

CASTING OF LOTS

Priests daily duties in the temple were determined by casting of lots. The belief was that there is no happenstance with Yah. That He determined what would happen by the casting of lots. It was also used throughout the land to determine a choice, like drawing straws, but this method was simply a common sense way of doing things, it was not directly associated with Yahveh.

Josh. 7:14-18 *'In the morning then you shall come near by your tribes. And it shall be that the tribe which Yahveh takes [by lot] shall come near by families, and the family which Yahveh takes shall come near by households, and the household which Yahveh takes shall come near man by man. 'It shall be that the one who is taken with the things under the ban shall be burned with fire, he and all that belongs to him, because he has transgressed the covenant of Yahveh, and because he has committed a disgraceful thing in Israel.'*" (16) So Joshua arose early in the morning and brought Israel near by tribes, and the tribe of Judah was taken. He brought the family of Judah near, and he took the family of the Zerahites; and he brought the family of the Zerahites near man by man, and Zabdi was taken. He brought his household near man by man; and Achan, son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, was taken."

1Sam. 14:37-45 Saul inquired of Yah, "Shall I go down after the Philistines? Will You give them into the hand of Israel?" But He did not answer him on that day. Saul said, "Draw near here, all you chiefs of the people, and investigate and see how this sin has happened today." "For as Yahveh lives, who delivers Israel, though it is in Jonathan my son, he shall surely die." But not one of all the people answered him. (40) Then he said to all Israel, "You shall be on one side and I and Jonathan my son will be on the other side." And the people said to Saul, "Do what seems good to you." Therefore, Saul said to Yahveh, the God of Israel, "**Give a perfect [lot].**" And Jonathan and Saul were taken, but the people escaped. Saul said, "Cast [lots] between me and Jonathan my son." And Jonathan was taken. (43) Then Saul said to Jonathan, "Tell me what you have done." So Jonathan told him and said, "I indeed tasted a little honey with the end of the staff that was in my hand. Here I am, I must die!" Saul said, "May Yah do this [to me] and more also, for you shall surely die, Jonathan." But the people said to Saul, "Must Jonathan die, who has brought about this great deliverance in Israel? Far from it! As Yahveh lives, not one hair of his head shall fall to the ground, for he has worked with Yah this day." So the people rescued Jonathan and he did not die."

2Sam. 21:1 Now there was a famine in the days of David for three years, year after year; and **David sought the presence of Yahveh.** And Yahveh said, "It is for Saul and his bloody house, because he put the Gibeonites to death."

THE METHOD

The casting of lots was done using your hands. The person in charge would choose a number greater than the number of people present. Then he would tell a witness that number. Then the people involved would raise their right hands with their chosen number of fingers up (exposed), to a maximum of five. They would hold their hands up while the person would count up to the chosen number, starting on the one side of the group. He

would continue to count the fingers until he came to the number he chose. The person that he ended up on for that number was the chosen one.

Reasoning

If a person didn't want to be chosen for whatever reason, he would just put up one finger to lessen his chances of being chosen. If you were anxious to have the job or position offered, you would put up all five fingers. In this manner those involved were expressing whether or not they even wanted the task involved in the casting of lots. This of course was very helpful information to the one in charge of the casting of lots at the time. This revealed the willingness or un-willingness of those involved in the casting of lots. This information was of course kept in mind for future situations that may call for a particular type of individual willing or unwilling to do certain things required in the priesthood or community as a whole.

(Mar 23/16) Jerry Hennig