

“Listen O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work (i.e., my reward) with my God. ...Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. ...Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” Isa. 49:1-16.

The doctrine of the everlasting Security Of The Believer never fails to comfort the Elect of God in every condition of distress, and is thereby another subjective proof that our calling and election is sure. **2 Pet. 1:10.** Gill: *“Behold, I have graven thee upon the palms of my hands,’ signifying that his people were always in his sight, his eyes were ever upon them, and never withdrawn from them; as any thing held in the hand, or tied to or wore upon it, as a signet or ring that has the name of a person on it, to which the allusion may be; which shows how near and dear they are to him, what affection he has for them; see Cant. 8:6;”* to wit:

“Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree; there thy mother brought thee forth; there she brought thee forth that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned.” (Song 8:5-7)

Thus the Elect of God hold communion with Him Whom their souls delight in, as they walk along together, wherein the Elect express a desire to have an eternal and immovable place in His heart, being always remembered and supported by Him; to be ever on His mind, and constantly under His care and protection; and to have a full assurance of interest in His love, and in His power, which is the sealing work of the Holy Spirit. To wit:

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were SEALED with that Holy Spirit of promise.” (Eph. 1:13)

“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” (Eph. 4:30)

It is clear that the allusion here is to the high-priest of the Old Testament, a wonderful type of the Lord Jesus, who had the names of the children of Israel engraved on precious stones, and worn by Him on His holy breast, over His heart, as a memorial and a continuous reminder that He is a Mighty Advocate for them before Him that sitteth upon the Great White Throne. Beloved, not nearly enough is made of this *“Breastplate of Judgment,”* as it is called; to wit:

“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. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 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. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their enclosings (i.e., their fillings; see the replica behind the pulpit). 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. And thou shalt make upon the breast-plate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches (note: an ouche is a setting for a precious stone), and put them on the shoulder pieces of the ephod before it. ...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 THAT THE BREASTPLATE BE NOT LOOSED FROM THE EPHOD. And Aaron shall bear the names of the children of Israel IN THE BREASTPLATE OF JUDGMENT UPON HIS HEART, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the BREASTPLATE OF JUDGMENT the Urim and the Thummim, and they shall be upon Aaron’s heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.” Ex. 28:15-30.

What a glorious picture is this (!) Once a year – on the Day of Atonement – the Great High Priest entered the Most Holy Place behind the veil, where the Shekinah Glory dwelt, which symbolized the Presence of God; to wit: *“And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements; once in the year shall he make atonement upon it throughout your generations; it is most holy unto the Lord.” Ex. 30:10.*

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in ONCE into the HOLY PLACE, having obtained eternal redemption for us.” (Heb. 9:11,12)

“Having therefore, brethren, boldness to enter into the HOLIEST by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an HIGH PRIEST OVER THE HOUSE OF GOD (i.e., WBC); Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (BANG!). Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” (Heb. 10:19-25)

Beloved, there stands our Great High Priest, Jesus the Son of God, at God’s right hand, with the full name and identification of each of God’s Elect engraven upon His blessed hand and heart by means of the glorious, dazzling and bejewelled BRESTPLATE attached to His own glorious person with luminous golden chains; AND, contained within its folds, the mysterious Urim and Thummim. Thus, you see, Beloved, that in addition to having your name forever encased in jewelry near and dear to the

heart of God; but, also, you have access to the mysteries of the Godhead and to the mysteries of providence (i.e., the Signs of the Times, via the Urim and Thummim).

Gill: *“And thou shalt put in the breast-plate of judgment the Urim and the Thummim. What these were, interpreters are at a loss about, both Jewish and Christian; some have confessed their ignorance of them, some have conjectured they were only these two words written, and put in the duplicature of the breast-plate; others that the name of Jehovah, and other divine names, were put there and so called; and some have fancied that they were little images, the same with the teraphim, the high-priest carried in the folds of the breastplate, by which consultation was made; others have thought them to be a work purely divine, and of Jehovah’s putting there; for my own part (Gill speaking), I am inclined to follow Josephus, who takes them to be the same with the twelve stones; and it is observable that where the stones are mentioned nothing is said of the Urim and Thummim, and where the Urim and Thummim are observed, no notice is taken of the stones; and that consultation might be made by them in matters of moment and difficulty, as appears from various passages of Scripture; to wit:*

“And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; ... And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.” (Num. 27:18-21)

“And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, HE WILL COME DOWN. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, THEY WILL DELIVER THEE UP. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah, and he forbore to go forth.”
(1 Sam. 23:9-13)

Beloved, who can doubt the invaluable benefits to be derived from Urim and Thummim as they lie next to the heart of the believer as he wages unrelenting war with Saul, the Man of the Flesh? Now see the dreadful condition of the soul who rejects God and has no such wonderful resources as Urim and Thummim; to wit: *“Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, THE LORD ANSWERED HIM NOT, neither by dreams, NOR BY URIM, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.”* 1 Sam. 28:3-7.

And so it is, that those who reject the Lord, despising His word, will most certainly, inevitably, by and by, face death in the company of none but the likes of The Witch of Endor. And so, it is clear, that the Urim and Thummim had to do with the comfortable immediate presence of God in conveying vital, valuable information about a pending crisis to God’s embattled servants. Hence, when Moses was commanded to formally put the holy high-priestly garments upon Aaron, the breast-plate wherein were put the Urim and Thummim, were indispensable parts of Aaron’s holy uniform; to wit:

“And Moses said unto the congregation, This is the thing which the Lord Commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. AND HE PUT THE BREASTPLATE UPON HIM; ALSO HE PUT IN THE BREASTPLATE THE URIM AND THE THUMMIM. (I tell you, Beloved, the great high priest was not fully dressed without the breastplate with our names thereon and the Urim and Thummim to guide us through hard places by accurate consultations therein.) And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses.” Lev.8:5-9.

Beloved, this mechanism for consulting with our Heavenly Father in this extraordinary fashion on matters of great weight and difficulty is a very great benefit and blessing. Gill: *“But in what manner this was done, and in what way the answer was communicated and understood, are not easily accounted for; some say, by the brightness or protuberance of the letters on the stones; others, by the shining and splendor of the stones, which is more probable; others, by an inward impression on the mind of the priest; and others, by an articulate voice, which seems best of all; the Septuagint renders these two words (Urim and Thummim) MANIFESTATION and TRUTH. But, rather, the two words signify LIGHTS and PERFECTIONS, agreeably to which, is the paraphrase of Jonathan: URIM, which enlighten their words, and manifest the hidden things of the house of Israel, and THUMMIM, which perfect their works, by the high-priest, who seeks instruction from the Lord by them. These stones, Urim and Thummim, are thus typical of Christ, in Whom is all true Light and all true Perfection; such that, all resolutions to all thorny and enigmatic problems must comport with this solid fact; to wit: that there is no true Light and no true Perfection outside the Person and Work of our dear Lord Jesus Christ.”*

Ergo, no ecumenical solutions; no interdenominationalism; no Christ of the Round Table. *“I am, saith Christ, the Way; Now, if we credit Him, All other paths must lead astray, How fair soe'er they seem. I am, saith Christ, the Truth; Then all that lacks this test, Proceed it from an angel's mouth, Is but a lie at best. I am, saith Christ, the Life; Let this be seen by faith; It follows, without further strife, That all besides is death. If what those words aver, The Holy Ghost apply, The simplest Christian shall not err, Nor be deceived, nor die.”*

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

(Heb. 4:14-16)

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.”

(Heb. 8:1)

Using these and many other Bible passages, the Holy Ghost has drawn a word picture for us of glorious things transpiring on earth and in the Third Heaven. There stands the Lord Jesus with the breastplate of his own imputed righteousness for all those whose names are written in Heaven. It will be a great multitude of every nation and tribe – from Adam to the end of time – in the millions, probably – all of whose names and identities are engraven upon the blessed body of our mighty Advocate. A generation that can store the Library of Congress on one tiny chip, will have no trouble with these logistics.

I love you. Amen.