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Let the Urim and Thummim be with Pious Levi **33: 8-11**

Let the Urim and Thummim be with Pious Levi DIG: How does the blessing of Levi fit his role as the priestly tribe? What are the Urim and Thummim? Who wore them? How was it used? How will sin offerings, grain offerings, burnt offerings and fellowship offerings make atonement for the Israelites during the Messianic Kingdom?

REFLECT: How do you find the will of God in your life? What obstacles have you encountered while using your spiritual gifts? Does the Adversary see your ministry as a threat to his kingdom? Why? Why not? What do you need protection from in your ministry?

On the day Moses died, he delivered his final blessing and then ascended Mount Nebo to view the Land of Promise from afar.

Regarding **his** home tribe of **Levi**, **Moses** says nothing about an inheritance of land, but instead speaks of the priesthood as the inheritance. Unlike the negative “blessing” found in **Genesis 49** (appropriate in the light of **Levi’s** sin in **Genesis 34:1-29**), **Moshe’s** words focus on the role of the descendants of **Levi** as **priests** and teachers of **the Torah**. As a **tribe**, **they** had been set apart by **YHVH**. **Their** fulfillment of this role was integral to **their** duties as members of the covenantal nation. In some way, **the Israelites** tested **the Levites** at **Massah** and **Meribah**. It may be that **their** testing of **God** and **Moses** represented a testing of **the Levites** as well, since both **Moses** and **the Levites** were the spokesmen of **ADONAI**.



These words were addressed to **God**. Levi said: **Let Your Thummim and Urim** (see the commentary on **Exodus**, [to see link click Gb - The Urim and the Thummim: The Means of Making Decisions](#)) **be with Your pious man. You tested him at Massah, You strived with him at the waters of Meribah (33:8). He said of his father and mother, "I have not seen them," nor did he acknowledge his brothers or recognize his children. For they observed Your word and kept Your covenant (33:9).** This verse appears to allude to **Isra'el's** rebellion in fashioning **the golden calf** (see the commentary on **Exodus Gq - The Golden Calf Incident**). In the wake of the rebellion, **the LORD** directed **the Levites** to execute those who were committing spiritual adultery against **Him**, regardless of their being fellow **Israelites** (see the commentary on **Exodus Gv - And All the Levites Rallied to Moses**). By obeying **Ha'Shem**, **they** were guarding the covenantal relationship between **the nation** and **their God**.⁶⁹²

*Dear Wise Heavenly Father, Praise **You** that you know all things and that when **Your** child asks for what to do in a situation- you promise to give **Your** wisdom. **Israel's** high priest had **the Urim and Thummim**, but praise **You** that we have a direct relationship with **You** (**Ephesians 2:18**) and can always praise **You** and ask **You** for guidance. **But if any of you lacks wisdom, let him ask of God, who gives to all without hesitation and without reproach; and it will be given to him (James 1:5).** **Your** strength is always there and ready to help **Your** children. Working from our own source of energy, soon exhausts us. Relying on **You** to strengthen and to guide us, reinvigorates our spirit and gives us joy. **Thus ADONAI says to you, "Do not be afraid or be dismayed because of this great multitude, for the battle is not yours, but God's" (Second Chronicles 20:15c).***

*It is a joy that **Your** strength and wisdom will fill us with power as we fight mental and emotional battles. **For the weapons of our warfare are not fleshly but powerful through God for the tearing down of strongholds. We are tearing down false arguments and every high-minded thing that exalts itself against the knowledge of***

God. We are taking every thought captive to the obedience of Messiah (Second Corinthians 10:4-5). Fighting battles is not easy, but soon the battle on this earth will be over and we will spend eternity enjoying **Your** love and peace in your eternal heavenly home. **For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Romans 8:18).** For now, we seek to glorify our commander **God** in all we do. We keep our eyes focused on pleasing **You** and so we do not shrink back from battles, but rather we fight them in **Your** wisdom and strength. We love to please **You!** In **Yeshua's** name and the power of **His** resurrection. Amen

They will teach Jacob Your judgments and Isra'el Your Torah. They will put incense in your nose and whole burnt offerings on Your altar (33:10). Moses was certainly referring to the sacrifices in **the Messianic Kingdom**. Without doubt, the most controversial issue concerning **Ezeki'el 40-48** is the sacrificial system (see the commentary on [Jeremiah Gs - God Shows a Vision of the Millennial Temple](#)). **King David will provide the sin offerings, grain offerings, burnt offerings and fellowship offerings to make atonement for the Israelites (Ezeki'el 45:17).** Jewish believers ask, "Since **the Messiah** has already died for our sins, why would the sacrificial system be reinstituted during **the Millennial Kingdom**?" Four points should be noted.

First, during the dispensation of **the Torah** animal blood never took away sin (**Hebrews 10:1-4**) they merely covered sin. They pointed to a more complete sacrifice, the sacrifice of **the Passover Lamb, Yeshua Meshiach**, which would take away sin (see the commentary on [Hebrews Bv - The Superiority of Messiah's Sacrifice](#)).

Secondly, **Ezeki'el** is not the only one who talks about **a millennial system of sacrifice (Isaiah 56:5-7, 60: 7-13, 65:20-23; Jeremiah 33:18-22; Zechariah 14:16-21)**. As a result, these prophecies need to be taken literally because we have several prophets saying the same thing.

Thirdly, this is not a reinstitution of the sacrificial system in the dispensation of **the Torah**. While there are some similarities, there are simply too many differences, too many contradictions, with the Mosaic system. For example, in the **Ezeki'el** system there is no high priest and no ark of the Covenant (see the commentary on [Isaiah Db - The Nine Missing Articles in Messiah's Coming Temple](#)). The dispensation of **the Torah** has come to an end because of the death of **Messiah**.

Fourthly, **the millennial sacrificial system is a memorial**. During the dispensation of Grace (see above) believers are instructed to participate in a physical observance, or communion, in remembrance of the death of **Messiah**. But for **Isra'el in the Kingdom**

there will be a different memorial: **the sacrificial system in the Dispensation of the Messianic Kingdom will serve the same purpose as communion in the Dispensation of Grace.** It will be the, **do this in remembrance of Me**, for Jewish believers.⁶⁹³

ADONAI, bless his resources, find favor in the work of his hands. Crush the loins of those who rise against him and hate him, so they do not rise again (33:11). Moses prayed that the tribe of **Levi** - **his** own tribe - would be given strength to perform **their** many ministries. However, even this **tribe**, dedicated to leading **Isra'el's** worship, needed **YHVH's** assistance if **they** were going to be effective in carrying out **their God-given** role. Like all the other tribes, **the Levites** entered battle, carrying the Ark of the Covenant, with the rest of the army of **Isra'el** and needed **ADONAI's** protection against the nation's foes. This request was not for military prowess, but for protection against attackers.⁶⁹⁴