

Shomer Habrit

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Introduction: This topic is an introduction to my approach to learning the bible. This is “my school of thought” i.e. where I’m coming from. I’ve concluded a long while back that the study of law is key to understanding scripture because, amongst other things, it brings great clarity. As a computer programmer and database / web developer writing clear code is paramount to your success in that line of work. This ability to write good code, code that is well reasoned and logical is a skill that I found can easily be transferred over to writing about my real passion the scriptures from a perspective of law.

If you’re going to have a school of thought or a framework, you need a collection of rules, principles and patterns that you can reference so that you can methodically test you’re wisdom and knowledge as you study the scriptures. It also is helpful to define your audience which are those in the Hebrew roots movement of which I include myself. After you have defined your audience it would be helpful to show that which you believe they are the most deficient so that they can focus on this weakness. It’s also very helpful if that deficiency is what you believe is the weightier matter of scripture. I claim this is the law which works out great because that’s what I like to write about.

If a framework can do that, that would be a good thing and is the reason for this document.

I think that we can all agree that it’s not nice to point out peoples deficiencies especially if you don’t give them solutions to their problems. If, however, you can show real solutions to real problems they have, and to do so in a respectful and diplomatic way, then that’s a good thing. Because people are deficient at law (this is my claim) they are not aware of those solutions and seek political solutions. I’m suggesting strongly that your reliance on things political is not serving you well and you need to focus on that most awesome thing you have which is your covenant with YHVH. This covenant, at its core, is law.

What is *Shomer Habrit*? Over the years I struggled to try to find a good label for this framework/school of thought (e.g. Torah law form, covenant conservatism), but I settled on *Shomer Habrit*. I like it because it’s unique, it’s made up of biblical words and it gives a good contrast to the failures of WFB Conservatism¹. *Shomer Habrit* is the transliteration of two Hebrew words which I translate as “Guardian² of the covenant³”. WFB Conservatism is first and foremost about things political with law being a secondary concern. *Shomer Habrit* is first and foremost about your covenant with YHVH, then and only then are things political discussed.

The follower of *Shomer Habrit* takes his [legal status](#) seriously because it directly effects his walk. He knows his identity and the duties and responsibilities that are required of him. The goal of *Shomer Habrit* is to guard this most precious and powerful legal relationship he has which is the covenant with YHVH. More on this in rule 6.

Critical Thinking: Before you start your endeavor to study the bible, it would be wise to stop and think about how you think i.e. how do you approach the scriptures. An example would be to identify patterns. You need to identify patterns that are good, reliable and repeatable from those that are not. A characteristic

¹ WFB: William F. Buckley was an American who is known as the father of the political movement called conservatism.

² The Hebrew letters are Sheen + Mem + Resh. Strong’s #H8104. First used in Gen 2:15 “And YHVH Elohim took Adam, and put him into the garden of Eden to dress it and to **keep it**”

³ The Hebrew word is *brit* (Strong’s #H1285) and is first used in Gen 6:18 “But with thee will I establish my **covenant**; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.”

of a good critical thinking pattern is to have a solid list of definitions for important words that you rely on. An example of a bad pattern would be [political correctness](#) (what I call an anti-pattern). The former is objective with the definition of words while the latter is subjective which is based on ones feelings. [Hermeneutics](#) is a fancy word for critical thinking that is specific to scriptures⁴.

Critical thinking requires you to be disciplined and methodical⁵ as you study the word of God. The tradeoff for spending time on this and disciplining your thinking process is that you will efficiently and effectively gain great knowledge and clarity of the scriptures. It also claims that law is the weightier matter⁶ in scripture ([Mat 5:17-20](#)).

Rules

Here are a list of rules that I use to identify *Shomer Habrit* and give it some structure.

#1: Nothing, nothing, nothing is more important than my covenant/contract with the Creator of the Universe

#2: It is through law that you will have great clarity regarding your religion

#3: Law = Contract and Contract = Law

Corollary: A law has to be formed by a contract.

Example: The “Torah law form” was formed at Mt. Sinai because a contract/[covenant](#) was entered into.

Fun with words: The etymology of Juris-Diction is “law” + “dictated”. The law was written down at Mt. Sinai by the finger of God. The 10 words (*devarim*). Our jurisdiction exists when we operate under that Torah law form.

#4: The contract identifies the offices and therefore the office holders authority

Because of the boundaries set up by the Mt. Sinai covenant, the actions taken by both office holders are actions done with authority. In summary, the authority to perform the duties and responsibilities of that office is inherent in the contract.

Elements of a contract

Contracts must have: 1. Offer, 2. Acceptance, 3. Consideration⁷ 4. T's & C's⁸, 5. Meeting of the Minds⁹

Exercise1: Identify these elements that were given at Mt. Sinai.

Covenant: A covenant is a special form of contract, but a contract none the less (it must have all the elements of a contract). It has the added quality of a contract in that it's inter-generational and thereby allows a degree of parity between YHVH and Israel. I say that there is a degree of parity because the

⁴ MHB (My Hebrew Bible) has a glossary menu item that is an attempt to fulfill this requirement.

⁵ MHB was designed so that you can be methodical by listing the weekly [parasha](#).

⁶ The implication is that by identifying the weightier matters you will spend your time more efficiently by spending more time on it. It also greatly effects the actions you take.

⁷ Demonstrated / evidenced by payment (*quid pro quo*). This element of a contract distinguishes it from a gift.

⁸ Terms and Conditions

⁹ This means it was not done under TDC (Threat, Duress or Coercion). There has to be two or more (i.e. minds) and the minds have to have a capacity to enter into a contract.

generations of Israel taken as a whole can be thought of as not being bound by time. This puts great emphasis on passing the contract from one generation to the next.

Exercise 2: Identify other supposed law forms that don't meet this requirement¹⁰

#5: The contracts are dynamic

Explanation: If you have a right to contract, inherent in that right is the right not to enter into a contract offer that was presented to you. A counter offer falls into this category of contracts being dynamic. The art of the counteroffer is an essential tool for the follower of *Shomer Habrit*.

Exercise 3: Give some example in scriptures. Rebecca (Gen 24:58), Israel's counter offer at Mt. Sinai.

#6: An old contract can be replaced by a new contract

Explanation: You can get out from under an existing contract by overlaying it with another contract that makes the initial contract null and void. The adversary uses this technique with great expertise. When you sign new contracts you need to stop and ask this question 'how does this effect my covenant with YHVH'. This is not the job of the adversary, it is presumed that if you know how to contract than you know what you're doing. If, through ignorance, you contract away your covenant with YHVH, then by definition you have failed to be *Shomer Habrit*. Here is some advice, do not assume that the adversary is looking out for your best interest nor assume that he subscribes to the idea of being 'your brother's keeper'.

Exercise 4: Give some example in scriptures. 1Sam 8. Give some examples in modern times (HJR 192).

#7: The one who is the creator has absolute control over his creation

Explanation: He can tax it, regulate it, delegate it to someone else and even ultimately destroy it.

Exercise 5: Describe this attributes in scripture and answer what this rule has to do with contracts. (hint delegation).

Exercise 6: With regard to the American Birthright, who are "we the people" and what role do they have?

Definitions

Legal Status: Here is how I would articulate mine: I operate under the assumption that I'm from the House of Israel and an Ephramite redeemed by the blood of Y'shua of Nazareth. I claim he is *Ha Meshiach* and *HaNavi* who overcame the Bill of Divorce that was given to the House of Israel and therefore allows me to not only do the Torah, but do so with authority. I claim that I'm a citizen of the ancient Kingdom of Israel, a Kingdom of Priests. I was born an American which is a country that was formed by the recognition of Creator given unalienable rights, which I claim were given to Israel at Mt. Sinai.

Two House One Covenant: Another key aspect in *Shomer Habrit* is a dependency on the two house one covenant teaching and understanding. If you don't get this, I content that you simply don't understand what the Torah and the Prophets are all about (yet another reference to [Mat 5:17-20](#)). I would go so far as to say that I have nothing important to talk about that relates to scripture if it isn't closely connected to this teaching.

Bill of Divorce: If the number 1 rule of *Shomer Habrit* articulates the utmost importance of your covenant with YHVH, then losing it is a worst case scenario. If this rule is describing a spiritual marriage, then the

¹⁰ I can think of three: Noachite, Natural, *Sharia*.

opposite of this is divorce. In scripture, it was Israel who entered into covenant with YHVH by what I call the “Mt. Sinai experience”. Later it was the House of Israel¹¹, who through her acts of idolatry, got the Bill of Divorce from YHVH.

Salvation: On any given Sunday, the antinomian¹² church will preach *ad nauseam* about the salvation of Jesus. Yet they miss the crucial point of his salvific work. Mat 15:24 states ‘I am not sent but unto the lost sheep of the house of Israel’¹³. I content that the number one role of the Messiah was to fix this problem i.e. save and redeem the House of Israel so that the Kingdom of Israel can be brought back together.

Ambassador: If you’re an ambassador of Meshiach then this implies two law forms.

Jurisdiction: *Shomer Habrit* is concerned about two, the Heavens and Earth. As a priest of YHVH and an ambassador of Meshiach, it’s paramount you know which jurisdiction you’re in.

Hermeneutics: Here are some key hermeneutics relevant to this document.

- We live in the physical realm for the purpose of understanding the spiritual realm.
- The most important way to know God in the physical realm is by the institution of marriage (this lines up with rule # 1)
- YHVH is in control even of the rulers of this earth.

Goals

- **Short Term:** Validate this school of thought I’m calling “*Shomer Habrit*” by *midrahsing* with other likeminded people. Start a conversation about the failings of our current political centered (WFB type) solutions and to boldly give biblically based solutions predicated on law.
- **Mid Term:** With likeminded people, explore advanced topics like trusts, money, different types of law forms (ecclesia, admiralty/maritime) and what I call “biblical commercial redemption”.
- **Long Term:** establishing “Torah Gated Communities” aka Religious Orders.
- **For the Millennial Kingdom:** “To not only make it into the Kingdom of Heaven but be called great (by others) when I get there”. See [Mat 5:17-20](#). Suggestion, learn now in this world what will be of utmost importance in the world to come. This is a criteria for the weightier matters.

Mission Statement

Tikkun Olam B’Malkhut Shaddai to fix this world according to the Kingdom of God¹⁴. Creating “Torah Gated Communities” would be an excellent place to start.

¹¹ The House of Israel is also known as Ephraim in contrast to the other house which is called the House of Judah. Judah did not get this Bill of Divorce, but was separated for 70 years when they were taken to Babylon.

¹² Antinomian means against *nomos* which is Greek for the Hebrew word Torah, and is translated as law. See [Mat 5:17-20](#) where Yeshua emphatically and even dogmatically states his views on the law / *nomos* / Torah.

¹³ See “Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel” <http://myhebrewbible.com/Article/427>

¹⁴ This phrase is found in the *Aleinu* which is a prayer found in the Jewish Siddur and is said to have been written by the prophet Joshua. See <http://www.myhebrewbible.com/Article/277>

Select Verses

Mat 5:17-20

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. ¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. ¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. ²⁰ For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Favorite Verses

verses to help you better understand my school of thought, see: www.myhebrewbible.com/FavoriteVerses

1. Genesis 1:1 Creation. YHVH's claim to the universe.
2. Genesis 3:12-17 Adam projects his problems on the woman and God
3. Genesis 4:9-14 Brother's Keeper
4. Genesis 12:1-2 God calls Abram
5. Genesis 15:12-17 The estate for Abram is created
6. Genesis 49:10 Until Shiloh cometh, The sceptre, Judah, giver of law
7. Exodus 15:18 YHVH is the King of Israel
8. Exodus 19:3-6 The promise of YHVH, i.e. the Offer, is given to Israel
9. Exodus 19:7-8 Offer accepted by Israel
10. Exodus 20:16-21 Not to bear false witness
11. Exodus 21:5-6 For the servant whose ear is bored
12. Leviticus 19:17-18 Love thy neighbour as thyself
13. Leviticus 26:40-42 Confessing the iniquity of the Fathers
14. Numbers 13:31-32 The spies give an evil report
15. Deuteronomy 16:18-20 Justice Justice
16. Deuteronomy 17:14-20 Prophecy for the 1st Samuel ch. 8 type of King
17. Deuteronomy 17:18-20 The King (The Sovereign) shall write a copy of the Torah
18. Deuteronomy 18:15-20 THE Prophet sent who is like God and Moses
19. Deuteronomy 18:15-19 THE Prophet sent who is like God and Moses
20. Deuteronomy 18:20 The false prophet
21. Deuteronomy 19:15 Truth as defined by Scripture
22. Deuteronomy 19:16-21 false witness and eye for an eye, tooth for tooth
23. Psalms 122:1-9 More on the covenant of
24. Isaiah 1:17-18 YHVH is a reasonable Elohim
25. Isaiah 2:4-5 Judgment of the Nations, swords beat into plowshares
26. Isaiah 9:6 Prince of Peace
27. Isaiah 11:11-13 Ephraim and Judah bury the hatchet
28. Isaiah 53:5-6 The suffering servant
29. Jeremiah 3:6-12 Bill of Divorce

30. Jeremiah 31:31-34 The renewed covenant is to both houses
31. Ezekiel 36:26-27 New Heart, New Spirit, New Heart,
32. Ezekiel 37:15-17 The two sticks of Judah and Ephraim joined together in Elohim's hand
33. Ezekiel 37:26 The covenant of peace
34. Hosea 1:1-11 The Bill of Divorce given to the House of Israel / 'Ephraim'
35. Hosea 4:6 My people are destroyed for lack of knowledge...'
36. Malachi 4:4-6 Shomer the Law of Moses, Elijah the prophet, hearts turned
37. Matthew 5:17-20 The Sermon on the Mount: The Law and the Prophets
38. Matthew 5:22-26 If your brother has ought with you
39. Matthew 10:5-7 Yeshua commands the "sent forth ones" to go the lost sheep of the House of Israel.
40. Matthew 15:24 The identity of who Yeshua was sent for is given
41. Matthew 18:15-17 The due process of in house conflict resolution
42. Matthew 18:18-20 Binding in heaven and earth
43. Matthew 22:37-40 The two great commandments given
44. John 14:15 How to love Yeshua but to keep his commandments.
45. Romans 1:1 Legal Status of Paul: Bond Servant of Yeshua Messiah
46. 1 Corinthians 7:20-24 Freeman, Paid for a Price
47. Galatians 3:28-29 Seed of Abraham, heirs according to the promise
48. Ephesians 2:12-19 Middle Wall of Partition Broken Down
49. Colossians 2:14 Handwriting of ordinances nailing it to his cross
50. 1 Timothy 1:4 Word study of edifying
51. 2 Timothy 2:15 Study to show thyself approved
52. James 1:27 Pure religion
53. 1 Peter 2:9-10 chosen generation, royal priesthood, holy nation (quote Hosea ch 1)
54. Revelation 21:24-27 Israel will judge the nations

More About John Marsing

Passion: Studying the scripture from perspective of law and writing about it on my website
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Profession: Since 1986, I've been a computer programmer / database developer / web developer

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Organization: One of the founding members of the following

- **Tzur Yisrael of Arizona.** A two house one covenant Sabbath keeping congregation.
- **JSOTA:** (Jural Society of Torah Assemblies). An alternative dispute resolution organization based on the law form of Torah.
- **Order of Gershom:** A religious order