

## Congregation of Elohim Must Cast Lots for all Necessary Decisions

**\*\* Biblical References \*\***

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### Introduction

The consensus of Old and New Testament passages demonstrate that Elohim requires His congregation to cast lots when a decision must be made between equal options or in situations where good and bad are unknown. Per the Scriptures, Elohim instructs His servants to cast lots when making important decisions in matters not revealed by the Spirit or in the Scriptures. Most of the Scriptural references involve sacred lots (Thummim - *perfections* and Urim - *oracular brilliance*) that were used by only Levitical priests to decide important matters for the Old Covenant Congregation of Elohim. A few, yet sufficient number of, passages show that Elohim accepts, honors, and requires the use of common lots (Goral - *destiny*/Purim - *lots*) by those of His servants who are not priests, when priests were not available. In whole, the Scriptures clearly show that the Congregation of Elohim **must cast lots** when making ecclesiastical decisions. The following are several of such Biblical passages.

### ***Casting Sacred Lots was how goats were selected for the Day of Atonements per the law***

**Leviticus 16:8** He is to cast sacred lots (goral't) to determine which goat will be reserved as an offering to YHVH and which will carry the sins of the people to the wilderness of Azazel.

### ***Thummim and Urim were sacred lots used only by Levitical Priests per the law***

**Numbers 27:21** When direction from YHVH is needed, Joshua will stand before Eleazar the priest, who will use the Urim - one of the sacred lots cast before YHVH - to determine His will. ***This is how Joshua and the rest of the community of Israel will determine everything they should do.***

**Deuteronomy 33:8** Moses said this ***about*** the tribe of ***Levi***: “O YHVH, ***you*** have ***given*** your ***Thummim*** and ***Urim*** - the ***sacred lots*** - to your faithful servants the ***Levites***. You put them to the test at Massah and struggled with them at the waters of Meribah.

**Note:** Casting lots was the law on how the Israelite leader and the entire congregation were to **determine everything they should do**. No leader or person in the community could make a decision by their opinion. The sacred lot was to be used exclusively by the high priest.

### ***Casting Sacred Lots was used for the huge task of distributing the promise land***

**Jos 14:2** These nine and a half tribes ***received*** their grants of ***land*** by means of ***sacred lots***, in ***accordance*** with ***YHVH's command*** through Moses.

**Jos 18:6** And when you record the seven divisions of the land and bring them to me, I will ***cast sacred lots*** in the ***presence*** of ***YHVH*** our ***Elohim*** to ***assign*** land to ***each tribe***.

**Jos 19:51** These are the territories that Eleazar the ***priest***, ***Joshua*** son of Nun, ***and*** the tribal ***leaders*** allocated as ***grants of land*** to the ***tribes*** of Israel ***by*** casting ***sacred lots*** in the ***presence*** of ***YHVH*** at the entrance of the Tabernacle at Shiloh. So the division of the land was completed.

Yehoshua said “I will build my congregation and the gates of hell will not prevail against it” (Matthew 16:18)

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**Jos 21:8** So the Israelites obeyed YHVH's command to Moses and *assigned* these *towns* and *pasturelands* to the *Levites* by *casting sacred lots*.

*Note:* This is also recorded in 1Chronicles 6:54-65 and done in Nehemiah 11:1 after the exile.

*Casting lots was used to make military decisions*

**Judges 20:9** Instead, this is what we will do to Gibeah; we will *draw lots to decide* who will *attack* it.

*Casting Sacred Lots was used to determine who was guilty and who was innocent*

**1Sa 14:41** Then Saul prayed, "O YHVH, Elohim of Israel, please show us who is guilty and who is innocent." Then they cast *sacred lots*, and *Jonathan* and *Saul* were *chosen* as the *guilty ones*, and the *people* were declared *innocent*.

**1Sa 14:42** Then Saul said, "Now *cast lots again* and *choose between* me and Jonathan." And *Jonathan* was shown to be the *guilty* one.

*Note:* The lot could be cast **more than once** to **pinpoint** the final answer between choices.

*Elohim provides answers via Sacred Lot in a uniquely distinguishable manner*

**1Sa 28:6** *He asked YHVH* what he should do, but *YHVH refused to answer him*, either by dreams or by *sacred lots* or by the prophets.

*Note:* Saul did not get an answer by the sacred lots

*All responsibilities were assigned by casting the Sacred Lot ensuring decisions were not based on anyone's opinion, age, or rank*

**1Chronicles 24:5** All tasks were *assigned* to the various groups *by* means of *sacred lots* so *that no preference* would be *shown*, for there were *many qualified officials* serving Elohim in the sanctuary from among the descendants of both Eleazar and Ithamar.

**1Chronicles 24:6** Shemaiah son of Nethanel, a Levite, acted as *secretary* and wrote down the names and assignments in the presence of the king, the officials, Zadok the priest, Ahimelech son of Abiathar, and the family leaders of the priests and Levites. The descendants of Eleazar and Ithamar *took turns casting lots*.

**1Chronicles 24:31** Like the descendants of Aaron, they were *assigned* to their *duties* by *means of sacred lots*, without regard to age or rank. Lots were drawn in the presence of King David, Zadok, Ahimelech, and the family leaders of the priests and the Levites.

**1Chronicles 25:8** The musicians were appointed to their term of service by means of sacred lots, without regard to whether they were young or old, teacher or student.

**1Chronicles 26:13** They were assigned by families for guard duty at the various gates, without regard to age or training, for it was all decided by means of sacred lots.

*Note:* Casting of lots is the *equitable* way to choose between qualified choices.

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### *The Sacred Lot was used to make decisions when a matter was uncertain*

**Ezra 2:63** The governor told them *not to eat* the *priests'* share of *food* from the sacrifices *until* a *priest* could *consult YHVH* about the matter by *using* the *Urim* and *Thummim* - the *sacred lots*.

**Nehemiah 7:65** The governor told them not to eat the priests' share of food from the sacrifices until a priest could consult YHVH about the matter by using the Urim and Thummim—the sacred lots.

**Note:** After the captivity, casting Sacred Lots was still used to know Elohim's will.

### *Annual Schedule for tasks were selected and set by lot, not pre-existing records*

**Nehemiah 10:34** “We have cast *sacred lots* to *determine* when - at *regular times* each year - the *families* of the *priests*, *Levites*, and the *common people* should *bring* wood to Elohim's Temple to be burned on the altar of YHVH our Elohim, *as is written in the Law*.

**Note:** Very important, the times to do these important tasks were determined by Sacred Lot, not by prior records. This shows there was no existing record of when this should be done or a need for one to make these important calendar related decisions. Elohim's will for this was determined by lot. So, simple.

### *Pagan Means and Use of Lots*

**Esther 3:7** So in the first month - Nisan, during the twelfth year of King Ahasuerus/Xerxes' reign, *lots were cast* in Haman's presence (the lots were called purim) to determine the best day and month to take action. And the day selected was *in* Adar, nearly a year later.

**Esther 9:24** Haman son of Hammedatha the Agagite, the enemy of the Jews, had plotted to crush and destroy them on the date determined by casting lots (the *lots were called purim*).

**Esther 9:26** That *is why* this *celebration* is called *Purim*, because it is the *ancient word* for *casting lots*. So because of Mordecai's letter and because of what they had experienced,

**Note:** This was not a use of the sacred lots, but of other tools to make impartial selections. The Name of the Purim holiday is based on an ancient word meaning Lots

**Ezekiel 21:21** The king of Babylon now stands at the fork, uncertain whether to attack Jerusalem or Rabbah. He calls his magicians to look for omens. They *cast lots* by shaking *arrows* from the quiver. They *inspect* the *livers* of *animal* sacrifices.

**Obadiah 1:11** When they were invaded, you stood aloof, refusing to help them. Foreign invaders carried off their wealth and *cast lots* to *divide* up *Jerusalem*, but you acted like one of Israel's enemies.

**John 19:23** When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

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**John 19:24** so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.” So the soldiers did these things, ...

*Casting of Lots, other than the sacred Urim and Thummim, were Approved by Elohim*

**Pro 16:33** The *lot is cast* into the lap, but its *every decision* is from *YHVH*

**Jonah 1:6** So the captain came and said to him, “What do you mean, you sleeper? *Arise, call out to your god!* Perhaps the god will give a thought to us, that we may not perish.”

**Jonah 1:7** Then the crew *cast lots* to see which of them had offended the gods and caused the terrible storm. When they did this, the lots *identified Jonah* as the culprit.

**Note:** Per Proverbs, the result of casting lots before Elohim, is His absolute decision. Per the Jonah account, He answered the desperate plea of conscientious men for guidance to not harm the innocent.

*Casting of Lots is the approved method of making important decisions when not specified by consensus of Scripture or revealed by the Holy Spirit.*

**Act 1:15** In those days *Peter stood up among the brothers* (the company of persons was in all *about 120*) and said,

**Act 1:16** “Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

**Act 1:17** For he was numbered among us and was allotted his share in this ministry.”

**Act 1:18** (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out.

**Act 1:19** And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.)

**Act 1:20** “*For it is written* in the Book of Psalms, ““May his camp become desolate, and let there be no one to dwell in it”; and ““*Let another take his office.*”

**Act 1:21** So *one* of the men *who* have *accompanied* us during *all* the *time* that the *Supreme Iesus* went in and out *among us*,

**Act 1:22** beginning *from* the *baptism* of John *until* the day when *he was taken up* from us - *one* of *these* men *must* become with us a *witness* to his *resurrection.*”

**Act 1:23** And *they* put forward *two*, **Joseph** called Barsabbas, who was also called Justus, and **Matthias**.

**Act 1:24** And *they prayed* and said, “You, *Supreme*, who know the hearts of all, *show* which *one* of these two *you have chosen*

**Act 1:25** to take the place *in this ministry* and *apostleship* from which Judas turned aside to go to his own place.”

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**Acts 1:26** *Then they cast lots*, and *Matthias* was *selected* to become an *apostle* with the other eleven.

**Note:** Peter, though a principal member of the apostles, did not make this decision for the group. Likewise, neither did the other apostles, or other faithful disciples. Despite their devotion and close association with the Supreme Elect One, they did not decide by voting. Rather, as expressed by Peter, they recognized that they needed to make a decision that was required of them as prophesied in the Scriptures “let another take his office.” Secondly, per the record, they agreed on a just criterion to make this decision and to do it openly among and for all the members as prescribed in the law. They chose only the ones who met the just criteria. Then they came before Elohim in prayer specifically asking for Him to show which one of the two qualified members was His choice. Unanimously committing themselves to Elohim’s will, they cast lots. Without any doubt or qualm, they accepted Matthias as apostle in place of Judas. Important note is the apostles used a common lot, not the priest’s sacred lot of Urim and Thummim.

### **Conclusion:**

By the consensus of the Old and New Testament Scriptures, the Congregation of Elohim must cast lots to make decision when the right choice is not specifically revealed by Spirit or specified in the Scriptures. The Old Testament references emphatically stated that congregation must cast lots about to know Elohim’s will about everything they need to decide to do. They, that is no leader or member of the congregation may take it upon themselves to choose – no matter their rank or age. The lot ensured that decisions were being made equitably and not were not based on any individual of group’s opinion. This included decisions about distribution of land, priests, the military, the schedule for annual offerings, and more. It ensured that the decisions were made by Elohim. This was done throughout the pre-exilic times and the post-exilic times of Israel.

As the New Testament shows, by the example of the first apostles, New Covenant Congregation of Elohim must make important decisions by casting lots. Not once in the Old or New Testament, did Elohim or any of His servants suggested the use of one member of the congregation to make decisions or voting to make decisions. When a decision needs to be made about an ecclesiastical matter, where the Spirit or consensus of Scriptures do not provide the answer, the ***Congregation of Elohim must cast lots***. In all certainty, as it is written, “The lot is cast into the lap, but *its every decision is from YHVH* (Proverbs 16:33).

By brother Jackson Souffrant  
Congregation of Elohim, in NY

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