant Women

.. Figurative Use

- The condition of having conceived and having the unborn offspring within the mother's body.
- By his command to Adam and Eve, Be fruitful and become many and fill the earth, Yehowah indicated that pregnancy was to be part of the woman's normal role.
- Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth. (Genesis 1:28)
- With the introduction of imperfection into the human family, God explained that the pain of **pregnancy** would be increased.
- To the woman he said; I shall greatly increase the pain of your **pregnancy**, in birth pangs you will bring forth children, and your craving will be for your husband, and **he will dominate you**. (Genesis 3:16)
- The Hebrew word *ha-rah* means, **conceive, become pregnant**.
- And the sons of Ezrah were Jether and Mered and Ephraim and Jalon, and she got to conceive Miriam and Shammai and Ishbah the father of Eshtemoa. (1 Chronicles 4:17)
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- The equivalent thought in Greek was most often expressed by the idiom have in the belly, which meant, **be with child, or be pregnant**.
- But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by Holy Spirit before they were united. (Matthew

1:18)

- Look! The virgin will become pregnant and will give birth to a son, and they will call his name Immanuel, which means, when translated, **With Us Is God**. (**Matthew 1:23**)

See Also LABOR PAINS

- Among the Jews, children, and especially male children, were viewed as a blessing.
- Look! Sons are an inheritance from Yehowah, the fruitage of the belly is a reward. (**Psalms 127:3**)
- Your wife will be like a fruit-bearing vine in the innermost parts of your house. Your sons will be like slips of olive trees all around your table. (**Psalms 128:3**)
- 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 Bilhah became **pregnant** and in time bore Jacob a son. (**Genesis 30:5**)
- Then Rachel said; God has acted as my judge and has also listened to my voice, so that he gave me a son. That is why she called his name Dan. (**Genesis 30:6**)

- **And barrenness as a shame and a reproach.**
- **But after these days Elizabeth his wife became **pregnant**, and she kept herself secluded for five months, saying; (**Luke 1:24**)**
- **This is the way Yehowah has dealt with me in these days when he has given me his attention to take away my reproach among men. (**Luke 1:25**)**
- **And Isaac kept on entreating Yehowah especially for his wife, because she was barren, so Yehowah let himself be entreated for him, and Rebekah his wife became **pregnant**. (**Genesis 25:21**)**
- **When Rachel came to see that she had borne nothing to Jacob, Rachel got jealous of her sister and began to say to Jacob; Give me children or otherwise I shall be a dead woman. (**Genesis 30:1**)**
- **Consequently, **pregnancy** was something a married woman desired.**
- **And he had two wives, the name of the one being Hannah, and the name of the other being Peninnah. And Peninnah came to have children, but Hannah had no children. (**1 Samuel 1:2**)**
- **And she went on to make a vow and say; O Yehowah of armies, if you will without fail look upon the affliction of your slave girl and actually remember me, and you will not forget your slave girl and actually give to your slave girl a male offspring, I will give him to Yehowah all the days of his life, and no razor will come upon his head. (**1 Samuel 1:11**)**
- **So it came about at the rolling around of a year that Hannah became **pregnant** and brought a son to birth and proceeded to call his name Samuel, because, said she, it is from Yehowah that I have asked him. (**1 Samuel 1:20**)**
- **When once a child had been conceived, the developing embryo or fetus was considered a soul. **Action that resulted in killing a developing child in the womb was handled according to the rule soul for soul.****
- **And in case men should struggle with each other and they really**

- hurt a **pregnant** woman and her children do come out but no fatal accident occurs, he is to have damages imposed upon him without fail according to what the owner of the woman may lay upon him, and he must give it through the justices. (**Exodus 21:22**)
- But if a fatal accident should occur, then you must give soul for soul. (**Exodus 21:23**)
 - It was a horrendous act for an enemy to rip up or split open a pregnant woman.
 - Samaria will be held guilty, for she is actually rebellious against her God. By the sword they will fall. Their own children will be dashed to pieces, and their pregnant women themselves will be ripped up. (**Hosea 13:16**)
 - This is what Yehowah has said; On account of three revolts of the sons of Ammon, and on account of four, I shall not turn it back, on account of their slitting open the pregnant women of Gilead, for the purpose of widening out their own territory. (**Amos 1:13**)
 - At this Hazael said; Why is my lord weeping? To this he said; Because I well know what injury you will do to the sons of Israel. Their fortified places you will consign to the fire, and their choice men you will kill with the sword, and their children you will dash to pieces, and their pregnant women you will rip up. (**2 Kings 8:12**)
 - It was then that Menahem proceeded to strike down Tiphseh and all that was in it and its territory out from Tirzah, because it did not open up, and he went striking it down. All its pregnant women he ripped up. (**2 Kings 15:16**)
 - **Pregnancy** would include pain at its termination.
 - Trembling itself took hold of them there, birth pangs like those of a woman giving birth. (**Psalms 48:6**)
 - 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**)

- But that temporary grief would end with the birth of the child, and so **pregnancy** would normally come to a happy and satisfying conclusion.
- 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**)
- You also, therefore, are now, indeed, having grief, but I shall see you again and your hearts will rejoice, and your joy no one will take from you. (**John 16:22**)

.. Woe To The Pregnant Women

- When responding to the apostles question about the conclusion of the system of things, Jesus spoke about fleeing from Judea and said; Woe to the **pregnant** women and those suckling a baby in those days!
- Woe to the **pregnant** women and those suckling a baby in those days! (**Matthew 24:19**)
- Woe to the **pregnant** women and those suckling a baby in those days! (**Mark 13:17**)
- Woe to the **pregnant** women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people. (**Luke 21:23**)
- The fulfillment and truthfulness of those words became apparent in the events prior to and during the destruction of Jerusalem in **70 C.E.** Though reasonable activity and movement is usually possible for a woman during her **pregnancy**.
- So Mary rose in these days and went into the mountainous country with haste, to a city of Judah. (**Luke 1:39**)
- Then Mary remained with her about three months, and returned to her own home. (**Luke 1:56**)
- To get registered with Mary, who had been given him in marriage as promised, at present heavy with child. (**Luke 2:5**)

- Extended flight on foot over mountainous country would be hard on her, and especially if her time for delivery was close. Extreme adversity befell **pregnant** women and those suckling babies when Roman forces laid siege to Jerusalem. Famine prevailed.
- During **pregnancy** it is important for a woman to have proper nourishment. If, for example, she does not get sufficient calcium, she might lose her teeth, as the body takes calcium to form the bones of the developing baby.
- Furthermore a woman's maternal protective instinct would increase her suffering as she saw infants starving and dying, all the while knowing that she would soon bring a child into such conditions. Josephus wrote about some starving men in besieged Jerusalem:
- There was no compassion for hoary hairs or infancy, children were actually lifted up with the fragments to which they clung and dashed to the ground. [The Jewish War, V, 433, x, 3]
- Because, look! Days are coming in which people will say; Happy are the barren women, and the wombs that did not give birth and the breasts that did not nurse! (Luke 23:29)

•• Figurative Use

- The period of **pregnancy** culminating in the birth of a child is used several times in a figurative sense. Israel lost God's favor because her unfaithful people conceived trouble and brought to birth what is hurtful.
- No, but the very errors of you people have become the things causing division between you and your God, and your own sins have caused the concealing of his face from you to keep from hearing. (Isaiah 59:2)
- For your own palms have become polluted with blood, and your fingers with error. Your own lips have spoken falsehood. Your own tongue kept muttering sheer unrighteousness. (Isaiah 59:3)
- There is no one calling out in righteousness, and no one at all has gone to court in faithfulness. There has been a trusting in unreality, and a speaking of worthlessness. There has been a conceiving of trouble, and a bringing of what is hurtful to birth. (Isaiah 59:4)

- The eggs of a poisonous snake are what they have hatched, and they kept weaving the mere cobweb of a spider. Anyone eating some of their eggs would die, and the egg that was smashed would be hatched into a viper. (**Isaiah 59:5**)
- Their mere cobweb will not serve as a garment, nor will they cover themselves with their works. Their works are hurtful works, and the activity of violence is in their palms. (**Isaiah 59:6**)
- Their own feet keep running to sheer badness, and they are in a hurry to shed innocent blood. Their thoughts are hurtful thoughts, despoiling and breakdown are in their highways. (**Isaiah 59:7**)
- The way of peace they have ignored, and there is no justice in their tracks. Their roadways they have made crooked for themselves. No one at all treading in them will actually know peace. (**Isaiah 59:8**)
- Look! There is one that is pregnant with what is hurtful, and he has conceived trouble and is bound to give birth to falsehood. (**Psalms 7:14**)
- The process began with their allowing hurtful thoughts and wrong desires to **impregnate** their minds and hearts and, in effect, **incubate** there, with the inevitable result that **hurtful works** came to birth.
- But each one is tried by being drawn out and enticed by his own desire. (**James 1:14**)
- 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**)
- Elsewhere Isaiah depicts Israel as a woman crying out in labor pains and saying to God;
- 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](#))

- **This may refer to the fact that, despite God's blessings.**
- **You have added to the nation; O Yehowah, you have added to the nation. You have glorified yourself. You have extended afar all the borders of the land. ([Isaiah 26:15](#))**
- **And his having set before Israel the opportunity to become a kingdom of priests and a holy nation.**
- **And you yourselves will become to me a kingdom of priests and a holy nation. These are the words that you are to say to the sons of Israel. ([Exodus 19:6](#))**
- **Israel had not yet seen realized the long-awaited fulfillment of the promise regarding the Seed through whom blessings would flow.**
- **And Yehowah's angel proceeded to call to Abraham the second time out of the heavens. ([Genesis 22:15](#))**
- **And to say; By myself I do swear, is the utterance of Yehowah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one. ([Genesis 22:16](#))**
- **I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. ([Genesis 22:17](#))**
- **And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice. ([Genesis 22:18](#))**
- **Israel's own efforts at salvation had produced nothing, unreality, as a nation it could not bring about the freedom from enslavement to corruption for which all creation keeps on groaning together and being in pain together.**
- **For the eager expectation of the creation is waiting for the revealing of the sons of God. ([Romans 8:19](#))**

- For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope (**Romans 8:20**)
- That the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. (**Romans 8:21**)
- For we know that all creation keeps on groaning together and being in pain together until now. (**Romans 8:22**)
- What, then? The very thing Israel is earnestly seeking he did not obtain, but the ones chosen obtained it. The rest had their sensibilities blunted. (**Romans 11:7**)
- With the Babylonian conquest, the land faded away because of its pollution through the violation of God's covenant, and the inhabitants of the land decreased in number.
- The land has gone to mourning, has faded away. The productive land has withered, has faded away. The high ones of the people of the land have withered. (**Isaiah 24:4**)
- And the very land has been polluted under its inhabitants, for they have bypassed the laws, changed the regulation, broken the indefinitely lasting covenant. (**Isaiah 24:5**)
- That is why the curse itself has eaten up the land, and those inhabiting it are held guilty. That is why the inhabitants of the land have decreased in number, and very few mortal men have remained over. (**Isaiah 24:6**)
- In contrast, by bringing back his people from exile, Yehowah made Jerusalem like a woman who had been made **pregnant** by her husband and who brought forth numerous children.
- Cry out joyfully, you barren woman that did not give birth! Become cheerful with a joyful outcry and cry shrilly, you that had no childbirth pains, for the sons of the desolated one are more numerous than the sons of the woman with a husbandly owner, Yehowah has said. (**Isaiah 54:1**)
- Make the place of your tent more spacious. And let them stretch out the tent cloths of your grand tabernacle. Do not hold back.

Lengthen out your tent cords, and make those tent pins of yours strong. (Isaiah 54:2)

- **For to the right and to the left you will break forth, and your own offspring will take possession even of nations, and they will inhabit even the desolated cities. (Isaiah 54:3)**
- **Do not be afraid, for you will not be put to shame, and do not feel humiliated, for you will not be disappointed. For you will forget even the shame of your time of youth, and the reproach of your continuous widowhood you will remember no more. (Isaiah 54:4)**
- **For your Grand Maker is your husbandly owner, Yehowah of armies being his name, and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. (Isaiah 54:5)**
- **For Yehowah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected, your God has said. (Isaiah 54:6)**
- **For a little moment I left you entirely, but with great mercies I shall collect you together. (Isaiah 54:7)**
- **With a flood of indignation I concealed my face from you for but a moment, but with loving-kindness to time indefinite I will have mercy upon you, your Repurchaser, Yehowah, has said. (Isaiah 54:8)**
- **The apostle Paul quotes this prophecy of (Isaiah Chapter 54) and applies it to the Jerusalem above, which is free, and she is our mother.**
- **But the Jerusalem above is free, and she is our mother. (Galatians 4:26)**
- **For it is written: Be glad, you barren woman who does not give birth, break out and cry aloud, you woman who does not have childbirth pains, for the children of the desolate woman are more numerous than those of her who has the husband. (Galatians 4:27)**
- **This evidently provides the key for understanding the vision recorded at;**

- 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](#))
- In which a **pregnant** heavenly woman gives birth to a son, a male, who is to shepherd all the nations with an iron rod. The shepherding of the nations with an iron rod is directly connected with the Messianic Kingdom of God, and hence the vision must relate to the producing of that Kingdom, so that, following the defeat of Satan's attack on the newborn child, the ensuing cry goes forth:
- And I heard a loud voice in heaven say; Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! ([Revelation 12:10](#))
- The anguish of the pregnant heavenly, woman preceding the birth calls to mind Paul's expression at;
- My little children, with whom I am again in childbirth pains until Christ is formed in you. ([Galatians 4:19](#))
- Childbirth pains there apparently representing stirring interest and fervent desire to see full development of matters reached, in Paul's case, the full development of the Galatian believers as Christians.

