

## How the Use of Lots Applies Today

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When a religious organization uses voting as the method for selecting leadership, it could easily be argued this is the most reasonable way of making important decisions, especially those pertaining to ecclesiastical affairs. However, with a cursory look at scripture there are a number of examples indicating this method of decision-making may not be correct or appropriate. In fact, it could end up creating unforeseen problems,

There is a way that seems right to a man, but its end is the way of death (Pro. 14:12; NKJV throughout unless otherwise noted)

So although an important decision may seem straight forward, some unexpected circumstances may occur, and the end result could be quite serious. Thankfully, there are some things we can do to minimize any potential problems,

Where there is no counsel, the people fall; but in the multitude of counselors there is safety (Pro. 11:14).

Here we are advised to seek counsel from a number of people in order to minimize any potential problems when having to make important decisions. However, when making decisions involving others, we are not necessarily skilled at assessing character because we are limited in our ability to see inner motives,

But the Lord said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him. For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart" (1Sam. 16:7).

Would not God search this out? For He knows the secrets of the heart (Psa. 44:21).

The outward appearance being referred to in 1Samuel 16:7, is not just physical looks. It could be other factors such as a person's position in society, which could lead us to assume they must be decent and competent individuals. Many can also be deceived by the charm or charisma an individual may possess,

Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.<sup>18</sup> For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple (Rom. 16:17-18).

On Moses' seat, sat the scribes and the Pharisees,<sup>3</sup> therefore everything, as much as they say to you, do and keep; but not according to their works, for they say, but do not.<sup>4</sup> And they bind together difficult burdens and set them on men's shoulders, but they themselves, with their finger, do not want to move them (Mt. 23:2-4, RNT).

Although there are many more scriptures on these points, hopefully we can see that our human assessment in decision-making can be flawed. What may appear to be a simple or straight forward decision to us, could end up coming back to cause serious problems later on. Thankfully, the only true God is available and willing to assist us when we have to make important decisions, but we need to ask Him for His intervention and trust that He will help us recognize the correct answer, or solution, for any decision we have to make. One way we can do this is by asking Him, in specific terms, when we pray for guidance.

Then Gideon said to God, "If you will save Israel by my hand as you have said – <sup>37</sup> look, I shall put a fleece of wool on the threshing floor; if there is dew on the fleece only, and it is dry on all the ground, then I shall know that you will save Israel by my hand, as you have said." <sup>38</sup> And it was so. When he rose early the next morning and squeezed the fleece together, he wrung the dew out of the fleece, a bowl full of water. <sup>39</sup> Then Gideon said to God, "Do not be angry with me, and let me speak just once more: Let me test, I pray, just once more with the fleece; let it now be dry only on the fleece, but on all the ground let there be dew." <sup>40</sup> And God did so that night. It was dry on the fleece only, but there was dew on all the ground (Jds. 6:36-40).

And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, <sup>21</sup> I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know." <sup>22</sup> Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD. <sup>23</sup> And Abraham came near and said, "Would You also destroy the righteous with the wicked? <sup>24</sup> Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it? <sup>25</sup> Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?" <sup>26</sup> So the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." <sup>27</sup> Then Abraham answered and said, "Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord: <sup>28</sup> Suppose there were five less than the fifty righteous; would You destroy all of the city for lack of five?" So He said, "If I find there forty-five, I will not destroy it." <sup>29</sup> And he spoke to Him yet again and said, "Suppose there should be forty found there?" So He said, "I will not do it for the sake of forty." <sup>30</sup> Then he said, "Let not the Lord be angry, and I will speak: Suppose thirty should be found there?" So He said, "I will not do it if I find thirty there." <sup>31</sup> And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?" So He said, "I will not destroy it for the sake of twenty." <sup>32</sup> Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?" And He said, "I will not destroy it for the sake of ten." <sup>33</sup> So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place (Gen.18:20-33).

God's response is always dependent upon our recognition and obedience to His law,

But your iniquities have separated you from your God; And your sins have hidden *His* face from you, So that He will not hear (Isa. 59:2).

Whoever commits sin also commits lawlessness, and sin is lawlessness (1Jn. 3:4).

In the above examples, and others, God's people want to make sure they fulfill their duties according to His will and they want to be absolutely clear about the

tasks they are to carry out. Therefore, making some very specific requests in our prayers is an important way to receive counsel and direction. Along the same lines, another tool that can assist in arriving at the right conclusion is fasting,

<sup>3</sup> And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

"And now, here are the people of Ammon, Moab, and Mount Seir--whom You would not let Israel invade when they came out of the land of Egypt, but they turned from them and did not destroy them-- <sup>11</sup> "here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit. <sup>12</sup> "O our God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes *are* upon You (2Ch. 20:3; 10-12).

In this example, Jehoshaphat is fasting and desperately asking for direction from God because he has no power to do anything about the predicament the nation of Judah finds itself in. He and the nation fasted for a clear answer and their intent was to follow whatever advice God gave them, and we will see God's answer from the verses that follow,

Then the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. <sup>15</sup> And he said, "Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the LORD to you: 'Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God's. <sup>16</sup> 'Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel. <sup>17</sup> 'You will not need to fight in this battle. Position yourselves, stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!' Do not fear or be dismayed; tomorrow go out against them, for the LORD is with you (2Ch. 20:14-17).

After this fasting had taken place, God gave a clear answer to the nation of Judah through the appointed priest at that time. However, in this day and age, we rarely see occurrences in which an individual is inspired to answer a nation in the name and with the authority of the only true God. Nor do we have a nation today that is likely to fast, en masse, so that God would answer their collective prayer. So is there any other way that God answers the prayers of His people without speaking directly through an individual?

And in those days Peter stood up in the midst of the brethren (altogether the number was about a hundred and twenty), and said, <sup>16</sup> "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; <sup>17</sup> for he was numbered with us and obtained a **part** (Strong's # 2819 – heritage, inheritance, lot, part) in this ministry" (Ac. 1:15-17).

Judas was given a lot, or part, as a potential inheritance in the Kingdom of God, but he rejected it by his actions and now had to be replaced in order to fulfill another prophecy as we will see:

For it is written in the Book of Psalms: 'Let his dwelling place be desolate, And let no one live in it'; and, 'Let another take his office.' <sup>21</sup> "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, <sup>22</sup> "beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection." <sup>23</sup> And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen" <sup>25</sup> "to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." <sup>26</sup> And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles (Ac. 1:20-26).

As this was an important decision and the disciples understood that humans are not the best judges of character, nor are they necessarily skilled at selecting who should fulfill a specific job, they deferred to God. This also removed any potential for hard feelings that might occur since both individuals were qualified based on the criteria being presented. The final decision was of God rather than men. Therefore, any innuendos directed at why some of the apostles chose Matthias over Barsabas, or visa versa, would carry no weight at all (Pro.18:18).

It is interesting that lots were first introduced in scripture to deal with a similar situation. The subject was land allocation, which is also a very sensitive subject. In fact, many wars have been fought over land rights and possession. Therefore, when distributing land among family members, it is wise to be as impartial as possible. In order to achieve this, God gave detailed instructions on how to handle the distribution of a very large tract of land and we will look at this in a moment. Before we do, let's look at the Hebrew word for lot, which is "goral" meaning:

To be rough (as stone), a pebble. i.e. a lot (small stones being used for that purpose). Fig. a portion or destiny (as if determined by lot): (SHD #1486).

Each of the twelve precious stones mentioned in Exodus 28:17-21 represented one of the tribes of Israel. These twelve tribes were symbolically represented in the twelve stones used to determine their land allotment. We will look at how that was done later in this document.

In the New Testament God's people are referred to as lively stones (1Pe. 2:5). Peter's name meant small stone or pebble. Christ is referred to as the stone cut out without hands (Dan. 2:34, 45), which could also be an example of why Israel was not to hew stones for God's altar using any human tools or instruments. It is God who brings about the perfect altar, or temple, by His power and might, not our human efforts. Let's look at some scriptural references showing the use of stones in making important decisions.

Notwithstanding the land shall be divided by lot (stone): according to the names of the tribes of their fathers they shall inherit (Num. 26:55).

And Moses commanded the children of Israel, saying, this *is* the land which you shall inherit by lot, which the Lord commanded to give to the nine tribes, and to the half tribe (Num. 34:13).

The reason that only nine and one half tribes are mentioned here is because Moses made a decision and agreed to allow the tribes of Reuben, Gad, and the half tribe of Manasseh to have land east of the Jordan River providing they assisted the other tribes in conquering the Promised Land (Num. 32:29-30; cf. Jos. 14:2).

There are many scriptural references on dividing the land for an inheritance (Num. 36:2; Jos. 13:6; 15:1; 16:1; 17:1; 18:1; 19:1; 21:4; 23:4; 1Ch. 6:54; Eze. 45:1; 47:22; 48:29; Ac. 13:19).

The tribes were numbered so that the plots of land would be sufficient to sustain them (Num. 26:53-54; cf. 26:63). Therefore the lots would be directed more toward location and topography than size because the size would be determined mathematically using a ratio method. Today, we use hectares, acres or square miles when dividing land and Israel would have had their own form of measurement in order to divide fairly

And you shall divide the land by lot for an inheritance among your families: *and* to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falls; according to the tribes of your fathers you shall inherit (Num. 33:54).

Consequently, if Judah's lot was north-northeast as an example, their total area would be sectioned off so that the next tribe selected for the northern area would have to start their border from Judah's western boundary and then extend out both westward and southward until their total area was awarded, and so on. Joshua may have been responsible for determining the final boundaries (Num. 34:17).

Although there are many Biblical examples describing the use of lots for land allocation, there are also many scriptures showing that lots were used for important decisions related to whether the nation of Israel should go to war, for important matters related to the nations' religious activities, for settling civil disputes, and for determining a person's guilt (Lev. 16:8; Jds 20:9; 1Sam. 14:41; 1Ch. 24:5; 26:14; Pro. 1:14; 16:33; 18:18; Isa. 34:17; Eze. 24:6; Mic. 2:5).

According to the Talmud, as well as other sources like Bullinger's Companion Bible, the lot system was originally administered by the High Priest utilizing the Urim and Thummim. The Urim and Thummim consisted of two precious stones kept in a pocket that was positioned on the High Priest's chest or over his heart. However, as Josephus states in Antiquities of the Jews, the use of the Urim and Thummim to make determinations ceased with the destruction of the First Temple or, in other words, with the death of the older Prophets. Also, the Urim and Thummim were among the five things lacking in the Second Temple. Referring to the use of the Urim and Thummim, Josephus states, "this oracle had

been silent for 200 years before his time, or from the days of John Hyrcanus (High Priest)” (Antiquities of the Jews, iii 8 & 9).

In his comments on Leviticus 16:9, Bullinger states that the phrase “which the Lord’s lot fell” should be translated “came up” (i.e. out of the bag containing the Urim & Thummim). Bullinger also comments on Exodus 28:30 as follows,

The lot is cast into the lap (Heb. *Chek*, bosom, *all commentary in parenthesis added*); but the whole judgment thereof is of the Lord” (Pro. 16:33). Bosom here is put for the clothing or covering over it (cf. Ex. 4:6-7; Ruth 4:16 – Heb. *Chek*, bosom – any hollow thing, as of a chariot, 1Ki. 22:35). The Hebrew Urim and Thummim mean “lights” and “perfections” being put by Metonymy for what is brought to light (i.e. guilt); and “perfection” by Metonymy for moral perfection (i.e. innocence). A Metonymy is a figure of speech in which an attribute or commonly associated feature is used to name something, as in “The pen is mightier than the sword.” As Eleazar was High Priest at the time the land was being divided amongst the tribes of Israel; he would have presided over this activity.

According to the Talmud, the Urim and Thummim confirmed that the High Priest was mediator between God and His people (1Tim. 2:5; cf. Heb. 8:6; 12:24). The High Priest in ancient Israel would only speak as he was directed by the Urim and Thummim (cf. Jn. 8:28; 38; 12:50; 14:10). In order to determine God’s will in an important matter, the High Priest donned his eight garments, and the individual seeking an answer stood facing him (i.e. the High Priest), then the High Priest turned toward God (i.e. the Holy of Holies).

This is why John 1:1 needs to be properly translated and understood because Christ, our High Priest, is the one who is toward (Gk. *pros*), or facing toward, the Father, as demonstrated by the actions of the physical High Priest.

Continuing from the Talmud,

It was necessary that the question be brief, and the answer was a repetition of the question either in the affirmative or the negative. Only one question might be asked at a time; if more than one were put, the first alone received a reply. The answer was given by letters of the names of the tribes which were engraved upon the High Priest’s breastplate (Yoma 73 a,b; Yer. Yoma 44c; Sifre, Num. 141). If the question was not distinctly worded, the reply might be misunderstood, as Judges 20:18 et seq. (Sheb. 35b; Yoma 73b).

Although this is the position of the Talmud regarding Judges 20, when examining this chapter more closely there appears to be a different lesson related to the High Priest and the correct use of the Urim and Thummim. In Judges 20, the nation of Israel reacted to a crime that had been committed by some Benjamites. The Israelites that were gathered together at Mizpah were convinced that the leaders of Benjamin should hand over the criminals for judgment. When the Benjamites refused, the nation of Israel decided to take action.

In Judges 20:9, the Israelites did not draw lots to ask permission to go to war, but rather to determine who would go into battle; the High Priest was not involved at this point. In Judges 20:18, the Israelites enquired of God as if it were simply an afterthought. They asked which of the tribes should go into battle first even though they already knew the answer from Judges 1:1-2. By the time Israel had



finished their second attempt to defeat the Benjamites in Judges 20:25, they had lost 40,000 men which coincided with the number they had previously selected by lot in Judges 20:9. It is very doubtful that this was just a coincidence. They were doing things their own way even though their cause seemed right and just in their own eyes. They easily outnumbered the tribe of Benjamin and the lack of any battle strategy on the first two attempts seems to indicate that they were putting their trust in numbers rather than in God. Finally, the High Priest entered the equation in Judges 20:27-28 and after he consulted with God the Israelites were able to defeat the Benjamites.

Josephus writes,

But as to those stones that the High Priest bore on his shoulders... one of them shone out when God was present at their sacrifices... bright rays darting out and being seen even by those who were most remote. Also, God declared beforehand, by those 12 stones which the High Priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great splendor shone forth from them before the army began to march, that all the people were aware of God's being present for their assistance (Antiquities of the Jews, iii. 8).

Had Israel followed God's instructions regarding the proper procedure prior to going into battle, Israel would have won the first battle rather than having to learn the lesson in a very hard and painful manner.

Regarding the bright rays darting out of the High Priest's breastplate, the Talmudic concept seems to have been identical with that of Josephus, holding that the reply of the Urim and Thummim was conveyed by rays of light.

Going back to the division of the Promised Land, the Talmud comments as follows:

The division of the country was made according to the Urim and Thummim, since the High Priest, "filled with the Holy Spirit," proclaimed the tribe to which each division should belong. After this, lots were drawn from two urns, one containing the name of the tribe and the other that of the territory, and these were found to harmonize with the High Priest's announcement (B.B. 122 a; Sanh.16 a; comp. Yer. Yoma 41 b, below). To enlarge the Holy City or the Temple court, the orders of the king, of a prophet, and of the Urim and Thummim were necessary (Sheb. 2, 3, 16 a; Yer. Sheb. 33 d.). In Yer. Sanh. 16 b, the question is propounded why the Urim and Thummim are needed when a prophet is present.

Certainly this principle would apply during Christ's earthly ministry. Why would the Urim and Thummim need to be consulted when one who is greater than the Temple was present (Mt. 12:6)? The Urim and Thummim were answers given by the only true God to His people through the High Priest. Our High Priest, Jesus Christ, spoke the words of the Father directly to the people (Jn. 5:19, 30). The Urim and Thummim were part of the Levitical priesthood and were an integral part of how that priesthood functioned. Those who claim to be followers of God today are part of a different priesthood (Heb. 5:6, 9-10; 6:20; 7:1-21; cf. 1Pe.

2:9). However, this priesthood as long as it still consists of physical people, continues to follow the Law of God as we see from numerous examples given by our High Priest, Jesus Christ. We'll just look at a couple to confirm this point.

Then the disciples of John came toward him, saying, "For what reason do we and the Pharisees fast, but your disciples do not fast?" <sup>15</sup> And Jesus said to them, "The sons of the bridal chamber cannot mourn as long as the bridegroom is with them, but the days will come when the bridegroom will be lifted up from them, and then they will fast" (Mt. 9:14-15; RNT).

This would have been an excellent opportunity for Christ to say that his followers were now part of the Melchizedek priesthood, and therefore would not have to fast again, or that fasting was only something that had to be done once a year during Atonement, but he didn't. One more example is found in Matthew 23:23,

Woe to you scribes and Pharisees, hypocrites! Because you give a tithe of mint and anise, and cummin, but you neglect the heavier provisions of the law: judgment and mercy and faith; these it was necessary to do, and the others not to neglect (RNT).

Here was a great opportunity for Christ to show that tithing was no longer important. Instead, he pointed out that paying tithe on the smallest of things is still important and has to be done. Consequently, the responsibility for collecting, managing and distributing tithes and offerings is allotted to the Melchizedek priesthood today, which is now the responsibility of each of the royal priests of the new covenant (1Pe. 2:5; 9-10, see *the study on tithing*). Tithing is no longer the right of a single group within the spiritual nation as it was in the old covenant (i.e. the Levites; cf. Heb. 7:11-12, 17, 21). If God's people were robbing Him in the Old Testament by not tithing, they would also be robbing Him in the New Testament, unless the only true God has changed. Thankfully, He has informed us that He does not change.

For I *am* the LORD, I do not change; therefore you are not consumed, O sons of Jacob (Mal. 3:6)

Christ also explains in the Matthew text above that the weightier matters of the law of God include justice, mercy, and faith. Therefore, if the law were no longer relevant in the New Testament, Christ would not have made this declaration (cf. Mt. 5:17-19; 19:17).

Also, as God's Holy Days have not been done away in the New Covenant (Col. 2:16; Isa. 66:23; Zech. 14:16-19; Ac. 2:1-2; 20:16; 1Cr. 5:7-8), it means that the Melchizedek priesthood is responsible for organizing the festivals of God, except the "law of" animal sacrifices, which was added because of our transgressions (Gal. 3:19).

The action of Christ's disciples in using lots to select Matthias would be considered against the law if the Levitical/Aaronic priesthood was still recognized by God the Father as having any authority at that time. After all, this was a very



serious decision and the disciples should have gone to the physical High Priest to request that he make a petition on their behalf using the Urim and Thummim. This action of the disciples signified that Christ was now the High Priest of the spiritual nation of Israel and that God's people today have authority to use lots in making important decisions regarding Church matters and we should do so boldly knowing that the Father has granted us that authority. We no longer go before a physical priest or minister to make petitions on matters of importance.

Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need (Heb. 4:16).

However, using lots for purposes other than seeking God's will should be considered a perversion and tantamount to seeking the counsel or intervention of demons.

And when Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by the prophets. Then Saul said to his servants, "Find me a woman who is a medium, that I may go to her and inquire of her" (1Sam. 28:6-7).

The purchase of lottery tickets, or gambling, is a form of seeking the intervention of some other force (i.e. luck as in the case of superstition) to bring a person good fortune (Fortuna, Roman pagan goddess). As God will bless His people, they do not need to go outside His influence, as King Saul did, in order to obtain good fortune. Whether we realize it or not, we are already blessed beyond anything we could possibly receive in this physical realm. Our blessings are spiritual in nature. We are told not to be concerned or anxious about obtaining physical possessions.

And he (Christ) said to his disciples, "Through this I say to you, do not be anxious about your soul, what you will eat; nor about the body, what you will put on, <sup>23</sup> for life is more than the food and clothes of the body" (Lk. 12:22-23; RNT).

but if the grass in the field, that is today, and tomorrow is cast into the furnace, God does so clothe, how much more you – you of little faith? <sup>29</sup> And do not seek what you will eat and what you will drink, and do not be doubtful, <sup>30</sup> for all these things the nations of the world seek after, but your Father knows that you need these things. <sup>31</sup> But seek His <sup>2</sup>kingdom and these things will be added to you (Lk. 12:28-31; RNT).

To conclude this subject, we will look at one more example of lots being used in the New Testament scriptures, even though it pertained to the Levitical priesthood.

There came to be in the days of Herod, king of Judea, a priest named Zacharias, of the course of Abia, and his wife from the daughters of Aaron, and her name was Elisabeth. <sup>6</sup> And both were righteous in the presence of God, walking blamelessly in all the commandments and righteous requirements of the Lord. <sup>7</sup> But they had no child, because Elisabeth was barren, and both of them were advanced in their days. <sup>8</sup> And it came to be, in his service as priest, in the order of his division in the presence of God, <sup>9</sup> according to the custom of the priesthood, he received by lot, to go into the temple of the Lord to burn incense (Lk. 1:5-9; RNT).

What we should note here is that Zacharias was referred to as being righteous because he walked in all the commandments and ordinances of the Lord and was therefore considered blameless. In this example the lots were used to determine when he should go to burn incense. It could be argued that this was not a really serious matter, so why bother deferring to the use of lots? Why not flip a coin? The word translated “ordinance”, in Luke 1:6 comes from the Greek word, “dikaioma” (Strong’s Greek Dictionary #1345), which includes, “decision.” So, God was to be involved with any important decision related to operations regarding the Temple or, in the post-Levitical world (i.e. the New Covenant), the people of God. Consequently, it would be in keeping with this example for the body of Christ today to include the use of lots to determine God’s will, in matters pertaining to important decisions. We have the authority to do so, but engaging in the process is a matter of faith and we have to trust God with the outcome if we ask for His decision in any matter involving lots.

...whoever trusts in the Lord is kept safe (Pro. 29:25, the latter portion)

It is better to trust in the Lord than to put confidence in man (Psa. 118:8).

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever (Psa. 125:1).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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