

The Urim and the Thummim as Instruments of God's Complete Grace and Mercy in the Old Testament

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At one point in the movie, “*Romero*,” the true-life main character, Archbishop Oscar Romero, played by actor Raul Julia, does something extraordinary. He returns to the scene of his humiliation, and, as a priest of God, puts on the vestments of his faith, and confronts his antagonists who back down as if they no longer see Romero, but instead, the power that precedes and surrounds Romero.

In the same way, it can be ascertained from the texts of the Bible that the Urim and the Thummim held and ascribed power and authority to the wearer that did not, *per se*, belong to them, but that could be used by them to accomplish the will of God. The Urim and the Thummim are explicitly mentioned as a pair only five times in the Old Testament: Exodus 28:30, Leviticus 8:8, Deuteronomy 33:8-11, Ezra 2:63, and Nehemiah 7:65. In addition, the Urim, as a reference to the Exodus 28:30 text, is metaphorically mentioned twice in the Old Testament without mention of the Thummim: Numbers 27:21 (Torah), and 1 Samuel 28:6 (Prophets).

In attempting to gain a better understanding of the Urim and the Thummim, this paper will follow the path of previous scholarship that tends to focus on two questions:

- (1) What were/was the Urim and the Thummim?
- (2) What was the function of the Urim and the Thummim?

To answer these questions, three important, and modern, theories representative of current biblical thought regarding the Urim and the Thummim need to be analyzed. The first theory considers the Urim and the Thummim as possibly being a hendiadys of some sort, the second analyses the Urim and the Thummim as a form of cleromancy, and the third, and most provocative, explores the possibility of them being divine gambling elements. This paper reviews these theories, and offers the new analysis that they were instruments of God's grace and mercy, maintained within the priesthood for the purpose of strengthening the high priest.

To review the first theory, we will look at the work of Houtman. Writing from the perspective that the Hebrew words Urim and Thummim are “*plurales intensivi*”² that represent a single object as a hendiadys, Houtman posits that the Urim and Thummim “are to be understood as the priestly oracular means.”³ He uses Ex. 28:30 as his proof text for this view because here they “are reduced to the single denominator of *mišpāt* = oracle (oracular means): ‘So shall Aaron bear the oracle (*mišpāt*) of the Israelites upon his heart constantly before the Lord.’”⁴ In keeping with the hendiadys analysis, here Houtman seems to refer to the function of *mišpāt* (מִשְׁפָּט, judgement) in regard to the Urim and the Thummim within the *hōšēn* (חֹשֶׁן, breastplate).⁵

¹ I call myself the writer of this work, not the Author because God, the true Author, created all of this long before God ordained me to write it down.

² Cornelis Houtman, “The Urim and Thummim: A New Suggestion,” *Vetus Testamentum* 40, no. 2 (April 1990): 230. See also Arthur W. Pink, *Gleanings in Exodus* (Chicago: Moody Press, 1976), 268

³ Houtman, “The Urim and Thummim: A New Suggestion,” 229. See also John I. Durham, *Word Biblical Commentary: Exodus*, (Waco, Texas: Word Books, 1987) 387.

⁴ Houtman, “The Urim and Thummim: A New Suggestion,” 230.

⁵ See Christine Elizabeth Palmer, “Garments of Glory: The High Priestly Reflection of Yahweh” (PhD diss., South Hamilton, Massachusetts: Gordon-Conwell Theological Seminary, 1997), 60-61; Thomas B. Dozeman, *Commentary*

According to Houtman, the singular Urim and Thummim “function[ed] as a medium of divine revelation ... by [the high priest] bearing the oracular means before the Lord.”⁶ The Urim and Thummim was “brought ... within the range of action of the Holy One [and thereby] ‘charged’ afresh again and again with divine power.”⁷

This analysis suggests that the Urim and Thummim was an electrical device of sorts that could store the physical power needed to communicate with God—much like a modern telephone needs to be plugged in to an electrical outlet to charge up the battery necessary to make it function. His use of the word “charged” supports this analysis of his idea. According to Houtman, the Urim and Thummim was worn over the heart “possibly [because] the radiation of the UT has to penetrate into the heart, the intellectual centre of the high priest, in order to enable him to ‘read’ the will of YHWH from the UT.”⁸ Therefore, in Houtman’s analysis, the Urim and Thummim functioned as a single device that allowed the high priest to understand the will of God, rather than as a device that allowed the high priest to speak directly with God.

The Urim and the Thummim probably functioned as a single device, however, it is doubtful that they were a single object, primarily because of the single mention of the Urim in the Numbers 27:21 and 1 Samuel 28:6 texts. It is more likely that the Urim and the Thummim were two separate objects that, given the texts in Exodus 28:30, Leviticus 8:8, Deuteronomy 33:8-11, Ezra 2:63, and Nehemiah 7:65, functioned as a single unit even though they were probably two distinct objects.

Finally, Houtman’s analysis that the Urim and the Thummim were oracular in nature, meaning a device *necessary* for communication with a deity, seems problematic from the standpoint that no such device was used by Adam, Noah, Abram, Sarai, Issac, Jacob, Moses, or latter prophets. Josephus offers some clarification on how the breastplate may have come to be known as an oracle before his time, and by extension, the Urim and the Thummim, when he writes in his third book in *Jewish Antiquities*, “Thus it came to pass that those Greeks, who had a veneration for our laws ... called that breastplate *the Oracle*.”⁹

On the other hand, after a brief review of previous scholarship, Kitz analyzes the Urim and the Thummim from the perspective of their plural forms and different types of cleromancy that existed within “other ancient Near Eastern cultures.”¹⁰ Kitz in particular reviews the Akkadian and the Hittite cultures, where both groups used a system of casting lots to determine the will of their gods. In modern times, their systems resemble, more or less, a roll of the dice where “two out of three” produces a winner or a definite yes/no response from the dice. This idea contrasts with Houtman’s in that in Houtman’s analysis, the Urim and Thummim are an oracular hendiadys necessary for the high priest to be able to “‘read’ the will of YHWH,”¹¹ while in Kitz’s analysis, they are lots and true plurals that allow the high priest to ascertain the will of God.

According to Kitz, within the system of inquiry that the Akkadians and Hittites employed, multiple, but complementary, questions could be asked of the lots—which makes their use much more complicated than a simple roll of the dice. To illustrate this concept, Kitz draws a parallel

on Exodus (Grand Rapids: William B. Eerdmans Publishing Company, 2009), 646; and, Arthur W. Pink, *Gleanings in Exodus* (Chicago: Moody Press, 1976), 268 (manifestation and truth LXX translation).

⁶ Houtman, “The Urim and Thummim: A New Suggestion,” 231.

⁷ Houtman, “The Urim and Thummim: A New Suggestion,” 231.

⁸ Houtman, “The Urim and Thummim: A New Suggestion,” 231.

⁹ Josephus, *The Jewish Antiquities, Book III*, rev. and exp. ed., trans. William Whiston (Grand Rapids: Kregel Publications, 1999), 129.

¹⁰ Anne Marie Kitz, “The Plural Form of ‘Urim and Tummim,” *Journal of Biblical Literature* 116, no. 3 (Fall 1997): 403. See also Durham, *Word Biblical Commentary: Exodus*, 388.

¹¹ Houtman, “The Urim and Thummim: A New Suggestion,” 231.

between *KUB* 5.1 i78-81 of the KIN-oracles and 2 Samuel 5:23-24 of the Old Testament. In both texts, Kitz notes, multiple questions are asked concerning victory over the enemy as the one posing the questions to the lots believes it will take place. The KIN-oracle is an example of questions asked, while the biblical text is an example that may represent a positive reply to a series of questions that were asked in similar fashion as to how the KIN-oracle questions were asked. As Kitz writes, “the result of the divination procedure may simply indicate whether the query should be restated as either a favorable or unfavorable divine directive.”¹² The lots simply confirm yes or no, which is decided by three rolls of the dice, so to speak. The questions are considered answered when two of a kind are reached. If a roll of the dice comes up “yes” twice, then the answer to all of the questions is “yes.” If two “no” responses are received, then the answer to all of the questions is “no.”¹³

Kitz puts forth an engrossing argument; however, it does not seem probable that the Urim and the Thummim functioned in a similar fashion as the Hittite and Akkadian versions of casting lots because that does not account for 1 Samuel 28:6 where God neither answered Saul by dreams or Urim. In this verse, no mention is made of the Thummim in the Hebrew, which would be needed as the second half of the lots in the Hittite and Akkadian versions of casting lots. Kitz does account for this in her Note 36, however, where she references the work of Paul Haupt titled “Babylonian Elements in the Levitic Ritual.” Haupt, according to Kitz, suggested that in cases where the verb “answer” (אָנָה, *anah*) is employed concerning the non-response to an ocular inquiry, an answer was actually received; it just wasn’t the positive answer hoped for by the one making the inquiry. In regard to Assyrian similarities in language, Haupt writes, “the technical term for a favorable answer is [the Assyrian word] *annu*, which corresponds to Heb. עָנָה ‘to answer, to respond, to give a favorable reply.’”¹⁴ In his Note 47, Haupt writes that, “the verb denotes, as a rule, a *favorable* answer.”¹⁵ However, the Hebrew use of Urim in 1 Samuel 28:6, may be a metaphorical reference to the priesthood or the office of the high priest because only the Urim is mentioned. The context is, “neither by dreams, God’s priest, or prophets,” which fits because there was no true high priest in Saul’s vicinity for Saul to inquire of because by this time, Saul had slain the high priest, Ahimelech, and all of the priests, for his role in helping David escape Saul’s paranoia (see 1 Samuel 22:18).

Similar to Kitz, Jarick focuses his attention on the casting of lots in his paper “God as gambler.” However, Jarick confines his analysis to biblical, rather than extra-biblical, texts to analyze the Urim and the Thummim.¹⁶ While Jarick makes no commitment as to the form of the Urim and the Thummim, he does note 1 Samuel 14:40-42 as an indication of how the Urim and the Thummim might have been utilized.¹⁷ To support his overall argument, God as a gambler (little “g” in gambler), Jarick considers, among others, the texts of 1 Chronicles 24-26, and

¹² Kitz, “The Plural Form of ’Ūrîm and Tummîm,” 409.

¹³ See Kitz, “The Plural Form of ’Ūrîm and Tummîm,” 407.

¹⁴ Paul Haupt, “Babylonian Elements in the Levitic Ritual,” *Journal of Biblical Literature* 19, no. 1 (1900): 58.

¹⁵ Haupt, “Babylonian Elements in the Levitic Ritual,” 70.

¹⁶ John Jarick, “God as gambler,” *Lutheran Theological Journal* 50, no. 2 (08, 2016). Jarick’s reliance on the biblical texts comes the closest to how the final analysis of this paper will be argued, so more time will be spent with his argument in this paper.

¹⁷ It should be noted that the Hebrew for these verses does not mention Urim or Thummim. The Hebrew text in 1 Samuel 14:40-42 does, however, leave the impression that Saul was making use of a system of divination and the casting of lots.

Nehemiah 10:34 and 11:1.¹⁸ Jarick uses these verses to demonstrate the fairness of using lots in general in that no one could raise accusations of “favouritism”¹⁹ because the outcome rested with the Lord. Jarick makes an interesting case for this idea when he writes:

One fascinating method of leaving the decision to the Lord—that is, allowing the roll of the dice or the toss of the coin rather than the volition of human decision-makers to be the decisive element in the final analysis—was the wonderful lottery of the Urim and Thummim.²⁰

This lottery, Jarick writes, “appears as the ultimate divinely-sanctioned means of deciding between alternatives in biblical times.”²¹ In one of Jarick’s examples of the Urim and the Thummim being used as “divinely-sanctioned”²² lots, Numbers 27:21, the Hebrew does not actually say that they were used as such. In this example, the commission of Joshua to lead the Hebrews after Moses’ death, only the Urim is mentioned with the words “after the judgment of Urim before the Lord” (Numbers 27:21, KJV). However, if the first mention of the Urim is (1) as a physical object that existed as a pair with the Thummim, and (2) in a passage where the only “judgment” mentioned is the “breastplate of judgment” (Exodus 28:30, KJV), then there could not have been a singular “judgment of Urim.” This, then, would infer that “judgment of Urim” was to be read metaphorically, like 1 Samuel 28:6. Therefore, this passage could only be a figure of speech for, perhaps, their decision to only follow the one, true God, of whom they asked Moses to communicate with for them in Exodus 20:19.

Jarick does an excellent job of demonstrating the fairness of a lottery system, but this paper disagrees with his premise of the Urim and the Thummim being a “gambling element under the name of the Lord.”²³ The term “gambler” brings to mind one who engages in games of chance as a matter of habit and risk, without forethought or consideration of possible negative consequences.²⁴ Therefore, Jarick gets the premise of his argument—that God is a gambler (aka, risk-taker)—wrong when he states:

*Well, the deity does seem to be depicted as something of a gambler in the second creation account in Genesis, and beyond. In Genesis 2 we read of God **forming** a man out of the dust of the ground, and **breathing** into his nostrils the breath of life, and **placing** him in a garden to till it and keep it (Gen. 2:7, 15). But that seems not to work out too well, and we find God **deciding** that it is not such a good situation that this newly-fashioned human creature is alone in the garden (v. 18). ‘I think I know what to do’, God seems **to say**; ‘What if I **make** him a helper as his partner?’ So out of the ground God **forms** all kinds of animals of the field and birds of the air, and*

¹⁸ An interesting thing to note about Nehemiah 10:34 and 11:1 is that here we have examples of lots (*goral*) being called and used as such, but in Nehemiah 7:65, the Urim and the Thummim are not explicitly recognized as lots.

¹⁹ Jarick, “God as gambler,” 146.

²⁰ Jarick, “God as gambler,” 147.

²¹ Jarick, “God as gambler,” 147.

²² Jarick, “God as gambler,” 147.

²³ Jarick, “God as gambler,” 150.

²⁴ Descriptors like “professional,” and “compulsive” will not be considered in this paper because they add attributes that differentiate, and as such, they do not normally come to mind when one thinks of a gambler.

*brings them to the man to see if he can relate to them. Sure enough, the first-formed creature can indeed relate to these subsequently-fashioned creatures to some extent, but in fact none of these new life-forms turns out to be an entirely satisfactory partner for the man (v. 20). So God muses over the situation some more, and **decides** upon a radical surgical procedure to draw a companion-creature out from the side of the man's own body.²⁵*

The problem with Jarick's argument above must be explored in order to see why it does not work where the Urim and the Thummim, or God are concerned. The major thing to note in the quote above is that Jarick's argument all takes place in the present tense.²⁶ Jarick ignores the sixth day creation account in Genesis 1:24-26, where it states that God created animals before humans, and Genesis 2:1-3, where it states that God finished God's work and rested on the seventh day. This means that God created humans last, and rested after completing planned events—this is denoted by the term “finished” in Genesis 2:1 (KJV). In other words, you can only finish what has been planned, and *the ability to plan is not a hallmark that comes to mind where gamblers are concerned*. God created the environment humans would need—earth, wind, fire, food—before God created humans. That speaks of an enormous amount of forethought and planning on God's part. Jarick also ignores Genesis 2:4, the premise of Genesis 2. Genesis 2:4 sets up the rest of the chapter as a work that focuses on the specifics of relationship, a status that can exist only between existing entities as denoted by the text, “these are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,” (Genesis 2:4, KJV). The text “*when they were created, in the day that the Lord God made,*” focuses the reader's attention on the *past tense*. In other words, the verses that follow Genesis 2:4 refer back to things that occurred in Genesis 1 as the term “generations” denotes.

Genesis 1 places events in chronological order using the *present tense* with words such as “let there be,” “let the,” and “let us make.” Genesis 2, on the other hand, emphasizes the thematic concept of relationship rather than chronological order by placing an emphasis on words in the *past tense* such as “formed,” and “made” to denote things that came into existence in Genesis 1.

In Genesis 2:9 God made to grow out of the ground what God had already placed in the ground in Genesis 1. Everything in Genesis 2 is formed “out of the ground,” after a mist went up from the ground to make everything grow; however, man was formed from the dust (dry earth), before the mist went up. So, God created everything before God created humans, but God allowed humans to come into existence before all other moving creatures. Everything humans needed to survive was there before they, and those things, were brought into visible existence. It should be noted that living things were brought into existence in Genesis 2 in an out-of-order sequence in regard to their actual creation in Genesis 1. Genesis 2:5 confirms this with the term “before.” Genesis 2:6 is placed as parenthetical explanatory text, then Genesis 2:7 continues with “and” God formed man of the dust (dry earth) that existed “before” the mist of Genesis 2:6 watered everything. In addition, this out-of-order sequence recalls the command in Genesis 1:27-28 for male and female to have joint dominion over everything that moves.

Adam demonstrated his awareness of this dominion when Adam named the animals that God brought to him (Genesis 2:19). It should be noted that God did not bring, or take Adam to, any of the plants in the Garden, but God brought the moving animals to Adam as if God were also

²⁵ Jarick, “God as gambler,” 150-151; emphasis mine.

²⁶ Please note that the biblical texts will be analyzed as they were written, without regard to theories such as JEDP.

testing Adam's awareness of there being multiples of "his/its/their kind" of moveable things, but only one kind of "the Adam" (*hā'ādām*). The concept of relationship begins in Genesis 2:23 when God finishes "the Adam and Eve" with God bringing "the Eve" (*hawwāh*;) into visible existence, and Adam calling Eve bone of my bone and flesh of my flesh. This sets up how Adam and Eve are to relate to, and be aware of, one another: as beings of the same substance with joint dominion over all other moving creatures as specified in Genesis 1:27-28. Adam and Eve are compatible because they are of the same substance, making them capable of being jointly responsible for every living thing between them in creation—they form an AC'A chiastic structure in the Genesis 2 text with "the Adam" coming into visible existence first, followed by the garden with its animals, and then "the Eve" closing out the structure.

As one examines Genesis 1 and 2, it becomes obvious that the creation account was not a gamble, but a planned event that did not involve the act of gambling. Therefore, God cannot be "something of a gambler in the second creation account in Genesis, *and beyond*."²⁷ It would follow, then, that the Urim and the Thummim, could not have been a "gambling element under the name of the Lord"²⁸ since the creation account does not establish God as a gambler.

Jarrick's argument is so provocative that it forces the reader to consider the question: Just what are the characteristics of the Urim and the Thummim as they are revealed in the biblical texts? From that regard, following are eleven points to consider in analyzing the Urim and the Thummim as they appear in the biblical texts.

First, the Urim and the Thummim were pre-existing physical objects that could be touched. In this regard, Van Dam writes, "Lev 8:8 (and Exod 28:30) clearly indicate that the UT were material objects (or an object) of some sort that could be picked up and placed somewhere during the process of dressing Aaron."²⁹

Second, by using the word "your" in Deuteronomy 33:8, Moses describes the Urim and the Thummim as objects that *wholly* belong to God. They are "your Urim," and "your Thummim."

Third, the Urim and the Thummim were hidden from view in the "breastplate of judgement" (Exodus 28:30, KJV).

Fourth, Ezra 2:63, and Nehemiah 7:65 make it clear that the significance of the Urim and the Thummim were known to Moses, and to all priests whether they served as high priest or not. And, perhaps, their significance was known even to the prophets.

Fifth, because these objects were known to Moses, and successive priests, Moses must write of them as they are known to him, and he does just that when he uses the definite article to introduce them in Exodus 28:30 as "the Urim," and "the Thummim"—marking them as two distinct objects, and yet, they are always recorded by Moses and the priesthood as a single pair ... a sort of hendiadys.

Sixth, as two distinct objects:³⁰

- (a) From their first mention in the Pentateuch in Exodus 28:30 to their last mention in Deuteronomy 33:8, as individual objects they form a chiastic structure within the Pentateuch that is represented by the pattern "ABC'B'A," placing an emphasis on all

²⁷ Jarick, "God as gambler," 150; emphasis mine.

²⁸ Jarick, "God as gambler," 150.

²⁹ Cornelis Van Dam, *The Urim and Thummim: A Means of Revelation in Ancient Israel*, (Winona Lake, Indiana: Eisenbrauns, 1997), 158.

³⁰ Once I started to map out some of the bullets in this sixth characteristic of the Urim and the Thummim on paper, it became apparent that there was more to the Urim and the Thummim than meets the eye. To get a visual of the text below, *see* the corresponding chart below titled "Exhibit 1: The Sixth Point to Remember Regarding the Urim and the Thummim."

- text between the words “Urim and Thummim,” and “Thummim and Urim.” Unlike the text in (b) through (h) below, there is no focus here beyond Torah.
- (b) However, if their overall placement within the Old Testament is considered instead, similar chiasmic patterns emerge:
- (i) Counting the Urim and the Thummim as a hendiadys, (both in Exodus, both in Leviticus, one in Numbers, both in Deuteronomy, one in 1 Samuel, both in Ezra, both in Nehemiah), an ABCD'C'B'A pattern with the emphasis on the Deuteronomy text can be seen.
 - (ii) Starting with Deuteronomy within the hendiadys pattern noted above in (i), is an ABC'B'A pattern where, as individual objects, the Thummim and the Urim in Deuteronomy and the Urim and the Thummim in Ezra point to the Urim in 1 Samuel (prophets—the people God spoke directly with).
 - (iii) As you review (ii) above, it can be noted that between the last mention of them as a hendiadys in Deuteronomy and 1 Samuel are three (3) books: Joshua, Judges, and Ruth. On the right side of 1 Samuel, between it and the first mention of them as a hendiadys in Ezra are five (5) books: 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, and 2 Chronicles. Three and five represent the numbers for “God,” and “grace.” This row literally focuses our attention on “*God’s grace*.”
- (c) If the books of Exodus through Nehemiah are counted with Exodus being book one, Leviticus being two, Numbers three, and then the count started over again with Deuteronomy being one, etc.:
- (i) Five sets of three can be counted with Nehemiah ending the count as the third book of the fifth set in the count.
 - (ii) The Urim and the Thummim appear in every set of three, except the set that contains 1 and 2 Kings (remember, God was supposed to be their King).
 - (iii) And, interestingly, the third set of three, which contains the books of the Gentile, Ruth, and those of the prophet, Samuel, 1 Samuel and 2 Samuel, is the focal point.
- (d) Counting from Exodus to 1 Samuel, the midpoint between the books of Exodus and Nehemiah, the Urim and the Thummim appear in 5 books, they do not appear in 3 books; counting from 1 Samuel to Nehemiah, they appear in 3 books, they do not appear in 5 books. In these counts, 1 Samuel also becomes the focus point because to make the five in the first count, 1 Samuel must be included. To make the three in the count between 1 Samuel and Nehemiah, 1 Samuel must be included.
- (e) Counting from Exodus to the midpoint, 1 Samuel, with the count going from 1 – 8 between Exodus and 1 Samuel, and from 8 – 1 between 1 Samuel and Nehemiah, the Gregorian B.C./A.D. calendar dating system comes to mind.
- (i) In regard to (c)(ii) above, while the Urim and the Thummim do not appear in the set of three that contains 1 and 2 Kings, the numbering is such that after the number three is counted, the count can be picked up with the number 4 in (e) with the 8 – 1 count between 1 Samuel and Nehemiah, and continuing right to left with the numbers 5, 6, 7, and 8—the midpoint, 1 Samuel—direct communication with God . . . something that they all would have experienced had they not rejected it out of fear in Exodus 20:19. God spoke directly with

Sameul, and established him as a prophet from his childhood (see 1 Samuel 3:1-20).

- (ii) (If you haven't already, *go to* the corresponding chart below titled "Exhibit 1: The Sixth Point to Remember Regarding the Urim and the Thummim" to see the visual representation of the text in this sixth bullet point.) Note where the number eight (8) falls in row (e). On either side of the number 8 are seven, as in "complete/finished," boxes that end with box number 8—the number of new beginnings (in Christ).
- (f) The Urim and the Thummim appear in every book of the Torah, *except* Genesis (the beginning, when God walked with man).
- (g) Considering that the Urim is mentioned a total of seven (7) times, and the Thummim a total of five (5) times in the Bible in reference to Exodus 28:30, it could be said that the number of times that they are each individually mentioned—seven and five—represent God's *complete grace*.
- (h) When the bullet points above are mapped out, the visual is incredible. (*See* the corresponding chart below titled, "Exhibit 1: The Sixth Point to Remember Regarding the Urim and the Thummim"—after you finish reading this paper, otherwise, you will have a false understanding of what the Urim and the Thummim are.)

Seventh, as Mangan writes, they were placed "inside the breastplate, just as the tablets were to be placed inside the Ark."³¹ Placing the Urim and the Thummim inside the breastplate, hidden away from view just as the tablets of stone were hidden from view in the Ark of the Covenant, creates a plausible connection between the Urim and the Thummim, and the Ark of the Covenant—upon which was the mercy seat of God, from where God communicated with the high priest (*see* Exodus 40:20, and Deuteronomy 10:1-5).

Eighth, while no instruction was given on how to make the Urim and the Thummim, Moses was given instruction on what to do with them, and that was to place them into the breastplate of judgement where they would reside next to Aaron's heart. This locates them between the people, who were represented by the precious stones on the breastplate, and Aaron's heart.

Ninth, no instructions were given to Moses to seal up the sides or the top of the breastplate, making it possible for the high priest to withdraw the Urim and the Thummim from the breastplate. Therefore, keeping them in the breastplate at all was a choice—a decision—that belonged to the high priest. From this perspective, the texts of Ezra 2:63 and Nehemiah 7:65 become records of their decision as a people, like Exodus 20:19, to continue on with God as the people of God because at this point in their history, they could have simply ignored the existence of the Urim and the Thummim, but they did not, even though it is obvious from the text that they no longer possessed the Urim or the Thummim.

Tenth, the reason for the instruction regarding the Urim and the Thummim being placed into the breastplate of judgement was because by placing them in the breastplate of judgement, "they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgement of the children of Israel upon his heart before the Lord continually" (Exodus 28:30, KJV).

Eleventh, as Palmer notes, while "a less frequently used translation for the יִשְׁרָאֵל by the LXX is ποδήρης , which often refers to a garment or shield reaching down to the feet or πόδας ,"³² the

³¹ Edward A. Mangan, "The Urim and Thummim." *The Catholic Biblical Quarterly* 1 (2) (1939): 133.

³² Palmer, "Garments of Glory: The High Priestly Reflection of Yahweh," 60-61.

Urim and the Thummim were placed inside of a breastplate that offered no military advantage or value to the wearer. It may have resembled a military article of clothing, but the breastplate of judgement was only to function as “a memorial before the Lord continually” (Exodus 28:29, KJV).

In summary, the Urim and the Thummim were pre-existing physical objects that *wholly* belonged to God. Although they were hidden from view, Moses and future high priests seem to have been aware of their significance as two distinct objects, yet, in references to Exodus 28:30, they are always written about as a single pair ... a sort of hendiadys. Moses wrote of them in such a way that they roughly form a chiastic structure around the Exodus and Deuteronomy texts. Even more incredible, the books they appear in form a chiastic structure with the focus being the Book of Deuteronomy.³³ And, just as awesome, when the books Exodus through Nehemiah are counted, five sets of three books can be counted. In addition, the number of times that they each appear in the Bible represent the words “*complete*,” and “*grace*.” (See the chart below titled “Exhibit 1: The Sixth Point to Remember Regarding the Urim and the Thummim” for a deeper analysis.) Because of their physical placement—hidden within the breastplate of judgement—a parallel can be drawn between the Urim and the Thummim and the Ark of the Covenant, which contained the second set of the tablets of the Ten Commandments, which, like the Urim and the Thummim, were also hidden from view. Although no instructions were given on how to make the Urim and the Thummim, Moses was given instruction on what to do with them, and why. He was to place them inside the pouch of the breastplate of judgement so that they would be next to Aaron’s heart. In this location, the Urim and the Thummim resided in the unsealed pouch of the breastplate, where even though they could be removed from the breastplate by choice, *what* they represented was to continually be on Aaron’s heart. The purpose of a breastplate is to protect the wearer’s vital organs, however, the material used in the making of the breastplate of judgement could do no such thing. Therefore, while its appearance was one of physical protection, its purpose and function were not. Instead, the breastplate of judgement was to serve as a memorial and a holding place for the Urim and the Thummim, which made them a physical part of that memorial.

Unlike similar text in Exodus 28:12, the text “[as] a memorial before the Lord” in Exodus 28:29 (KJV) begs the question, “Who is the memorial for?” Is Aaron to bear the breastplate with the twelve precious stones before the Lord so that God can remember, or does the act of remembering belong to Aaron? The answer to this question may lie in looking at who memorials are for, and who sets up a memorial. People set up and place memorials “before” others so that those “others” do not forget the individual(s) or thing(s) that the memorial immortalizes. God sets up the memorial of Exodus 28:29, so to speak, by giving Moses the instructions on how to make it (the breastplate of judgement) and what to do with it. God has Moses set it in a place where Aaron is sure to see it. In other words, the memorial is for Aaron, the high priest. By wearing it, Aaron will remember what the memorial represents because the function of a memorial is for something or someone to be remembered for the greater good of a society.³⁴

³³ This brings to mind the words of Jesus recorded in Matthew 22:36-40, which are really the Jewish Shema.

³⁴ As a quick sidenote, a twelfth characteristic of the Urim and the Thummim could be added for consideration to the list: In the whole of Torah, we do not see any texts where Aaron—the keeper of the Urim and the Thummim—interacted with God without Moses at his side. The importance of the Urim and the Thummim cannot be denied, yet in the whole of Torah, they receive limited space in the text (unless one considers the chiastic structures that they form), and the wearer receives even less attention as the high priest. Why? That is a question for another paper, and will not be considered in this paper, but for now we need to note that we read more of how Moses and the prophets interacted with God than we do of how the high priest interacted with God. It should be noted that the high priesthood only existed because of the peoples’ fear of interacting directly with God for themselves (see Exodus 20:19), and the

Given the analysis above, the Urim and the Thummim, two distinct objects that seem to function as a pair, could only have been the broken pieces of the first set of stone tablets inscribed with the words (hence the plural *-im* ending) of God, the Ten Commandments (Exodus 20:2-17, 31:18, and 32:15-16, 19, and possibly 21:1-23:33; and 31:1-17). They were the unpolluted word of God, *wholly* made by God—the tablets were hewn by God, and written on by God (*see* Exodus 32:16). In other words, they were something not made by man's polluted hands (*see* Exodus 20:25, and 34:1 for a similar concept). The cold stone of the broken pieces of the first set of the Ten Commandments resided next to the warm heart of Aaron. Aaron's heart and the tablets were both *wholly* made, and owned, by God. The second set of the Ten Commandments resided in a box made by man with instructions from God. The second set of the Ten Commandments was touched by man, like the box they resided in, but the instructions on how to make that box, and the words that were on the second set of tablets, were given and written by God.³⁵

As the one thing the people needed most, the unpolluted words of God, they were the only thing missing from the high priest's garments as noted, no doubt, by Paul in Ephesians 6. They stated how they were to interact with, and treat, God, each other, and non-Hebrews. Hidden away within the fold of the breastplate of judgement/decision, the cold stone that they were written on served to remind the high priest of the *mercy* of God in not destroying Moses after he broke the first commandment when he allowed his righteous anger to rule over him like a god in Exodus 32:19, and the Hebrews after they broke the first commandment by making a golden calf, worshipping it, and giving it credit for God's work. In addition, the chosen priesthood broke the sixth commandment by murdering 3,000 of their brethren for an act that they themselves most likely had participated in.³⁶ The Urim and the Thummim were also a reminder of God's *grace* in forgiving them and allowing them to remain the apple of God's eye³⁷—even after they had broken

first high priest, Aaron, only existed as high priest because of Moses' denial of his God-given speaking abilities (*see* Exodus 4:10-16).

³⁵ Perhaps because the first Urim and Thummim were broken by man, and the last were not, when one stops and takes into consideration that Jesus is the word of God, the Urim and the Thummim take on greater meaning and serve to clarify scriptures such as Exodus 12:46; Numbers 9:12; Psalm 34:20; and John 19:33, 20:36 that speak of the Hebrews not breaking a bone of the Passover sacrificial lamb. Exodus 12:46, in particular, foreshadows Exodus 32:19, where an out-of-control-of-himself Moses shattered to pieces the work of God described in Exodus 32:16.

In that regard, it is interesting to note here that with the first set of the tablets of the Ten Commandments (*see* Exodus 20:2-17, 31:18, and 32:15-16, 19), the tablets were hewn by God, and the words were written by God, but they were destroyed by the freewill choice of man. With the second set (*see* Exodus 34:1, 28; Deuteronomy 10:1-5) of the tablets of the Ten Commandments, the tablets were hewn by Moses from stone that was made by God, but the words were still written by God by the mercy and grace of God.

Likewise, with the first Adam, the body was hewn by God, and life was breathed into him by God, but the body was, figuratively speaking, destroyed by the freewill choice of man. With the last Adam (Jesus), the body was hewn by man from biological material made by God, life was breathed into him by God, and that life was preserved by the freewill choice of God by the mercy and grace of God. (**NOTE:** Even though Arthur W. Pink sees the Urim and the Thummim as oracular devices of some sort, he draws a similar analysis between Jesus and the Urim and the Thummim in his work *Gleanings in Exodus* (Chicago: Moody Press, 1976), 270.)

Through all of this, it should be noted that even though the people rejected direct communication with God in Exodus 20:19, God still gave them a way to communicate directly with God, if they chose to do so. Like the high priest, the Hebrews were instructed to meditate on the words of God, day-in, and day-out. And although they did not carry around tablets of stone with the words written on them, they were instructed to continually keep the words of God before them in that they were to keep them in their hearts, and bind them to their hands, so that they would always be in front of them, and they were to continually teach them to their children so that they were passed on from generation to generation (*see* Deuteronomy 6:6-12, 11:18).

³⁶ *See* Exodus 20:19, and 32:7-28.

³⁷ *See* Deuteronomy 32:9-10, Psalm 17:8, Proverbs 7:2, and Zechariah 2:8 (all KJV).

the first commandment. From this perspective, scriptures such as Leviticus 21:10-11 can be understood as God's *grace and mercy* extended to the high priest because, perhaps, the high priest already had to meditate on death enough with the memorial (*see* Exodus 28:29) and all that it represented upon his heart.

To conclude, while the Urim and the Thummim could not have functioned as elements of gambling or lot-casting, it could be said that, housed within the vestments of the high priest, they did function as a *physical reminder of God's complete grace and mercy as well as being a reminder on how to enact that grace and mercy through the decisive act of forgiveness* because even after they broke the first and sixth commandments, God forgave them and kept them as the apple of God's eye. As the table below, "Exhibit 1: "Comparison of Exodus 28:6-39 and Ephesians 6:14-18," indicates, Paul carries the Urim and the Thummim, the most important vestments of the Hebraic and Christian faiths, which are the words of God, to their natural conclusion in Ephesians 6:10-20, moving them from words written on tablets of cold stone and doorposts, into the warm hearts of men and women. "Exhibit 3: "Front and Back Views of How the Urim and the Thummim Might Have Looked" below is an attempt to illustrate how the Ten Commandments might have been written on the tablets of stone. In the exhibit, the first three (God's number, the trinity, the *light* of the world) commandments are on one tablet, and the last seven (the number of completion, *perfection*, integrity) are on the second one—the Urim and the Thummim were literally Jesus' answer to the question poised to him in Matthew 22:34-40.

And with that, we return to the story of Archbishop Oscar Romero in the introduction of this paper. At the point where he returns to the scene of his humiliation, it could be said that he was close to giving up his faith—probably like Moses most likely was in Exodus 32:19-28. But, like Moses, he had not given up and thrown away any of the vestments of God. And, it is evident that God did not throw him or Moses away either. When Romero realized that he needed the power of God in order to accomplish his task, he put the vestments of his faith back on, as a warrior ready to do battle with the protection of his armor in place. Likewise, the vestments of the high priest, especially the Urim and the Thummim, the broken pieces of the first set of tablets of the Ten Commandments, were the armor of God for the protection of God's chosen against the wiles of the devil.³⁸ They were not garments meant to protect the high priest from the power of God as some scholars have hypothesized³⁹—especially since Moses, nor any of the other giants of the faith before him, needed such protection. The etymology of חֹשֶׁן [*choshen*], though uncertain, suggests otherwise. As Palmer writes, *choshen* "may be derived from the Arabic *jausan* meaning a 'bodice for battle.'"⁴⁰ The chos[h]en high priest, could remove some of the broken pieces of the Urim and the Thummim from the breastplate of judgement/decision from time to time, and examine them in order to strengthen and remind himself why he did what he did as a servant of God Most High. As their chosen intercessor before God, he could never forget why there was only one, highly visible, intercessor; likewise, he could never forget why after the first set of tablets had been broken by Moses, God had chosen to restore them, and still call Israel God's most treasured possession and the apple of God's eye: the Urim and Thummim represented God's *complete grace and mercy* toward an underserving people—something every person alive can claim to be.

³⁸ See Meredith G. Kline, "Investiture with the Image of God," *Westminster Theological Journal* 40, no. 1 (1977): 52–53. Kline, too, views the vestments of the high priest as armor, writing of how they resemble the armor of God spoken of by Paul in Ephesians 6:14-18; and Isaiah 59:17, 61:10.

³⁹ See Thomas B. Dozeman, *Commentary on Exodus* (Grand Rapids: William B. Eerdmans Publishing Company, 2009), 642.

⁴⁰ Palmer, "Garments of Glory: The High Priestly Reflection of Yahweh," 59-60.

Exhibit 1: Comparison of Exodus 28:6-39 and Ephesians 6:14-18

	Exodus 28:6-39 (emphasis mine)	Ephesians 6:14-18 (emphasis mine)
1.	6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. 7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. 9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.	18 <i>Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;</i> 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. Note: The ephod was the resting place for the two onyx stones that were inscribed with the names of the children of Israel (the whole world, so to speak, on the shoulders of the one instructed to be the high priest).
2.	8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.	14a Stand therefore, having your loins <i>girt about with truth</i>,
3.	15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. 16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 18 And the second row shall be an emerald, a sapphire, and a diamond. 19 And the third row a ligure, an agate, and an amethyst. 20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. 29 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.	14b and having on <i>the breastplate of righteousness</i>
4.	30 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. Note: No mention of these two items, the Urim and the Thummim, being made by those appointed by Moses to make the items of the high priest's garments.	17b and the sword of the Spirit, which is <i>the word of God</i>: Note: Things of the Spirit used by, but not made by, man.

	Exodus 28:6-39 (emphasis mine)	Ephesians 6:14-18 (emphasis mine)
5.	31 And thou shalt make the robe of the ephod all of blue. 32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. 33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 <i>And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.</i>	16 Above all, taking <i>the shield of faith</i>, wherewith ye shall be able to quench all the fiery darts of the wicked.
6.	36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness To The Lord. 37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. 38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.	17a And take <i>the helmet of salvation</i>,
7.	39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. 40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him. Note: All those serving in the priesthood wore these undergarments with the mind that God could call them to serve as high priest. So all that were <i>prepared</i> for the high priesthood wore coats, girdles, and bonnets before they wore the garments of the high priest in v39.	15 And your feet shod with <i>the preparation of the gospel of peace</i>; Note: Paul's word choice in this verse is very interesting. It calls to mind the feet of those who participated in the act of Exodus 32:26-29, where 3,000 were violently murdered as if God had told them to do what they did. They, in many ways, were not prepared to take the truth of forgiveness to their fellow Hebrews because at that time they could only hear their own righteousness. In contrast to, and with hindsight of, what they did in the Old Testament, we who have the advantage of the New Testament are all prepared retrospectively: All are prepared through prayer and through studying the Bible to take the Gospel, the truth, wherever God calls them to take it so that life in CHRIST follows us instead of death.

Exhibit 2: The Sixth Point to Remember Regarding the Urim and the Thummim

	Gn	Ex	Lv	Nm	Dt	Jo	Jgs	Ru	1 Sm	2 Sm	1 Kgs	2 Kgs	1 Chr	2 Chr	Ezr	Neh
(a)		UT			TU											
(b)		UT	UT	U	TU				U						UT	UT
(c)		1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
(d)																
(e)		1	2	3	4	5	6	7	8	7	6	5	4	3	2	1

The Sixth characteristic of the Urim and the Thummim, as two distinct objects:

- (a) From their first mention in the Pentateuch in Exodus 28:30 to their last mention in Deuteronomy 33:8, as individual objects they form a chiastic structure within the Pentateuch that is represented by the pattern “ABC’B’A,” placing an emphasis on all text between the words “Urim and Thummim,” and “Thummim and Urim.” Unlike the text in (b) through (h) below, there is no focus here beyond Torah.
- (b) However, if their overall placement within the Old Testament is considered instead, similar chiastic patterns emerge:
 - (i) Counting the Urim and the Thummim as a hendiadys, (both in Exodus, both in Leviticus, one in Numbers, both in Deuteronomy, one in 1 Samuel, both in Ezra, both in Nehemiah), an ABCD’C’B’A pattern with the emphasis on the Deuteronomy text can be seen.
 - (ii) Starting with Deuteronomy within the hendiadys pattern noted above in (i), is an ABC’B’A pattern where, as individual objects, the Thummim and the Urim in Deuteronomy and the Urim and the Thummim in Ezra point to the Urim in 1 Samuel (prophets—the people God spoke directly with).
 - (iii) As you review (ii) above, it can be noted that between the last mention of them as a hendiadys in Deuteronomy and 1 Samuel are three (3) books: Joshua, Judges, and Ruth. On the right side of 1 Samuel, between it and the first mention of them as a hendiadys in Ezra are five (5) books: 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, and 2 Chronicles. Three and five represent the numbers for “God,” and “grace.” This row literally focuses our attention on “God’s grace.”
- (c) If the books of Exodus through Nehemiah are counted with Exodus being book one, Leviticus being two, Numbers three, and then the count started over again with Deuteronomy being one, etc.:
 - (i) Five sets of three can be counted with Nehemiah ending the count as the third book of the fifth set in the count.
 - (ii) The Urim and the Thummim appear in every set of three, except the set that contains 1 and 2 Kings (remember, God was supposed to be their King).
 - (iii) And, interestingly, the third set of three, which contains the books of the Gentile, Ruth, and those of the prophet, Samuel, 1 Samuel and 2 Samuel, is the focal point.
- (d) Counting from Exodus to 1 Samuel, the midpoint between the books of Exodus and Nehemiah, the Urim and the Thummim appear in 5 books, they do not appear in 3 books; counting from 1 Samuel to Nehemiah, they appear in 3 books, they do not appear in 5 books. In these counts, 1 Samuel also becomes the focus point because to make the five in the first count, 1 Samuel must be included. To make the three in the count between 1 Samuel and Nehemiah, 1 Samuel must be included.
- (e) Counting from Exodus to the midpoint, 1 Samuel, with the count going from 1 – 8 between Exodus and 1 Samuel, and from 8 – 1 between 1 Samuel and Nehemiah, the Gregorian B.C./A.D. calendar dating system comes to mind.
 - (i) In regard to (c)(ii) above, while the Urim and the Thummim do not appear in the set of three that contains 1 and 2 Kings, the numbering is such that after the number three is counted, the count can be picked up with the number 4 in (e) with the 8 – 1 count between 1 Samuel and Nehemiah, and continuing right to left with the numbers 5, 6, 7, and 8—the midpoint, 1 Samuel—direct communication with God . . . something that they all would have experienced had they not rejected it out of fear in Exodus 20:19. God spoke directly with Sameul, and established him as a prophet from his childhood (see 1 Samuel 3:1-20).
 - (ii) Note where the number eight (8) falls in row (e). On either side of the number 8 are seven, as in “complete/finished,” boxes that end with box number 8—the number of new beginnings (in Christ).
- (f) The Urim and the Thummim appear in every book of the Torah, *except* Genesis (the beginning, when God walked with man).
- (g) Considering that the Urim is mentioned a total of seven (7) times, and the Thummim a total of five (5) times in the Bible in reference to Exodus 28:30, it could be said that the number of times that they are each individually mentioned—seven and five—represent God’s *complete grace*.
- (h) Finish reading this paper, otherwise, you will have a false understanding of what the Urim and the Thummim are.

Exhibit 3: Front and Back Views of How the Urim and the Thummim Might Have Looked

The Urim (front)

Exodus

2: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3: **Thou shalt have no other gods before me.**

The Urim (back)

4: **Thou shalt not make unto thee any graven image**, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6: And shewing mercy unto thousands of them that love me, and keep my commandments.

7: **Thou shalt not take the name of the Lord thy God in vain**; for the Lord will not hold him guiltless that taketh his name in vain.

The Thummim (front)

8: **Remember the sabbath day, to keep it holy.** 9: Six days shalt thou labour, and do all thy work: 10: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12: **Honour thy father and thy mother**: that thy days may be long upon the land which the Lord thy God giveth thee.

The Thummim (back)

13: **Thou shalt not kill.**

14: **Thou shalt not commit adultery.**

15: **Thou shalt not steal.**

16: **Thou shalt not bear false witness against thy neighbour.**

17: **Thou shalt not covet** thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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