The Urim and Thummim

The "lights" and "perfections"

See "All the Glory of Adam" - https://buff.ly/2G5JpVN

**Exodus 28:29-30** - "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually."

"And he placed the breastplate upon him; and in the breastplate he put the Urim and the Thummim." (Leviticus 8:8)

The Urim and Thummim were instruments the High Priest used to consult the will of Elohim (Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1Sam. 28:6; Ezra 2:63; Neh. 7:65). The word "Urim" means "lights" while the word "Thummim" (Tummim) means "perfections".

According to the Talmud, the wearing of the breastplate atoned for the sin of errors in judgment on the part of the Children of Israel, and "for those who pervert justice." (B.Zevachim 88b)

There is confusion about whether the Urim and Thummim were the precious stones placed on the high priest's shoulders in **Exodus 28:6-14** or the breastplate and precious stones described in **Exodus 28:15-30**, or whether the breastplate simply "contained" the Urim and Thummim.

Josephus' account of the "oracle" stones in Antiquities, Book 3, says the stones on the high priests' shoulders were sardonyxes, and they shined out "when God was present at their sacrifices."

"I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence; which splendor was before not natural to the stone.... Yet will I mention what is still more wonderful than this: For God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle [See Numbers 27:21]; for so great a splendor shone out from them before the army began to march, that all the people were sensible of God's being present for their assistance." Josephus says the breastplate ceased shining 200 years before his writing, "God having been displeased at the transgressions of his laws."

The Urim and Thummim are mentioned in Moses' blessing in Deuteronomy 33:

**Deuteronomy 33:8-10** - "And of Levi he said, Let thy Thummim and thy Urim be with
thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach (LXX - "make clear to, enlighten") Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar."

NOTE: "his father and to his mother" - The Levites executed judgment on those who worshipped the golden calf regardless of kinship - Ex 32:25-28. (This is, no doubt, behind Jesus' admonition to "hate" your mother and father, etc. in Luke 14:26)

"And you shall put into the breastplate the Urim, which illuminate their words and make manifest the hidden things of the House of Israel, and the Tumim [sic] which perfect their deeds."
(Targum Psuedo-Jonathan on Exod. 28:30)

Why are they called "Urim and Thummim"? "Urim" because they made their words enlightening. "Thummim" because they fulfill their words.
(Babylonian Talmud, b.Yoma 73b)

The Zohar says the Urim and Thummim were connected to the “permutations” or “combinations” of letters with which Elohim created the world, and by which Bezalel and Moses created the Tabernacle and its furnishings.

Urim begins with the first letter of the Hebrew alphabet ALEPH, while Thummim begins with the last TAV.

Urim is a special superlative for “Light”—as it were, “Light of Lights” — and Thummim a superlative for “Perfection”—as it were, “Perfection of Perfections”. “tome” the Hebrew root for the word perfection is often translated “integrity”
(Psalm 25:21—“Let integrity (tome) and uprightness preserve me, for I wait in hope for You.”).

**Tongues of Fire**

In the Dead Sea Scrolls, the Urim and Thummim are associated not just with a "shining" but with tongues of fire, which seem to indicate the correct decision. A cloud also was involved, which would "come forth" with the high priest, and then be lifted after he finished speaking.
See http://www.gnosis.org/library/tongfi.htm

The Peshar of Isaiah 54:11-12 in the Dead Sea Scrolls connects the Urim and Thummim with the precious stones mentioned:

"I will lay your foundations with sapphires" - they will found the council of the community, the priests and the people of the assembly of his elect, like a sapphire stone in the midst of stones. "I will make all your pinnacles of rubies" - It's interpretation concerns the
twelve [chief priests/ stones?] who illuminate in the judgment of the Urim and Thummim.

Sirach 45:11 uses the phrase "precious stones" from Isaiah 54:12 to describe the stones of Aaron's garb.

But this interpretation of Isaiah 54:11-12 implies 12 priests wearing the breastplate and full garb of the high priest, when in practice only one could.

Exodus 28:4 - "... they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office."

This could refer to a succession of high priests, or to Aaron and his sons all at the same time.

1 Samuel 22:18 describes a situation in which up to 85 priests are wearing an ephod. All but one are killed. The survivor flees to David, who then uses the ephod to seek the Lord for oracular guidance.

2 Baruch 6:7 references only one ephod, but says there were "forty-eight precious stones with which the priests were clothed."

Psalm 104:4 - "Who maketh his angels spirits; his ministers a flaming fire" was seen as referring to the Urim and Thummim (See Hebrews 1:7)

Moses is told to make the many implements of the Tabernacle, etc. but is told only to "place" the Urim and Thummim in (or on) the breastplate. The report on the instructions for making the High Priest's garments in Exodus 39:1-31 leaves out any mention of Urim and Thummim.

Exodus 28:15-30 - Instructions for making the breastplate of judgment

In the Hebrew Ben Sira, each of the precious stones of the high priest's oracle contains "engraved writing." The word he used for "engraved" is only used in the Bible once, to describe the finger of God writing on the tablets of stone. For Pseudo-Philo, the stones were the imperishable kind which come from a place "where eye has not see nor has ear heard" (Isaiah 64:4) and which Adam possessed before he fell. Josephus says the stones are an ornament "not procurable by man because of its surpassing value."

A rabbinic tradition says the precious stones were engraved by a miraculous creature, the Shamir, a small, rare creature which could cut through the toughest surfaces, who was created by God on the eve of the first Sabbath. Others suggest that they were engraved with emery, having the similar property of a diamond used in cutting other stones and which was called in Greek σμήρις (smeris).

Philo says the patriarchal names on the two emeralds of the high priest's robe were "inscribed as divine letters, memorials of divine natures."
Speaking in Tongues / Tongues of Fire at Pentecost

http://nazarenespace.com/profiles/blogs/tongues-and-the-urim-and

The “tongues of fire” event of Acts chapter two was a repetition of an event that took place at the first Shavuot/Pentecost (The anniversary of the giving of the Torah at Mt. Sinai). According to the Midrashim, when the Torah was given at Mount Sinai the Torah message was divided up into the seventy languages of the Gentiles:

"Elohim's voice, as it was uttered, split into seventy voices, into seventy tongues [leshonot], so that all the nations should understand."
(Midrash from Exodus Rabbah 5:9)

In the occasion of the giving of the Torah, the Children of Israel not only heard Hashem's Voice but actually saw the sound waves as they emerged from Hashem’s mouth. They visualized them as a fiery substance. Each commandment that left Hashem's mouth traveled around the entire Camp and then to each Jew individually, asking him, "Do you accept upon yourself this Commandment with all the halochot [Jewish law] pertaining to it?" Every Jew answered "Yes" after each commandment. Finally, the fiery substance which they saw engraved itself on the tablets.

Thus the gift of the Holy Spirit and the manifestation of tongues in Acts 2 was a repetition of the gift of Torah and the manifestation of tongues that took place then.

Joseph and the Gift of Tongues

There is a hint in the book of Psalms that Joseph had the gift of tongues.

"He appointed it in Yosef for a testimony, when He went forth against the land of Egypt. The speech that I knew not did I hear (shema - hear and understand)."
(Ps. 81:6(5))

The Talmud also tells us that Joseph the patriarch was also given the gift of “kinds of tongues”:

Rabbi Hiyya ben Abba said in the name of Rabbi Johanan: "At the moment when Pharaoh said to Joseph, 'And without thee shall no man lift up his hand,' Pharaoh's astrologers exclaimed: 'Wilt thou set in power over us a slave whom his master bought for twenty pieces of silver!' He replied to them, 'discern in him royal characteristics.' They said to him, 'in that case he must be acquainted with the seventy languages.' Angel Gabriel came and taught [Joseph] the seventy languages, but he could not learn them. Thereupon [Gabriel] added to his name a letter from the Name of the Holy One, blessed be He, and he knew [the languages]..."
(b.Sotah 36b)
The same story appears in the Book of Jasher:

And the angel roused him from his sleep, and Joseph rose up and stood upon his legs, and behold the angel of the Lord was standing opposite to him; and the angel of the Lord spoke with Joseph, and he taught him all the languages of man in that night, and he called his name Jehoseph. (Jasher 49:14)

The name Yosef is sometimes spelled Yahusef in Hebrew. According to the Talmud the extra letter “H” (hey) from the name of YHWH was added to his name, thus giving him the knowledge of the seventy languages which he had been unable to learn. It is significant that in Jewish tradition the first HEY in the name of YHWH represents the Holy Spirit. Thus Yosef received the Holy Spirit and the gift of tongues.

Summary

Working hypothesis is that the disciples at Pentecost were appointed as a nation of priests, and became living "urim and thummim" at the outpouring of the Holy Spirit, showing first, that God was present, and then as a sign that prophecy and the "keys" of judgment in Israel were received by the church. The sermon of Peter served as the "judgment" for Israel, which the urim and thummim would confirm by their shining.

Zechariah 9:16 - "And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land."

crown = nezer - from a root that means holy, separation; a crown (because it separates someone from the people at large)

Exodus 39:30 - "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD."

In the New Jerusalem:

Revelation 21:12 - "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel"

Revelation 21:14 - "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Revelation 21:19 - "And the foundations of the wall of the city were garnished with all manner of precious stones. ..."

Philippians 2:15 - "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I
have not run in vain, neither labored in vain."

"lights" = phōstēr - an illuminator, brightness, used of stars, sun and moon; that which gives light.

The word is used 2 times in the New Testament. It is used to describe the Bride, the New Jerusalem:

Revelation 21:10-11 - "...shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal"

The city itself (and therefore the Bride/Church) serves as the breastplate - with precious stones of the foundation now engraved with the apostles names rather than the names of the twelve tribes.