

Contracting with yourself

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Introduction

While studying the Parasha called Nitsavim (which means “you are standing”, #53.1, Deu 29:10-30:10), the thought of God contracting with himself seemed a bit odd and worthy of my investigation.

Table of Contents

Introduction.....	1
Thesis	2
Maxim of Law.....	2
Bible Search	2
Gen 22:15-18 KJV	2
Isa 45:23 KJV	2
Jer 49:13 KJV	2
Jer 51:14 KJV	2
Amo 6:8 KJV	3
Heb 6:13-14 KJV	3
Summary.....	3
Secretary of State Encounter	4
Appendix.....	4
Scripture Context.....	5
Gen 15 God's Covenant with Abram	5
Gen 22 The Offering of Isaac; Nahor's sons	5
Isa 45 God Calls Cyrus	5
Jer 49 Prophecies against Ammon, Edom, Damascus, Kedar and Hazor.....	5
Amo 6 Woe to those at ease in Zion; Abhorrence of Israel's Pride	5

Thesis

How does God (Hebrew *Elohim*¹) contract with himself? The verses list below suggest strongly that Elohim is doing just that. The thesis of this article is that he can contract with “himself” without violating maxims of his law i.e. Torah. This is important to me because of Marsing Maxim #1 “It’s through the understanding of law one can achieve the greatest clarity regarding religion”. If Elohim can contract with himself is he violating a fundamental principle of law? This would be troubling to me because if he is then my number 1 maxim is of little value.

Maxim of Law

I don’t know if there is a legal maxim that says “you can’t contract with yourself” but it would make sense that there would be one. This is because one of the fundamental elements of a contract is that there must be at least two parties for a contract to exist.

Bible Search

But yet we find these verses in scriptures which is based on a search of sware/swore and myself/himself.

Gen 22:15-18 KJV

- 15 And the angel of the LORD called unto Abraham out of heaven the second time,
- 16 And said, **By myself have I sworn**, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:
- 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;
- 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Isa 45:23 KJV

- 23 **I have sworn by myself**, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Jer 49:13 KJV

- 13 For I have **sworn by myself**, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

Jer 51:14 KJV

- 14 The LORD of hosts **hath sworn by himself**, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

¹ The word *Elohim* is a plural connotation of *El* which is interesting in and of itself and leads one to believe the multifacedness of God, or if you will his *Echad*-ness which implies a unified one.

Amo 6:8 KJV

8 The Lord **GOD hath sworn by himself**, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

Heb 6:13-14 KJV

13 For when God made promise to Abraham, because he could swear by no greater, **he swore by himself**, he swore

For the five Old Testament verses listed, swear/swore, the Hebrew word is shava (Strong's #H7650). For the one verse in the New Testament (Heb 6:13) the Greek word is *omnuo* (Strong's #G3660). See "Word-Study-H7650-shabah-swore-charge-oath-adjure-H7651-sheba-seven.doc" for more details on these words.

Summary

To me this is great evidence that [The covenant of the pieces \(Gen 15\)](#) means that the two parties that contracted where the smoking furnace and the burning lamp that pass through the flayed open pieces of meat.

Gen 15:17 KJV

17 And it came to pass, that, when the sun went down, and it was dark, behold a **smoking furnace**, and a **burning lamp** that passed between those pieces.²

Compare the idea of Elohim "contracting with himself" and when man does the same thing. See this verse...

Deu 29:19 KJV

19 And it come to pass, when he heareth the words of this curse³, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

First it starts off with the same pattern, "he bless himself in his heart". If our Mt. Sinai covenant (Heb. Brit) is a contract then it's the job of YHVH, our Elohim, to bless us. This is of course if we honor our duties and obligations to the contract / covenant. How can we bless ourselves? This is nonsensical, it's like taking money out of one pocket and putting it in another.

The verse goes on to say "...saying, I shall have peace, though I walk (*halaka*) in the imagination (*sheriyruth*) of mine heart...". How do we bless ourselves? It's only by self delusion. It's like Esau who doesn't want to be bothered with the responsibilities associated with the birthright but cries crocodile tears if he is denied the double portion blessing's that belong only to the first born. The anti-nomian Church is the same way. It might dabble in the ten commandments but so self-assured that it deserves blessings because they just feel it in their heart that baby Jesus loves them.

Both Esau and the Church are delusional because their "contracting with themselves". Here's another verse.

² a smoking **H6227 ashan** furnace, **H8574 tannur** ; a burning **H784 esh** lamp **H3940 lappid**

³ **H423 alah**. In the Parasha called *Nitsavim* (you are standing, #53.1, Deu 29:10-30:10), Strong's #H423 *alah* is found six times twice as oath and four as curse. It has in its definition, among other things, imprecatory. See Word-Study-H423-H422-alah-oath-curse-searing-imprecatory.doc

Jer 7:23-24 KJV

- 23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.
- 24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

Secretary of State Encounter

I'm passionate about the concept I call Torah Equity. It's beyond the scope of this article to discuss this but it's means that the commercial law is actually how Torah works. As someone who is serious about my birthright which comes from Torah (i.e. the Mt. Sinai covenant) there are things I must understand, one of these things is to gain control of one's strawman which is the all caps name of the living man e.g. John Doe is the living man and JOHN DOE is the strawman. Part of this process to gain control is to do a UCC filing (a claim) which needs to be done at the Secretary of State of the state you were born in.

In that filling you will be using both spelling of the names but your intent is to do so in different capacities. That's all fine and good but, I've been told that one of the challenges in doing this is that the Secretary of State may test you and ask "aren't you contracting with yourself?" I.e. he won't make a distinction between the living man and the strawman, therefore you need to know the difference.

Appendix

- See Word-Study-H7650-shabah-sware-charge-oath-adjure-H7651-sheba-seven.doc

Scripture Context

Gen 15 God's Covenant with Abram

1-3 God encourages Abram, who asks for an heir.
4-5 God promises him a son, and a multiplying of his seed.
6 Abram is justified by faith.
7-8 Canaan is promised again,
9-17 and confirmed by a sign, and a vision,
18-21 prophetic of the condition of his posterity till brought out of Egypt.

Gen 22 The Offering of Isaac; Nahor's sons

1-2 Abraham is tested with the command to offer Isaac.
3-10 He gives proof of his faith and obedience.
11-12 The angel prevents him.
13 Isaac is exchanged for a ram.
14 The place is called Jehovah-jireh.
15-19 Abraham is again blessed.
20-24 The generations of Nahor unto Rebekah.

Isa 45 God Calls Cyrus

1-4 God calls Cyrus for his church's sake
5-19 By his omnipotence he challenges obedience
20-25 He convinces the idols of vanity by his saving power

Jer 49 Prophecies against Ammon, Edom, Damascus, Kedar and Hazor

1-5 The judgment of the Ammonites
6 Their restoration
7-22 The judgment of Edom
23-27 of Damascus
28-29 of Kedar
30-33 of Hazor
34-38 and of Elam
39 The restoration of Elam

Amo 6 Woe to those at ease in Zion; Abhorrence of Israel's Pride

1-6 The wantonness of Israel,
7-11 shall be plagued with desolation;
12-14 and their incorrigibility shall end in affliction.