

____Urim Thummim____



When YHWH provided the instructions for the high priest garments, which were a pattern of the Tabernacle itself, we find items on the breastplate called the Urim and Thummim pictured in white/black in the photo. Ex 28:30 “thou shalt put in the breastplate of judgment אֹרִיִּם the Urim and תִּמְמִיִּם the Thummim; and they shall be upon Aaron's heart.” There we see the Aleph Tav before each item and "Put in" in Hebrew is nathan put and in is לֵאֵל el- usually translated "to" whereas Lxx says "upon."

The Septuagint provides different names and indicates they are on the breastplate or oracle Exo 28:30, ABP “you shall place **upon** the oracle of the judgment, the Manifestation and the Truth ἀλήθεια alētheia, and they shall be upon the breast of Aaron...”

— Urim strongs h0224 אֹרִיִּם 'ûrîym is plural “im” of light h217; defined as the oracular brilliancy of the figures in the high-priest's breastplate: — Urim.

Manifestation is the name in the Lxx, delosin δῆλωσιν g1213.1 which compares to g1213 δηλώω dēloō to declare, signify or manifest.

— Thummim h8550 תִּמְמִיִּם tūmiym; is plural of h8537 תָּם tōm meaning integrity; perfections, i.e. (techn.) one of the epithets of the objects in the high-priest's breastplate

as an emblem of complete Truth: "perfection" = stones provided for the means of achieving a sacred lot. used with the Urim, the will of God was revealed.

We don't actually know what the objects were, but it believed they were stones. However, Moses doesn't tell us even though the 12 tribes have the gemstones listed.

Garments of Alpha and Omega

Before we look at examples of the Urim and Thummim, let's observe Christ's priestly garments as described in Revelation. Rev 1:13, ABP

"...one likened to Son of Man, being clothed with a foot length robe ὅμοιος ὁμοιος, and being girded to the breasts with a golden belt ζώνη zōnē."

Having around His chest a golden belt is in the fashion of the ephod by which the high priest's breastplate is attached, Exodus chapter 28. In the KJV is called a "Curious girdle" h2805 צִנּוֹר ḥêšeb. The foot length robe is ποδήρης podērēs g4158 robe a foot length which in Exo 28:31, ABP was entirely of blue, see also Zech 3:4 for ποδήρης podērēs. This is the "robe of the ephod" in Ex 28:31-7; 39:22-31 Robe here strong's h4598. מֵאֵיל me'îyl (see Isa 59:17; 61:10) "thou shalt make the robe of the ephod תִּפְאֵל 'êpōd all of blue."

Later, when Christ is riding the white horse, the foot length is not practical thus, "a blood colored garment goes to thigh" because the legs are on either side of the horse where it reads, "King of kings and Lord of lords" ...βασιλεύς βασιλέων και κύριος κυρίων (Rev 19:16, ABPGRK). This is the "hem of His garment" with writing in the fashion of other names on the attire like gold plate of the priest's crown, "Holies to YHWH."

If you're interested "Hem of garment" in Ex 28:33 is loma λώμα G3090.1 which we can compare to κράσπεδον kráspedon, kras'-ped-on, a margin, i.e., a fringe or tassel:--border, hem. In Hebrew is h7757 שֵׁט šûl "the train/hem that filled the Temple in Isa 6:1.

Names are written on the crown as well, Rev 19:12-13, ABP. ...upon his head many diadems διάδημα diádēma; having names being written, and a name being written which no one knows except himself. 13. And wearing a cloak ἱμάτιον himátion being dipped in blood, and His name, The Word of God."

Cloak or garment is ἱμάτιον himátion so we conclude this is different than the garment of Rev 1 and it continues in verse 16. "And he has upon the cloak ἱμάτιον himátion, and upon his thigh (Ex 28:42), a name being written, King of kings, and Lord of lords."

Camp of 12 Tribes

The study of the Urim and Thummim followed a study on the 12 Gemstones on the high priest garment and the idea that the order of the “rows” was not as most depicted but was more the 12 Camps and the gates of New Jerusalem. Most have the 12 gemstones form a rectangle but it was both the gemstones and the Urim and Thummim where “on Aaron’s heart.” How is there room for the 12 gemstones and Urim and Thummim on breastplate if the 4 rows are stacked on top of each other? Most said there was a pouch in the back of the breastplate that held the Urim and Thummim with the 12 gemstones on the front. Even the KJV implies this when translating Hebrew “nathan” as "Put" and לָאֵל translated “in" whereas the Septuagint says "upon." Point is, the Urim and Thummim should be UPON the breastplate, not in a pouch behind it! Most present the high priest breastplate something like this photo:



This proposed view is reenforced when the children of Israel camped in the cardinal points east, west, north and south around the Tabernacle when they were in the wilderness. With this pattern, the positions east, west, north and south are a “row” of the 3 gemstones on the breastplate with each having a banner with the tribe’s insignia on it. The tribal insignia come from Gen 49 and Deut 33 and the sign of Levi?

Deut 33:8 of Levi he said, Let thy Thummim and thy Urim be with thy holy one,

Banner of Levi who camped with the Tabernacle had the insignia of Urim and Thummim in center of 12 camps in a way that shows the breastplate is a MAP of the camp of the children of Israel in the wilderness. The same structure agrees with that of New Jerusalem.

The city is in the center of New Jerusalem “the square of the city is of pure gold (Gen 2:12) as glass ὕαλος hýalos transparent διαυγής g1307 diaphanēs” Rev 21:21, ABP. So

here the city is in the center just like the Tabernacle was in the center of the surrounding 12 tribes.

Examples of Urim and Thummim

Urim may have replaced function the pillar of cloud/fire once entering the promised land after Deut 31:15. Num 27:21 says “he (Joshua) shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of **Urim** before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.”

— Saul is an example we see reading 1 Sam 14:41 in the ESV “Therefore Saul said, “O LORD God of Israel, why have you not answered your servant this day? If this guilt is in me or in Jonathan my son, O LORD, God of Israel, give **Urim**. But if this guilt is in your people Israel, give **Thummim**.” It would appear Saul is not hearing from YHWH with him recognizing guilt on a matter so that the Urim and Thummim are lots to decide who’s a fault.

— Then it would appear that the Urim and Thummim work for only one king in that they stopped working for Saul and then worked for David. 1 Sam 28:6 “when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by **Urim**, nor by prophets.”

— David when pursued by Saul 1 Sam 23:6 “Abiathar came down to Keilah with an ephod in his hand. v9 David said to Abiathar the priest, Bring hither the **ephod**. Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. v12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.” Keep in mind the Urim and Thummim may have come with the ephod in this case but notice how YHWH answers in complete sentences?

— David in recovering from Ziklag 1 Sam 30:6 “David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the **ephod**. And Abiathar brought thither the ephod to David. And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all (from Ziklag).”

— Then in Ezra 2:62 and Neh 7:65 after the return to Jerusalem from Babylon, “These sought their register (of priesthood) among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with **Urim** and with **Thummim**.” This implies, they expected to have a priest with the Urim and Thummim decide the matter but as far as we know, the breastplate was not available, therefore this could allude a prophecy of a future priest that would have the Urim and Thummim.

This could be what Christ is granting to the overcomers “will give him a white stone ψῆφος psēphos, and in the stone a new name written.”

Phosphorus

The City of New Jerusalem is of the purest gold which becomes translucent in its purest form, Rev 21:18 “the city was pure gold, like unto clear glass.” Then verse 21 describes the same but with a different adjective for the glass διαφανής diaphanēs, Rev 21:21 ABP “the square of the city is of pure gold as transparent glass,” transparent in the ABP is διαυγες διαυγης g1306.1 also used in slight variation in 2 Pet 1:19 ABP διαυγαση διαυγάση g1306. Here this word only appears in relation to the City of New Jerusalem and the “Day Star” of 2 Pet 1 are each fulfilment of Urim/Thummim?

2 Pe 1:19, ABP reads “as a lamp shining forth in a dismal place, until which day should shine through διαυγαση διαυγάση, and the morning (day) star φωσφόρος phōsphōros should arise in your hearts.” Our key word here for “shine through” is διαυγαση διαυγάση again used of the City but here the Day Star is the morning star of Rev 2:27.

Additionally, in each passage the lamp is used λύχνος lychnos, “unto the lamp that shines in a dark place,” and “the city had no need of the sun or moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light/lamp λύχνος lychnos” 2 Pet 1:19 & Rev 21:23.

This is the light on day one creation, “let there be Light” before the greater and lesser light were created on day four. In Gen 1:14, 16 ABP the greater and lesser are luminaries or φωστήρ phōstēr in the firmament same as Rev 21:11 with the City “having the glory of God. Her luminescence was likened to precious stone, as to jasper stone sparkling.” Luminescence φωστήρ phōstēr, foce-tare' g5458 from 5457; an illuminator, i.e. a luminary, or brilliancy:--light.

Like Peter, Paul admonishes the saints to be luminaries “become blameless and unmixed, children of God, without blemish, in the midst of a generation crooked and

pervverted, among whom you appear as luminaries φωστήρ phōstēr in the world,” Phil 2:15, ABP

Sparkling in Rev 21:11 is crystallize κρυσταλλίζω krystallízō, kroos-tal-lid'-zo from 2930; to make i.e. resemble ice :--be clear as crystal. Compare κρύσταλλος krýstallōs Isa 54:12, Ezk 1:22, Rev 4:6; 22:1. The point in drawing the connection between the Day Star or phosphorus and the City of New Jerusalem is that each could be understood as the Urim and Thummim is the center of the 12 gemstones.

_____Your will be done_____

In conclusion, we could conclude the Urim and Thummim are fulfilled in the hearts Peter spoke of and we're reminded of the Son always following the will of the Father, “neverthe less, not my will but thy will be done.” And as part of the famous prayer, the Urim and Thummim serve as a reminder of ask but ultimately, “Your will be done on earth as it is in heaven.”