

# Exo 1 - The Pharaoh who knew not Joseph, Righteous Midwives, Proximate Cause and Projection

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## Introduction

This article is an analysis of the story of the midwives and how they thwarted the wishes of the Pharaoh (who did not know Joseph) to have all the Israelite babies killed. On the surface, one must ask the credulity of the story...how is it that the two midwives essentially said ...

“yeah Mr. Pharaoh silly person, we’re not doing that”.

I want to bring in

My critical thinking approach on this story will be based on what I always base this on which is to look through this with the clarity of laws and contracts.

## Questions to explore

Some questions to ponder followed by my thoughts to whet the appetite.

1. How exactly does the Pharaoh deal wisely with them (Israel)?
  - a. he identifies their super power and goes after it indirectly i.e. subtly .
2. What is Israel’s great power
  - a. The sacred contract with YHVH the creator of the Universe.
  - b. My thinking: “I will bless those that bless you and curse those that curse you”.
3. What other connection can we make of this wise adversaries that use this super power against Israel
  - a. Exo 4:18-31 covenant of the brit
- 4.

**Pat Grey:** talked about how an estimated 60 million \$ American have died sense Roe v. Wade.

**Steve Deace:** talks about the GOP losing control of the House and the reason was they had very little to run on. They didn't e.g. eliminate funding from PP which gets 500 million \$, and so he was greatly upset with them. My question is, is he projecting his guilt onto someone instead of owning this outrage?

[https://en.wikipedia.org/wiki/Proximate\\_cause](https://en.wikipedia.org/wiki/Proximate_cause)

Projection of evil, of wickedness and responsibility

## Exo 1 7-? Back Ground<sup>A</sup>

<sup>7</sup> And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

*The more they are oppressed by a new king, the more they multiply.*

<sup>8</sup> Now there arose up a new **שֶׁדְּ** king over Egypt, which knew not Joseph. <sup>9</sup> And he said unto his people,

“Behold, the people of the children of Israel are more and mightier than we: <sup>10</sup> Come on, let us **deal wisely** **נְתַחֲמָה**<sup>B</sup> with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.”

<sup>11</sup> Therefore they did set over them taskmasters **שָׂרֵי** to afflict them with their burdens **בְּסִבְלָתָם**. And they built for Pharaoh treasure **מִסְכְּנוֹת**<sup>C</sup> cities, Pithom “the city of justice:” and Raamses. [Gen 47:11; Pro 27:4]

<sup>12</sup> But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. <sup>13</sup> And the Egyptians made the children of Israel to serve with rigor: <sup>14</sup> And they made their lives bitter **וַיִּמְרְרוּ** with hard bondage, in mortar **בְּחֶמֶר**, and in brick **וּבִלְבָּנִים**, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor **בְּפִרְךְ**.

*The Hebrew midwives Shiphrah and Puah defy Pharaoh's order to kill the newborn Hebrews boys.*

<sup>15</sup> And the king of Egypt spake to the Hebrew **הָעִבְרִיּוֹת** midwives **לְמַיְלֵדוֹת**, of which the name of the one was Shiphrah **שִׁפְרָה**, and the name of the other Puah **פּוּעָה**: <sup>16</sup> And he said,

“When ye do the office of a midwife **בְּיִלְדָןָן** to the Hebrew women, and see them upon the stools **הָאֲבָנִים**; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.”

<sup>17</sup> But the midwives feared God, and did not as the king of Egypt commanded **וַדָּבְרוּ** them, but saved the men children alive. <sup>18</sup> And the king of Egypt called for the midwives, and said unto them,

“Why have ye done this thing **הַדָּבָר**, and have saved the men children alive?”

<sup>A</sup> See Exo-01-and-02-King-of-Egypt-who-knew-not-Joseph, article #997 for more details.

<sup>B</sup> See Word-Study-H2449-chakam-wise-wisdom, article #1445

<sup>C</sup> See Word-Study-H4543-miskenot-store-storehouse-treasure, article #1447.

Do you hear that sucking sound? That's your money getting sucked into the cities not controlled by you (Washington D.C.) is the worst example of this. A fool and his money will soon go separate ways, ergo a fool goes to the cities.

<sup>19</sup> And the midwives said unto Pharaoh,

“Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere <sup>before</sup> the midwives come in unto them.”

<sup>20</sup> Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. <sup>21</sup> And it came to pass, because the midwives feared God, that he made them houses.

*Pharaoh commands the male children to be cast into the river*

<sup>22</sup> And Pharaoh charged וַיִּצַו <sup>vay-Tzav</sup> all his people, saying,

“Every son that is born ye shall cast into the river הַיַּרְדֵּן, and every daughter ye shall save alive.”

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## Exo 1:20

This story of the Midwives and Pharaoh causes me to think about a lot of buzz words e.g. birth certificate, commercial redemption, (distinct) law forms, privileges, “ash-wandering” into the jurisdiction of Pharaoh and his public hospitals, the river banks, maritime law.

## Exo 1:22

As far as I can tell these woman are not just courageous but appear to show more courage than the men. I say this because somehow the men have put themselves and their families in a situation where they are in bondage to Pharaoh

## Appendix

### Mat 7:1-5 <sup>KJV</sup> judge not, that ye be not judged ... the speck in your brother's eye

<sup>7:1</sup> Judge not, that ye be not judged. <sup>2</sup> For with what judgment <sup>G2917</sup> ye judge <sup>G2919</sup>, ye shall be judged <sup>G2919</sup>: and with what measure ye mete, it shall be measured to you again.<sup>D</sup> <sup>3</sup> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup> Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? <sup>5</sup> Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.<sup>E</sup>

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<sup>D</sup> JKM Mat 7:1-2, is not saying that you should never be judging, it is saying the measurement that you use to judge will be used as a measurement to you. The judgment that will be used against anyone will be the law form that they are operating under whether they are explicit of the law form, or the one you ascent to. If you ask a judge to adjudicate a matter and ignore your administrative process then he will do so based on what he thinks is equitable and based on the confines of public policy.

Do unto others as you would have them do unto you (Mat 7:12), Mat 22:36-39.

Mar 4:24 <sup>KJV</sup> And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. Source Res-Judicata-and-Stare-Decisis, article #???

<sup>E</sup> Mat 5: 6-9. <sup>6</sup> Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. <sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup>

**ToDo:** I need to identify or create a maxim that captures the essence of Mat 7:1-5 but from an historical perspective. Something like...

“Judge not, that ye (who live in this modern, enlightened, progressive and evolved society) be not judged  
As a modern man, if I’m going to “wag my finger” at those archaic people in the Torah, be prepared to back it up”

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For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone?