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C0705 – February 7, 2007 – Ex 28 – The Priestly Garments

8. The Priestly Garments (28:1-43)

In this section the Aaronic priesthood is established and the garments of the high priest are described in detail. There are eight pieces to the high priest's garment and this sets the high priest apart from the other priests who served in the Tabernacle/Temple. Therefore the garments of the high priest look forward to the holiness of the great high priest, Jesus Christ who according to the Book of Hebrews was "holy, innocent, undefiled, separated from sinners and exalted above the heavens". Because of Christ's holiness His sacrifice was once for all. He did "not need daily, like those OT priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself" (Heb 7:27). Therefore, being our great high priest He is the sole mediator between God and men as 1 Tim 2:5 states, "...there is one God, *and* one mediator also between God and men, *the* man Christ Jesus." Therefore, in the absence of Christ and Shechinah Glory there is no need for human priests to go on perpetuating sacrifice. There is no reason to perpetuate the OT Aaronic priesthood. The Aaronic priesthood was done away in Jesus Christ. In spite of all this, the OT Aaronic priesthood is perpetuated today in the Roman Catholic Priesthood. It is difficult not to see in the Roman Catholic Priesthood and Mass the OT Aaronic priesthood. Such is nothing less than a blasphemy and complete distortion of Scripture. At the Council of Constantinople in 1157AD the Roman Catholic Church affirmed that the bread and wine of communion are an eternal sacrifice. Thus developed the doctrine of the sacrifice of the Mass which is a divine and propitiatory sacrifice made for the living and the dead (requiring the Doctrine of Purgatory). At the Fourth Lateran Council in 1215AD the Doctrine of Transubstantiation became fixed dogma. This doctrine teaches that in the Mass the bread and wine are converted into the

actual body and blood of Jesus Christ. Thus, the Mass is a bloody and continual sacrifice that actually propitiates God. The human priest himself is the conduit through which grace is mediated to the one who partakes of the Mass. They still wear a “mitre” just as the OT priests. This is all a blasphemy to the person and work of Christ. There is but one high priest and it is the person of Jesus Christ. There is but one sacrifice and it is the sacrifice of Jesus Christ. It was once for all and there is no more need for sacrifice. So, all that we will see today in the Roman Catholic sacraments as conduits of grace mediated by their priests is a blasphemy to Christ’s work on the cross. But as we study these high priestly garments they will look forward to and portray our high priest Jesus Christ. The OT is a picture book. As we look at these pictures we should direct our attention to Jesus Christ, now the one and only high priest who is exalted above the heavenlies.

Tonight we will look at the eight pieces of the high priest garments which set them apart from other priestly garments: 1) the ephod, 2) the breastpiece, 3) the robe, 4) the tunic, 5) the turban, 6) the sash, 7) the crown, and 8) the pants. These were holy garments which would set Aaron apart for priestly service in the Tabernacle. They were required, like everything else, and made with great detail and precision in order to meet the holy requirements of a Holy God.

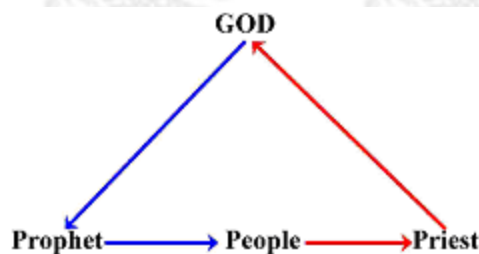
a. **The Aaronic Priesthood (28:1-5)**

Exodus 28:1-5 “Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons. “You shall make holy garments for Aaron your brother, for glory and for beauty. “You shall speak to all the skillful persons whom I have endowed with the spirit of wisdom, that they make Aaron’s garments to consecrate him, that he may minister as priest to Me.

After the Menorah was lit by Moses his older brother **Aaron** (‘shining light’ ‘a mountain of strength’) and **his** four **sons** were to come to Moses and be appointed into the priesthood. Only one branch of the tribe of Levi was chosen for this service. The Bible is very explicit that this appointment came directly from God and was enacted through Moses. In other words God

elected Aaron's family out of all the **sons of Israel to minister as priests**. God elects for service. The Aaronic priesthood was a vital element of Jewish life from their appointment till the time of Christ. Aaron's four **sons** were named **Nadab** ('volunteer'), **Abihu** ('he is my father'), **Eleazar** ('God is helper') and **Ithamar** ('palm tree').

What is a **priest**? the Hebrew term for priest (*Cohen*) denotes in its root-meaning 'one who stands up for another, and mediates in his cause.'ⁱ A **priest** is one who mediates between man and God and pleads man's cause. It is the opposite of a prophet who mediates between God and man.



So, prophets and priests are both mediators but they mediate in opposite directions. Again, a priest mediates between men and God and a prophet mediates between God and men. Some people in the Bible served as both prophets and priests (e.g. Jesus Christ) and others in only one office. So, Aaron and his sons would be priests, they would mediate between the Israelites and God. But Aaron alone was the high priest and he would portray our great high priest, Jesus Christ who became by His death on the cross our mediator before God, our intercessor who sits in the high court of God, literally, our all in all.

The word **holy** is *qodes* and means "set apart". Just as Moses could not approach the burning bush without removing his sandals so the priests could not approach the Shechinah Glory without **holy garments**. These garments had an intrinsic holiness. At the end of verse 5 it says it was the **garments** which **consecrated** Aaron. The sacrifices were therefore ineffective if the priests were not wearing them. In fact, if God's holiness was not respected one would simply fall over dead.

Our respect for God's holiness is far from proper. Everything in the Tabernacle is trying to teach us about God's holiness. The great details which God revealed concerning His dwelling place are designed to impress upon us His holiness. Everything must be made according to the pattern Moses saw on the mountain. The need for sacrifices impresses on us the ease by which His holiness is offended. The mere touching of a dead body or a bodily discharge defiled a person. This person could then transmit the defilement to others in the camp and/or the priests who could then transfer it to objects used in Tabernacle worship (Lev 15:31). This was completely unacceptable in God's sight. God simply could not dwell among them if the people and the Tabernacle were defiled. This is all designed to teach us about God's holiness. What exactly does holiness mean? Simply, it means "set apart". When referring to God it means He "is absolutely separate from and exalted above all His creatures."ⁱⁱ We can never over-appreciate God's holiness. Many theologians consider God's holiness His primary attribute. Other theologians consider it His love. I think all are equally primary. None takes precedence over the other. Being finite, limited creatures we should recognize that we can always be climbing in our knowledge of His holiness and yet never reach a complete knowledge of His holiness. This is true with every dimension of God (SRJLOOOIE). He can be known and He can't be known. That is, He can be known partially but He can't be known exhaustively. That which is known partially is known truly but there is and always will be things that are unknown. This is called the Doctrine of Incomprehensibility. Paul expressed it this way, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen" (Romans 11:33-36). Neither angel nor man can know Him exhaustively. There is an impenetrable barrier between the Creator and the creature. He is unsearchable, He is unfathomable, He is beyond the ability of reason to encapture. Our knowledge of God is and always will be partial (even in our resurrection bodies). We can never know God fully. This means we can always know more about God and we have the promise that in the new heaven and earth our spiritual thirst will always be satisfied (Rev 21:6). Living in the new heaven and earth is living in a world of discovery. New and marvelous wonders will unfold every day as we peer further and further into our God forever and ever with no end. And here with the Tabernacle, its

furniture, its coverings, its priests and their clothing we are getting to peer into the holiness of God. And what are we to gain in this world from such knowledge of His holiness? Humiliation, contrition, confession and fear of God flow from a scriptural view of God's holiness. By contrition we have a change of mind concerning ourselves. By humiliation we lower our evaluation of ourselves. By confession we acknowledge our sin to God. By fear of God we stand in awe of His majesty. As Isaiah said,

Isaiah 66:2 "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word."

To this one, to the one who truly appreciates God's holiness, God will look, that is, His favor or regard will rest on this person. As I said before, we can never stop learning about God's holiness and everything in the Tabernacle is meant to impress upon us the holiness of God and that means God is totally separate from and exalted above all things.

The **holy garments** are what God considers **glorious** and **beautiful**. The Jews surmised from this that the garments had to be the right size. For example, the pants could not be too long. Therefore, each set of holy garments had to be tailor-made to fit the priest. "This tells us something of the tremendous work force needed to turn out these garments in such quantities that every priest in Israel could be supplied with his own garments. As we shall learn with regard to the incense offering, there were so many priests available for duty in the Holy Temple that no priest ever offered the daily incense service more than once in his lifetime, and it was offered twice daily for many hundreds of years! Yet each had his own garments."ⁱⁱⁱ "The priestly garments are not sewn, like other clothes. Each item is woven, seamless, of one piece. The only exception to this is the sleeves of the robe, which are woven separately and sewn onto the robe afterwards."

The people who are to make these garments are **skillful persons**, literally, those who are "wise of heart" or "wise of mind". As always in the OT, wisdom is not abstract intellectual thought but practical knowledge, how to, skill, and that is why they are called **skillful persons**. These are people **whom** God Himself **endowed with the spirit of wisdom**, that is, with the Holy Spirit. The Holy Spirit is called "the Spirit of wisdom" in Isa 11:2. The Holy Spirit will fill them for this special service. In the OT, filling of the Spirit was a

sovereign act of God whereby the person filled could accomplish some special task that required greater abilities than naturally possessed. The filling of the Spirit is always for that purpose, to raise our skill level above that which is natural to our person. Therefore, any task which is above our natural skill level requires the Spirit of God filling us. The making of these special garments required the filling of the Spirit. This means it would be impossible for a person not filled by the Spirit to duplicate these garments. In the NT there are two kinds of filling of the Spirit. First, the filling of the Spirit can be a sovereign act of God (Acts 2:4; 4:31). Second, the filling of the Spirit is a command to be followed (Eph 5:18). The fruit of the filling of the Spirit is listed in Gal 5:22-23. The fruit listed there is not able to be produced by the unfilled believer. It is never called the fruit of the believer but the fruit of the Spirit. It is He who produces it through us. Our responsibility is to be filled and this means yielding to His leading. If we will yield He will produce the fruit. Here though, what we have is a sovereign act of God filling these skillful persons with the Holy Spirit so **that they make Aaron's garments to consecrate him**, that is, the garments themselves, because they were made by supernatural means, will **consecrate him**. That is, they will transmit holiness to Aaron when he puts them on so he can **minister as priest**. The **holy garments** described here are called by the Jews "The Golden Garments" and consist of eight pieces,

1. A Breastpiece (28:4)
2. An Ephod (28:4)
3. A Robe (28:4)
4. A Tunic (28:4)
5. A Turban (28:4)
6. A Sash (28:4)
7. A Crown (28:36)
8. Pants (28:42)

b. The Ephod (28:6-14)

These garments are probably like those that will be used in the Millennial Temple and possess an intrinsic holiness so that if anything contacts the garments holiness is transmitted from the garment to the person (Ezek 44:19).

Exodus 28:6-14“They shall also make the ephod of gold, of blue and purple *and* scarlet *material* and fine twisted linen, the work of the skillful workman. “It shall have two shoulder pieces joined to its two ends, that it may be joined. “The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet *material* and fine twisted linen. “You shall take two onyx stones and engrave on them the names of the sons of Israel, six of their names on the one stone and the names of the remaining six on the other stone, according to their birth. “As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree *settings* of gold. “You shall put the two stones on the shoulder pieces of the ephod, *as* stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on his two shoulders for a memorial. “You shall make filigree *settings* of gold, and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree *settings*.



The **ephod** was made of five materials. To get the **gold** they hammered it into thin sheets and then cut into fine threads. The colors listed here are dyes used to dye the linen. The **blue** was a sky-blue color dye possibly obtained from an aquatic invertebrate known as *chilazon*, most recently it is said to come from the Mediterranean snail known as *murex trunculus*. The **purple** was a reddish-purple dye also derived from a snail; possibly the *murex trunculus* as well. The **scarlet** dye was produced from a worm called by the Bible the “crimson worm”, *tola'at shani* in Hebrew, a mountain worm which has been identified as *kermes biblicus*, the cochineal insect. The Hebrew word

which appears here for "linen" is *shesh*, which literally means "six." This indicates that each thread used in these garments is required to be a six-ply linen thread.^{iv}

The ephod was made of one piece except for the **two shoulder pieces** which were sewed on. The **onyx** or **sardonyx** stones of verse 9 were set in gold settings according to verse 11 and placed on the shoulder pieces according to verse 12. On each stone six of the sons of Israel's names were engraved.



They were for a memorial as verse 12 says. As the verse says they were a **memorial before the Lord** and that is why the stones faced upward toward God in heaven. In this way they served as a visual reminder to the sons of Israel that God remembered them. When the Lord would look down upon Aaron he would see these engraved stones and remember that the sons of Israel were His covenanted people. Israel is a covenanted people, the Church is not. As verse 14 says two chains of pure gold were attached to the gold settings of these two stones and hung down so they could attach to the **breastpiece** or pouch described in the next section.

c. The Breastpiece/Pouch (28:15-30)

The **breastpiece of judgment** was made of the same five materials as the ephod so everything matched. It was 18 inches long and 9 inches wide and folded in the middle and sewed along the two edges so that it formed a 9 inch by 9 inch square pouch that was open on top, like a pocket. It had mounted on it twelve stones in gold settings. This perfect square with embedded precious stones reminds us of the new Jerusalem which is a perfect square and whose foundation stones are twelve precious stones. Inside the pocket the Urim and Thummim were placed which were used by the high priest to discover the will of God.

Exodus 28:15-30 “You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet *material* and fine twisted linen you shall make it. “It shall be square *and* folded double, a span in length and a span in width. “You shall mount on it four rows of stones; the first row *shall be* a row of ruby, topaz and emerald; and the second row a turquoise, a sapphire and a diamond; and the third row a jacinth, an agate and an amethyst; and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree. “The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be *like* the engravings of a seal, each according to his name for the twelve tribes. “You shall make on the breastpiece chains of twisted cordage work in pure gold. “You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. “You shall put the two cords of gold on the two rings at the ends of the breastpiece. “You shall put the *other* two ends of the two cords on the two filigree *settings*, and put them on the shoulder pieces of the ephod, at the front of it. “You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod. “You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod. “They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come loose from the ephod. “Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually. “You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.

The **breastpiece** was attached to the shoulder pieces of the ephod by the gold chains and to the sides of the ephod by a **blue cord** so it stayed over the heart of the high priest. On the breastpiece twelve stones were mounted in gold settings. They were arranged in four rows and three columns. On each stone one of the names of the sons of Israel was engraved. These were also to be a memorial before the Lord continually. That is, when Aaron went into the Holy place before the Lord these twelve stones served as a memorial that Israel were His covenanted people.

The interesting thing about the breastpiece is the Urim and Thummim which were placed in the pouch over the high priest's heart. The word urim means "lights" and the word thummim means "perfections" so sometimes they are referred to as "lights and perfections". Virtually everyone agrees that whatever the Urim and Thummim were they were used to discover the will of God. They are therefore a part of the Doctrine of Divine Revelation. The priest would go before the Lord as the representative of the twelve tribes of Israel to discover God's will.

What is uncertain is how the Urim and Thummim worked. No one knows for sure but there are two basic theories. The first theory states they were like the casting of dice. This theory takes three alternative forms. One form suggests they were stones with two sides. On one side was a "yes" and on the other a "no".^v If the two were cast and both said "no" then that was the answer or if they both said "yes" then that was the answer. If one were "yes" and the other "no" then the will of God was indecisive. A second form of this theory states that the urim was a negative answer and the thummim was a positive answer. A third form of this theory suggests that the Urim and Thummim were stones that were able to light up and answer yes-no questions. If the stones lit up the answer was "yes" if not the answer was "no". A second theory states they were related to the twelve stones on the breastpiece. This theory also has two alternative forms. One form, stated by Josephus, states that the twelve stones in the breastpiece flashed in order to give God's answer. A second form of this theory, stated by later Jewish writers, was that the individual letters used to spell out the names of the twelve tribes flashed one at a time to spell out God's answer. The major difference between these two theories is that the first claims the Urim and Thummim were used to answer only "yes-no" questions while the second

states they were used to answer more complex questions. Let's explore the relevant texts to see what can be said.

First, according to Exodus 28:30 they were objects placed within the breastpiece (also cf Lev 8:8). *Second*, when Joshua replaced Moses the Urim and Thummim were used to confirm before all the people of Israel that he was God's choice (Num 27:15-23). *Third*, the Urim and Thummim were committed to the godliest man of the tribe of Levi (Dt 33:8-11). *Fourth*, in the LXX version of 1 Sam 23:2ff David used the Urim and Thummim to discover whether he should go and attack the Philistines. God answered in the affirmative. Later, in 1 Sam 30:7-8 he used the Urim and Thummim to discover whether he should pursue and overtake a band, and again God's answer was in the affirmative. In both of these passages the Urim and Thummim are not mentioned but the ephod is and it is assumed that this included the Urim and Thummim. *Fifth*, in 1 Sam 28:6ff we learn that when Saul used the urim the Lord did not answer. As a result he resorted to consulting a witch at Endor. *Sixth*, in the times of Ezra and Nehemiah there was no priest who had the Urim and Thummim (Ezra 2:63; Neh 7:65).

Putting all this data together we can say the following: *First*, they were used to inquire the Lord through the priest by the head of the people (e.g. Joshua, Saul, David) for matters of public concern. *Second*, the inquiry had to do with things unknowable to human beings and often concerned the future. *Third*, the question had to be formulated so that it required only an affirmative or negative answer. *Fourth*, only one question could be asked at a time. *Fifth*, the decision was not a matter of chance but was the will of God.

It was for this reason that the breastpiece was called **the breastpiece of judgment** or "decision" because it carried the Urim and Thummim which declared the judgment or decision of God when consulted. The Urim and Thummim were therefore one of the means of God's revelation. They were a form of "direct communication" of God and through them the will of God could be determined with absolute certainty.

d. **The Robe (28:31-35)**

The **robe of the ephod** was blue and worn underneath the **ephod**. It was highly decorated, especially at the hem which alternately had a pomegranate

and a bell of gold. The bells of gold were required so it could be heard jingling as the priest ministered in the holy place. Entering without wearing it would result in death.

Exodus 28:31-35“You shall make the robe of the ephod all of blue. “There shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, like the opening of a coat of mail, so that it will not be torn. “You shall make on its hem pomegranates of blue and purple and scarlet *material*, all around on its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. “It shall be on Aaron when he ministers; and its tinkling shall be heard when he enters and leaves the holy place before the LORD, so that he will not die.

It was **blue** like the sky and the **opening** was where you would put your head through. There was a **binding** around the **opening** like a **coat of mail** so that it was strong enough not to tear when the priest put his head through. A **coat of mail** is very strong but also flexible. The **hem** was the skirt of the robe and on it **pomegranates** of blue and purple and scarlet were either hung like balls or embroidered to match the ephod. The pomegranate was a fruit similar to an apple that grew on a bushy plant. Some say it was a symbol of fertility and eternal life. Also **bells of gold** were hung on the skirt of the robe, according to tradition, seventy-two in number.^{vi} So, you had bell, pomegranate, bell, etc...These bells would jingle as the high priest entered the Holy Place announcing his entrance before the King of the Universe. The high priest was entering a royal palace and it was required that he enter with reverence lest he **die**. The bells also let everyone outside know that the high priest was still alive as he ministered on their behalf.

e. The Turban (28:36-38)

Exodus 28:36-38“You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, ‘Holy to the LORD.’ “You shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban. “It shall be on Aaron’s forehead, and Aaron shall take away the iniquity of the

holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

The turban was the headgear worn by the high priest. It had a **plate of gold** on the front that wrapped around the forehead. It is called a crown in Exod 29:6 but it was not like a crown that wrapped all the way around. It was simply a plate that was attached to the **turban** with a **blue cord**. On it the words **“Holy to the Lord”** were engraved signifying that all the service the priest rendered were completely set apart for the Lord. It is interesting that in the Millennium this same inscription will be engraved on the bells of the horses (Zech 14:20). Probably these horses are somehow involved in bringing people up to Jerusalem and serve a similar purpose that the bells of gold on the high priests hem served; to announce their arrival before the King. It had to be worn continually by Aaron as he ministered and Aaron bore the **iniquity of the holy things which the sons of Israel** brought as holy gifts. This teaches us two things. *First*, even our best gifts are stained by iniquity. *Second*, that we have a high priest who bears our iniquities. That is, He is our substitute. The work of the OT high priest looked forward to the work of Jesus the Messiah. Even our best works are mixed with iniquity. Therefore we need a High Priest whose work is substitutionary and unstained by iniquity. This is fulfilled in Jesus Christ. This crown had to always be on Aaron’s forehead so that their gifts could **be accepted before the Lord**.

f. The Accessories (28:39-43)

Exodus 28:39-43“You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver. “For Aaron’s sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty. “You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests. “You shall make for them linen breeches to cover *their* bare flesh; they shall reach from the loins even to the thighs. “They shall be on Aaron and on his sons when they enter the tent of meeting, or when they

approach the altar to minister in the holy place, so that they do not incur guilt and die. It shall be a statute forever to him and to his descendants after him.

The **tunic** was worn underneath the blue robe. It was made in a checkered pattern of **fine linen**. Also, the **turban** was made of **fine linen**. The **sash** went over the tunic but beneath the robe. Also **caps** were made **for them**, simpler than the high priests but all **for glory and beauty**. Moses was to **put them on Aaron and his sons** in order to symbolize the bestowal of the priestly office upon them. Also Moses was to **anoint them** with oil, thereby **ordaining** them and **consecrating** them into priestly office so that **they may serve** the Lord as **priests**. This consecration is the subject of Exod 29. Also he was to **make for them linen breeches** so as to cover their nakedness (cf Exod 20:26). All modestly must be maintained in serving before the King of the Universe. If not they would **incur guilt and die** for violating God's holiness.

ⁱ Edersheim, A. (2003). The Temple, its ministry and services as they were at the time of Jesus Christ. (84). Bellingham, WA: Logos Research Systems, Inc.

ⁱⁱ Thiessen, Henry, Lectures in Systematic Theology, 84.

ⁱⁱⁱ http://www.templeinstitute.org/priestly_garments.htm

^{iv} http://www.templeinstitute.org/beged/priestly_garments-5.htm

^v H. H. Rowley conjectured that Urim (related to 'ārar, to curse) gave the negative answer and Thummim (related to tāmam, to be perfect) gave the affirmative. Wood, D. R. W. (1996, c1982, c1962). New Bible Dictionary (1220). InterVarsity Press.

^{vi} Edersheim, A. (2003). The Temple, its ministry and services as they were at the time of Jesus Christ. (98). Bellingham, WA: Logos Research Systems, Inc.

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