

John Meggison - Urim and Thummim

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Study this afternoon we'd ask you all to turn to Exodus the 28th chapter, and also Exodus the 39th chapter.

And our study will be along the lines of the Urim and some Emmy. But they are their uses, and a story about them.

Exodus 20:8, and verses beginning with the 15th.

This description will have a better grasp of it if we begin back a little further with the ephod in this 28th chapter, and that is the sixth verse, and they shall make the ephod of gold, blue, purple, scarlet, fine twined linen, with cunning work. Cunning means skillful work, not sly work, but skillful work, and you remember, their minds were energized by the Holy Spirit, so that they might do this properly and well. It shall have the two shoulder pieces thereof joined at the two edges thereof, and so it shall be joined together.

And the curious girdle of the Ephod which is upon it shall be of the same, that is, the same material, according to the work thereof, even of gold, blue, purple, scarlet, and fine twined linen, and thou shalt take two onyx stones, and grave on them the names of the children of Israel. Let us go back a little. Now, remember that the ephod, the basic, you might say cloth, which was started with, was fine twined linen, and you mean, you see by that very phrase, fine twined linen, that it was closely woven cloth, strong as we find that certain garments today are closely woven in order to make them wear well, in order to make them stand the use to which they'd be put.

So fine twined linen means the best they had, and the threads close together, so that it was a work that would last for some time, and then interwoven with these threads of the garment, were all these colors gold, that is, gold wire. You can't make gold into a thread, although you can make it fine enough so it looks like a thread, but it'll still be metal, and so the interwoven gold threads are wires, are blue and purple and scarlet, and fine twined linen, and we remember the meanings of these colors and their symbolism.

They seem to have been general down through the ages, and as we get the thought of them, they bring the characteristics of the Lord and of his people out into greater brilliancy and notice, and also their beauty. Now, remember, the girdle, the ephod was made in two parts. It had a front part and a back part, and the two joined together at the shoulders, and remember that these represented the covenants first, the chief one, the Abrahamic, represented by the front part, including the addition of the law covenant.

You remember how it's described in the New Testament. When, wherefore then was the law covenant added? It was added because of transgression, until the seed should come to whom the promises were made. That is because the Lord knew there would be much transgression, and the law was given to stem that and give them a standard whereby they could be kept a little higher than if they just went their own way.

And then, because of transgression, until, you see, not forever, but until the seed should come to whom the promises were made, and that seed, you remember, is Christ, and with him the church. So in the front part would be the Abrahamic covenant and the law covenant, and then in the new part, in the back part, the new covenant, and you remember that the picture as given here was that

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the high priest supported these.

The they were carried upon his shoulders, and the two parts united by these onyx clasps, on which were graven the names of the children of Israel, and there was the curious girdle of the Ephod, picturing a servant and a service accomplished by the servant, and this too was a beautiful thing, embroidered like the Ephod itself, and the whole picture, you see, is that all the promises of God, as the New Testament tells us, are in him. Yea, and in him.

Amen. He is the embodiment of all God's good purposes, and that these are to be distributed in the form of covenants. The earlier one, the Abrahamic promising, two, a spiritual seed and an earthly seed, and that the old law covenant was an attempt to develop the earthly seed.

Up to a certain point, of course, the Lord knew that none could obey it. But by that very quality, in fact, it is to teach them the need of a Redeemer, somebody who could obey it and thereby obtain the rights of the law, and have something by which he could give eternal life unto those who should accept him, and then the Abrahamic covenant had the spiritual faith which foresaw the gathering of the Church to be the means of blessing all the families of the earth, and then the new covenant we remember in those articles in the covenant was to carry out the earthly promises of the Abrahamic Covenant, which the old Law covenant failed to do. So all the promises connected with the new covenant are earthly.

Now the Church are ministers of that in that they prepare the blood, and that they get ready the sealing of the covenant, which is to take place when the Church is beyond the veil, and the blood is sprinkled for the people, and the message goes out with the Outpouring of the Holy Spirit to all the families of the earth. Now we see that these two are pictured as held together by these two onyx stones. Let us look at them a minute.

Thou shalt take two onyx stones and grave on them the names of the children of Israel. Six of their names on one stone and six names on the front on the other stone according to their birth, the order of their birth. It gives the order there with the work of an engraver in stone, like the engravings of a signet. That has brings to our mind the rings that the kings of old used to wear, and upon them were graven the very the state symbol or seal, and a letter or missive or document stamped with that had the thing, the king's authority behind it.

And so here the same picture is carried about in this ephod and the jewels that held them together. You remember in Zechariah, the third chapter, he speaks of the stone that is to be brought forth, and he says that I will engrave the engravings of that stone, and I will remove the iniquity of that land in one day. In other words, the Lord is going to do the engraving, though it was pictured here upon the literal stones by the ones who made the engraving in the times of the children of Israel. But in the antitype, the Lord is going to do the engravings, like the engravings of a king's seal.

And that meant that this is by my authority is under my direction and control.

Now engrave the two stones with the names of the children of Israel. Now note the next thought that is really the, you might say the sweetest thing, the most precious thing about this picture. Thou shalt put the two stones upon the shoulders of the ephod, the stones of memorial to the children of Israel, and Aaron shall bear their names before the Lord upon his two shoulders for a memorial. You remember how that's echoed by the prophet Isaiah in one of his prophecies?

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He said, I think it is 65th, 66 along there. He said, ye that are the Lord's remembrancers. That's a marginal reading. Ye that are the Lord's remembrancers. Give him no rest until he make Jerusalem a praise in the earth.

And those who are the Lord's remembrancers are the ones assisting the antitypical high priest, the church with him, and they are to call to mind the Lord's promises to be fulfilled in the kingdom time upon the children of men under the form of the new covenant, and so here we find Jesus, as it states, bearing the interests of the children of Israel before the Lord, continually bearing them up, remembering their frailty, their weakness, because he was a high priest. That implies, you see, that there was something he had to receive in the way of offerings, and to atone for it by blood and present it acceptable because of the merit that covered it, and so the antitypical high priest, the Lord Jesus, will bear particularly the first, the names of the church, and finally the names of all, particularly the ancient worthies first, and then the word of mankind, which all will be adopted or received into the twelve tribes of Israel, until the whole race of mankind becomes children of Abraham by adoption into one or the other of the 12 tribes.

And their interests, you see, will continually be borne before the Lord. For those promises are many in the Old Testament as well as in the New, about the earthly blessings, and it isn't the thought that God might forget them, no, but rather to strengthen their influence upon the minds of those who carry them out, and the receivers, ye that are the Lord's remembrances, that claim the promises and that call upon the Lord to execute them, to give them the power, and so Aaron bore the interests, the names of the children of Israel in the order of their birth, for immemorial, year after year, and continually to keep them in mind so that they should not be forgotten.

And thou shalt make two clasps of gold and two chains of pure gold at the ends of wreath and works out there. Make them and fasten the wreath and work chains to the clasps, or ouches, as they're called here. The thought was that these were the settings or the clasp into which the jewels were set. I'll take onyx stones, you see, they're a jewel, and it would take considerable skill to engrave upon one onyx stone six names so that they could be read, and six names on the other stone. No wonder they had to have their minds quickened and their abilities enlarged by the Lord Holy Spirit, because only very skilled workmen can do such work without spoiling the jewel.

Now then he goes on.

Thou shalt make the breastplate of a judgment with cunning work. Now notice that the breastplate is not the jewels. The breastplate is the cloth part, and the jewels were put in the breastplate. That's the way it reads. Thou shalt make the breastplate of judgment with skillful work after the work of the ephod, shalt thou make it that is the same kind of material, a gold, blue, purple, scarlet, fine twined linen.

Shall thou make it four square? Shall it be being double a span long? Shall be the Length and a span, the breadth you see all this is the cloth part, and this is the breastplate, and thou shalt put in it settings of stones, four rows, and then it mentions them. Now notice that, as we learned in the tabernacle, shadows, this front part of the breastplate that was put on the front part of the ephod was doubled, and that after the doubling, it was a span long and, and a span wide.

And who remembered that the two parts might represent the Spirit and letter of the law, all being the same, covering the same ground? But the letter is expressed for the occasion, and the Spirit always obtains. Just as you cannot express the spirit of a law in words that will fit every occasion, the human mind changes, as well as the words and language change from generation to

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generation, and so it would be properly said that there could not be a written law that did not, at some time or other, need to be broken in the letter of it, but not in the Spirit. Just as when David ate of the show bread, he broke the law.

Nobody but the priests were allowed to eat of that. But the Lord didn't reprove him. He was hungry, his soldiers needed it, and the Lord granted it. Just as he pointed out to us that the law and this Sabbath and so forth were not made for man. The Sabbath wasn't made first.

Excuse me, I misquoted that. That the Sabbath was made for man, not man, for the Sabbath. It wasn't the law the Sabbath made first, and then man created to keep it the way some present it, but rather that mankind was created, and then to help him get the most out of his mind and life and privileges. The Sabbath was made to give him rest and to give him also the privilege of fellowship with the Lord.

Not only thanksgiving, but fellowship, praise, testimony of his own blessings that he had.

So then the span, you remember, is the distance from the thumb tip of the thumb to the tip of the finger. When it's stretched out as much as you can stretch it about 9 inches is the standard, and the thought is the hand, representing power and human power. The full extent of a perfect man's ability is what is indicated there. That to keep the law would require the full extent, as far as he could stretch, of a perfect man's power or ability, and we see that Jesus kept that law and proved that it could be done.

Now, in dealing with the setting of the jewels in it and the 17th verse, we want to. Before we take that up, skip over to the 29th verse.

Suppose we start with the 26th, and thou shalt make two rings of gold, and shalt put them upon the two ends of the breastplate, and the border thereof, which is in the side of the ephod inward, and two other rings of gold shalt thou make and put them on the two sides of the ephod underneath, toward the forepart thereof, over against the outer coupling, above the curious girdle of the ephod, and they shall bind the breastplate by the rings thereof unto the rings of the ephod, with a lace of blue, that it may be above the curious girdle of the ephod, and the breastplate be not loosed from the ephod. So you see, there were two rings of gold in the top of the breastplate, and and two rings of gold in the bottom of the breastplate, and from the two top rings two wreathen chains of gold attached to the onyx stones, and from the two bottom ones two wreathen chains of gold, or rather the blue laser went from those two golden rings and attached to the girdle of the ephod toward the front, but in a hidden measure, and we have learned that those chains represented the interlocked promises of God that all the saints have, those that promise to them, as Peter says, second Peter 1, 4.

That we have exceeding great and precious promises, that by these we might become partakers of the divine nature, and so these chains represent the continuity and the interlocking, you might say all of one plan of those promises to be clung to the ephod attached to it depended upon the shoulders of the high priest, held up by grace and power through Christ, and then holding up the breastplate which contained the jewels, and then the lower part, you see, was held by the blue ribbon to the ephod, that is, to the girdle of the ephod. The thought is that the whole is enabled to be carried out by faithfulness, blue ribbon and service. Faithful in service in carrying out the will of God as his servants.

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You remember how Paul uses that word for servant? He uses the word doula. Yes, Doulos for a slave, and then other words that mean a household slave, and another word that means a friend carrying out a service, though he's not a slave, and as a steward, all those he uses in description of his work of service to the Lord. Now that gives the picture of how the breastplate was held in connection with the ephod that was attached to it, and then it goes on.

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his Heart when he goeth in out of the holy place for a memorial before the Lord continually. You see the names, that is, the interests of all the tribes were remembered and called up to the memory of the Lord continually by the high priest as a memorial, you see something to keep in memory, lest we forget. He pointed out that they were upon the heart, the affections of the high priest, that because God loves his people, he has made this arrangement that others who love them shall assist in the bearing up of their interests before the Lord, and thus we pray for one another, just like the Lord prayed for Peter, that he fail not and those prayers are effectual, as you know by experience, and I do also.

So these were born before the Lord continually. The affections of God's servants intertwined with God's love, keeps these before the Lord. In another expression in Isaiah, I think it's the 49th chapter, the Lord puts it this that same closeness and preciousness of God's people unto him, he said, behold, I have engraven thee upon the palms of my hands, I have engraved thee upon the palms of my hands, and thy walls are continually before me. What does that mean to our minds? Well, if you've got anything in the palm of your hand, you can't do anything, but you're reminded of it.

And so the thought is, that the Lord has put the interests of the church first, and that he will do nothing but what he'll be reminded of their interests and keep that so that the other things, as he even says about the children of Israel, and particularly the churches pictured by them more that I will give nations for thee. That's a wonderful thing, that various others of the humankind will even be used up as servants to make types, and as others to make other illustrations, and all to serve the interests of the church. He says of the angels, that even they are ministers to those who shall be heirs of salvation. So you see how precious in the sight of the Lord is the dying process of his saints. How much he loves them, how thoroughly a provision on every hand he's made for them.

Now then, in the 29th, or rather the 30th verse, and thou shalt put in the breastplate of judgment the urine and Thummim. Remember, the breastplate is the clock pot. Thou shalt put in it the Urim and Thummim, and they shall be again upon Aaron's heart. See prominent in all his affections, in his love, 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.

That's a good picture of Jesus bearing the church's interest and the whole Christ bearing the interest of the world in the kingdom. Time now for the rest. Let's turn to the 39th of Exodus, Exodus 39.

This is just the carrying out of what he gave them in a statement or command of the 28th chapter. Only in this chapter I find very agreeably and somewhat as a surprise when I first noticed it, that many of the modern Bibles have a statement in the margin to whom these stones belong. Back in 1910 and before, we were studying the Tabernacle in Boston, and we had scientists in the classes and educated men and engineers and so forth, and they were thinkers, and so they studied a great deal along every line. We used the Shaf Hetchog Encyclopedia, which is the Jewish one, and also the Britannica and anything else we could get hold of to gain light upon the subject and matter. We

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wanted to prove whether our night brother Russell gave the right thought, whether he was twisting the text in any way, whether he was just guessing at it.

We wanted to make sure, and so we went investigating all these fields of history and science and everything else, and we did get progress rather slowly, but nevertheless, when we were through, we knew we had the truth to the best of anyone's ability to prove it, and so I was agreeably surprised when this marginal reference of the Bible gave the same order for the names of the children of Israel upon the stones that we had decided what was right. Now, we didn't decide it, but some brother found that record somewhere and brought it up.

And so I kept the record until these days and have it at home, and then some time ago I noticed that it here calls her attention to the stones. Now, notice in the arrangement that while the stones on the shoulders of the ephod had the order in the names of their birth, the order of the names in their birth as they were born, the names in the breastplate are not in that order, but they are the order of the. In which their mothers bore them. That is, all of Leah's children first, then all of Billah, and finally all the children of Rachel.

There were three there.

Let's see, I had those down here.

Well, I guess it's in another book. But the. The thought is that the first one you remember, he wanted Rachel, but instead Laban gave him Leah. I think it was the one who had weak eyes, and you remember that she bore Reuben, Simeon, Levi and Judah.

And in all the lists that order is the Same for those four. Reuben, Simeon, Levi and Judah. Then the order begins to change in different records of it. But beside that, she bore a couple of others. The order given here, you see, brings it as you read the order.

I'll have to put on my glasses here, as the light isn't any too bright.

The text begins in the 10th verse, the first row. The stardust took as carbon, and it puts it up. Simeon, Levi, Judah and Reuben, Simeon, Levi and Judah. Those are the first four. Then Isaac and Zebulun, then Dan and Naphtali, Gad and Asia, and finally Joseph and Benjamin.

And that seems to be the order not only in which they probably were, but the order which fits the character of the tribes as prophecy indicates it. Now going then to the eighth verse, chapter 39, in Exodus, he made the the breastplate of cunning work, skillful work, like the work of the Ephod. Gold, blue, purple, scarlet, and fine twined linen, you see, meaning that in the background of righteousness was woven the divine relationship and promises upon which the church depends so much, and with that was blue always representing faithfulness and purple representing royalty, and scarlet representing two things, sometimes sin, but very often the thought of self sacrifice, because all sin requires self sacrifice to blot it out, and fine twined linen, righteousness, which in our case is justification.

They made the breastplate double span, long span, wide being doubled, and they sit in it four rows of stones, you see, set in it, the it being the cloth part, the breastplate. So the thought is that the Urim and Thummim are not two other stones that were secured, but that they are the jewels themselves. They are the jewels themselves. Now, the matters indicated by first, the names and their meanings.

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The names are both plural, and the word Urim means lights, and the word Thummim means perfections, and you know, lights and perfections are the characteristics of jewels. It's what makes them rare and beautiful and worth possessing. The lights refer, of course, to the reflections of the various colors of the rainbow.

And all by reflected light, although some of it is so deep that it seems as though the jewel itself was a fire. That implies one who has been developing the graces of the Spirit so that it looks as though they were natural to him, and so we find that jewels also have not only the lights and the reflections and the glory connected with them, but they're fire. But also they have the crystalline perfections, in other words, a crystallization, and what makes them crystallize?

Water. Water, and water is a symbol of truth. There's always the Water of crystallization in the hardest stone and the hardest jewel, if you heat it enough and drive out that water, it just crumbles. But the crystallization is brought about by conditions of pressure and moisture and heat all together.

Combined together, and that's just what develops the jewels. Now, the Lord's jewels. It's the truth. Under conditions of pressure from the public opinion and the adversary's work on every side, and also the heat that is the tribulations, the trials, the friction with the world, the.

And all these fiery trials, so called, and he says we shouldn't be surprised at them because they're going to work out a far more eternal and greater blessing in every way for us, so that we'll feel the trials were worth the while, no matter what they were.

So these names, then, are fitting and would naturally represent just the jewels. They're the qualities of jewels, and their names being plural like that. Then in Exodus 28, 17, 30, we read that thou shalt put the Urim and Thummim in the breastplate, and here we are told that thou shalt put these jewels in the breastplate. See, it says the same thing of both of them.

So the Urim and Thummim evidently are the jewels themselves.

Now, in connection with this, the looking at the stones and their meanings, I think perhaps I'd better get that just to have here.

And the list that's given as you follow. Read your margin and you'll see how it goes on. They set in it four rows of stones. The first row was a sardius, a topaz, a carbuncle, and the sardius, you see, went with Reuben.

Now, as far as we could learn through the history and the things said about this, that the Sardius had as its characteristic a color of raw flesh or of human. The human body it is. There are various superstitions connected with it. But the sardis, or carnelian, sometimes called in the Hebrew, the word for it is Odem, the same root as Adam, and the same basic meaning, red earth or soil. It links it up with humanity, you see, same word, same root, and would represent God's loving kindness, his sympathy, his interest in his creatures.

So it would better best represent, perhaps in the two words, sympathy and God's loving kindness for mankind.

This was the Sardius and was Rubenstone, that had the second one, Topaz. In the Hebrew, that's pita. Some think it's the modern chrysolite. It's called in various names, Peridot, Noble, Olivine, and In past times it was from the island of St. John in the Red Sea, and Job mentions it also occurring

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in the 28th chapter, verse 19.

He speaks of the land there having the topaz. Topaz of Ethiopia. I think it is the 28th chapter in the 19th verse.

There's one occurrence, there's several of there.

No mention shall be made of coral or of pearls. For the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. So it is found in Ethiopia, as mentioned there, and as history tells us, also the island of St. John in the Red Sea. The crystals were.

You might. Well, I want to stop with the supposed crystallization rules, or them would take too long. But the thought in the topaz was benevolence. Its color was a golden yellow, sometimes streaked with other things, but that was the predominant one, and the stone you see belonged to Simeon and Simeon, means hearing.

The topaz went with Simeon and Simeon. The word name means hearing. Those who are listening obedient. Any man heareth these words of mine, you see, some would do them and some would not do them, and the result of their actions would be either success or failure.

Then the next one is the carbuncle. That in the Hebrew is an interesting statement too. The meaning or word for the carbuncle in the Hebrew is barakat, and it is red and flashing somewhat like the sun in the sun when you put it in the sun, like burning charcoal, the color fiery red, and the carbuncle symbolizes self sacrifice.

Self sacrifice, and that, you remember, was the stone the carbuncle attributed to Levi, and isn't that most fitting? Levi had no inheritance in the land and therefore sacrificed everything, you might say earthly. It's like one of the record in the stars.

You remember how those various groups of the stars seem to have been on the banners of the children of Israel. I asked that of a rabbi in Joplin at one time if it was true. I had heard it in Boston long ago, but I couldn't verify it if it was true that the banners which the various tribes held as their standards had pictured on them the various signs of the zodiac, and he said, yes, that's true, but when nobody can prove it because all records are lost. But he says that that is the tradition.

And in that arrangement that you find given in some histories, the one that would have gone to Levi is the balances. That's rather odd, isn't it? The satisfaction of justice there pictured by the work of the priesthood. In the sacrifices they seem to run together. Then the emerald, that has always been to me a beautiful stone, a brilliant green.

In the Hebrew it's nauthic, meaning to glisten. It's sometimes called the samaragdus, and it seems to symbolize everlastingness. Everlastingness, and that was the stone, the emerald that went with Judah.

Very appropriate, it seemed, by the way, Levi. The meaning meant joined, and that was very appropriate too, because he was joined to. The Lord says that thine inheritance is in me. Set Jehovah to the tribe of Levi.

We'll see that later in some of the scriptures, and then the next one after the emerald, which went to Judah, which meant praise, was the sapphire, and the sapphire, you remember was the blue

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stone. In the Hebrew, it's tzapir, meaning to scratch or mark or inscribe. It is the lapis lazuli, or azure stone of the past.

Sky blue, sometimes spotted with gold dust, and it represents faithfulness. Blue is the symbol of our faithfulness, as the phrase true blue seems to have stuck through all history. Faithfulness toward God, faithfulness toward heavenly beings and toward man. That was the stone that went with.

The margin here, puts it down. I had crossed the record out there. An emerald, a sapphire and a diamond. The sapphire, you can read it with me. There was.

Five. Isaac's stone. I just want to make sure that I am giving you the truth while I'm at it and not making mistakes. The stone went to Isaac then, and the name of Isaac.

The name itself means. Or as a thought of a hired person and a reward for his labor connected with it. Isaac hired or a reward. The next one, the diamond, and because of its characteristics and color, the jewel is a fine symbol of justice and goes with Zebulun.

See Isaac and Zebulun sapphire. The diamond goes with Zebulun stone, and Zebulun meant dwelling, just dwelling. The next stone is the opal and sometimes called the ligure in the Hebrew, that's Leshem. I should have mentioned the diet.

The diamond, Hebrew word, that's yahalom. The accent more in the last syllable, representing or meaning hardness, and it's the pure diamond, clear color, or sometimes the sprinkled with a little of yellow or gold or whatnot in it. The Jasper is supposed to be the blue tinted diamond, and all of these, you see, most of these jewels are just carbon in a crystallized form mixed with various things that give them the color.

So the opal is leshem and it's called an unlucky stone. Changeable, it would symbolize forgetting its pale are variegated, sometimes called a ligure, and it seemed to go with Dan, the opal with Dan because it was changeable and an unlucky stone. You remember that the thing said of Dan was that he was a serpent in the path that bit the horse's heels, so that the driver fell backward in chapter seven of Revelation than as a mitic, because the character was not wanted in the spiritual phase of the kingdom. But in the very prophecy in which Jacob mentioned this quality of Dan, he winds up with the statement that Dan shall be one of the tribes like the others.

So in most of the list, Dan is included in the one in Revelations. I think Levi takes his place. You can turn to that if you wish. The next one beside the opal is the agate. The agate has the.

In the Hebrew shibu, meaning to flame. It's the green quartz, sometimes variegated, and it belongs with the tribe of children. Asher. Beg your pardon? The.

Yes, verifying that here in the ligure and agate and amethyst, and the geor is called here by a different name, as we find the scriptures even name them differently. The agate oligure and the troop of children. The thought being the name in naphtali.

Beg your pardon Here, I've written these down in a way and then crossed them out so that I want to give them to you correctly. The name that goes with it is correctly given here. The ligure number seven dam stone. No, that is the opal. Then the agate is naphalized stone.

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And the amethyst gad stone. Now going over that again to straighten that out. The opal or figure dam stone, the agate, the stone for naphtali and the other, the amethyst, which is the royal purple in the word for amethyst in the Hebrew is atlaba. It's called the dream stone. It is a violet color near purple, and represents generally, of course, royalty.

Purple has always done that. Some took the curious idea of looking up to see their birthstones, and they found that as Pastor Russell's birthstone. I don't think there's any significance in that. The amethyst representing royalty, then goes with as it's here represented gad, and that gad means a troop of children, the happy home and the satisfaction of children around it. The next one is the chrysalite, sometimes called a barrel, and goes to Asher and the onyx to Joseph, Jasper to Benjamin.

And the onyx has the thought I might say the chrysolite, which we didn't speak of as a thought of wisdom and onyx, that of humility, purity, martyrdom Jasper that of being the blue tinted diamond. The prescience or perfection is represented in the Father. The diamond or the Jasper seems to be associated with our Heavenly Father. The things that represent him in that picture of Revelation. Now these are not dogmatic.

They're the best we've been able to get, and they seem to be correct as far as we can find out. The whole list you see given here gives him the order in which their mothers bore them and were the jewels themselves in the breastplate placed there and that Aaron bore them in a memorial for the work of the priesthood, keeping the names of the children of Israel always before the Heavenly Father. Now I don't know the time may be going, but I want you to yes, the references to the breastplate and the Urim, and thumbing the statement in Deuteronomy 33:8. We'll read those rapidly so as to try and cover them. Deuteronomy 33:8 and of Levi he said, let thy Urim and thy Thummim be with thine Holy One, whom thou didst prove at Massah, and and with whom thou didst strive at the waters of Meribah.

You see, he here puts Levi as being united with Aaron and Moses in the Lord's service, and that the children of Israel strove with them, and that the Lord was proved to be faithful by that water that came out of the rock. In those two instances, you know, one of them was at right at the base of Mount Sinai, and the other was at a wilderness. A little later on the word Maribah is used with both of them. The word massa means a temptation was at the rock of horeb in Exodus 17:1 7 meribah, meaning stripe or chiding, is in numbers 21 to 13 those are the two occasions of the smiting of the rock, or rather of the occasion when the water came out of it. On the first occasion Moses was told to smite the rock, and he did once, and the water came out, and everything went well.

But on the second occasion he was told to speak to the rock, not smite it, and then he and Aaron got together, and somehow through the ages or over years, it seemed to have vexed them in the action of the children of Israel, and complaining perhaps put them out of patience and anyhow they said together, must we bring you water out of this rock? And so he smote the rock twice, and The Lord reproved him for that, and he made a picture of those who smite Jesus twice, or try to and go into the second death. He was not permitted to go into the land of Palestine. Now the another occurrence of it, numbers 27:21.

Joshua is said to have Eliezer asked for him by Urim and thummim in Samuel 25:6, 1st Samuel 25:6. It says that Saul was not answered either by Urim or thummim in Ezra 2, and Ezra and Nehemiah 7. Let's turn to those for some interesting experience or statements there. Ezra 2.

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It says in the 61st verse, Ezra 2:61 and of the children of the priests, the children of Habiah and the children of Cog, the children of Barzillai, which took the wife of the daughters of Basili the Gileadite, and was called after their name and they sought their register among those that were reckoned by genealogy. But they were not found therefore were they as polluted, put from the priesthood. You remember, that was the return from captivity in Babylon, and then it tells them that the high priest said to them, that is, the governor said to them the Tishatha, which is the governor, said to them that they should not eat of the most holy things, that is, have the privilege of the priesthood, until there stood up a priest with the Urim and Thummim, and as a matter of fact, the Urim and Thummim had disappeared at the time.

The ark disappeared also, and probably under the management of Jeremiah. He was the prophet of the Lord at that time, and when Solomon's temple was destroyed, the ark disappeared. It was never seen again, nor the Urim and Thummim either, and Josephus records in the temple at Jesus day that there was no ark there.

It was empty, and also in the arch of Titus, which pictures the very trophies that Titus acquired in his capture of Jerusalem, there's the lampstand and the table of showbread, but there isn't any ark. So the ark was gone. Jeremiah 3:16 implies that it'll be found again, possibly, but that it will never be used anymore. Nothing more shall be done with it.

Jeremiah 3:16, you can read it. So in this occasion they were thrust from the priesthood, and the one that should rise with the Urim and Thummim would be the high priest that would come back with all that the Urim and Thummim represented, that is, the Lord Jesus Christ, until, in other words, the return of Christ. These should not have the privilege of being united with the Lord in his work. Now turning again to Ezra 4, The similar Inzia and Nehemiah. It says that when the builders laid the foundation of the temple of the Lord, they set the priests and their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the Lord after the ordinance of the day of David, king of Israel.

This is the foundation of the renewed temple you see by Ezra and Nehemiah after the return from Babylon, and they sang together by chorus in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever toward Israel, and all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid. Now note this next. But many of the priests and of the Levites, and the chief of the fathers that were ancient men that had seen the first house, that is Solomon's Temple.

When the foundation of this house was laid before their eyes, they wept with a loud voice. Why would they weep? Because they remembered the glory of Solomon's temple and the Ark and the Urim and Thummim which were used by the priests, and these were gone, and to them it meant that a great symbol of God's presence with them was gone. Now this is corroborated.

It goes on to show, to say that many the younger people shouted for joy. They couldn't remember Solomon's Temple, so that the people could not discern the noise of the shout of joy from the noise of the weeping. For the people shouted with a loud shout, and the noise was heard afar off. Now let's turn to Hosea, the third chapter, and he says there that the Israel should abide many days without any thought, without Teraphim. In other words, they'd be gone.

Hosea 3:4. For the children of Israel shall abide many days without a king, without a prince, without a sacrifice, without an image, without any fraud, without Teraphim, that is, without not only the things which God arranged for them, but also without their idols that they had used in their wrong

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worship afterwards, after these many days are over, shall the children of Israel return and seek the Lord their God and David their king, and and fear the Lord and his goodness in the latter days. Then, turning to Haggai, He was one of the prophets, you remember, that helped encourage the people after the return from Babylon. In Haggai too, it says, in the seventh month, from the 120th day of the month came the word of the Lord by the prophet Haggai saying, speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the High, the son of Josek, the High priest, and to the residue of the people saying, now note this, it's similar to this statement in Ezra. Who is left among you that saw this house in her first glory, that is, saw Solomon's Temple?

Who is there among you people that lived in its days and remember its glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing they could see the contrast. The ark and the Urim and Thummim were gone, and to them it meant as though the heart had gone out. Nevertheless, he goes on to say, to encourage them and to encourage us.

For thus saith the Lord of hosts, yet once it is a little while, and I will shake the heavens and the earth and the the sea and the dry land, and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former even in Solomon's Temple, saith the Lord of hosts.

And in this place, in the antitype of Solomon's Temple, will I give peace. Peace. That's when real peace will come to the world under the reign of Christ, the antitype of Solomon, the antitype of the high priest, and here we say, see that the glory of this latter house is going to be greater than the glory of Solomon's Temple, because it will be the fulfillment, the completion of all those types and the glory of the Lord. You remember when the tabernacle was completed as recorded in Exodus.

The last chapter says that when it was all completed, the glory of the Lord filled the house, the smoke there so that the priest could not enter in. The same occurred when Solomon's temple was dedicated. The glory of the Lord filled the house so that the priest could not enter in to accomplish their work for a while, and so it will be when the antitypical temple is set up stone by stone and completed, glory of God will fill the house, and then the blessings will go forth to the people, and the whole picture is one of wonderful interest.

You see, when the ark was brought into the temple, while the ark was the same, the cherubim were new and they stood on their feet, and their faces were toward the court, that is outward, as though love and power, since justice was now satisfied for the claims of the world, the people, love and power had flown out to bless the world, and the Holy Spirit would have poured upon all blessed. So we see that there is something of interest, and while what I've given you this afternoon, I think it is correct, it's perhaps a little more than you've been ordinarily useful, and yet I think that probably you've had parts of it presented to you before.

But the names of the stones and their order seem to be verified by the judgment of many as seem to put it in their Bible, and the meanings are likewise fitting and the colors very beautiful in representing the characteristics, and you'll find that this seems to work out very well also in the foundations in the New Jerusalem and in the colors represented in the fourth of Revelations and I think the 34th of Exodus, where it speaks of the elders seeing the Lord of glory, and that there was, as it were beneath his feet a paved work as of a sapphire stone, again representing God's faithfulness, and so as you look into these things, it opens wider the meaning and the beauty of God's work and how his jewels do represent the reflected light from God, so that the world of mankind can see it and rejoice. Thank you.