

Maclaren on Ezra

Related Resources

Ezra Commentaries

The Book of Ezra

Sermons

Alexander Maclaren

Who is Alexander Maclaren (1826-1910)?

Ezra 1:1-11 The Eve of the Restoration

Cyrus captured Babylon 538 B.C., and the 'first year' here is the first after that event. The predicted seventy years' captivity had nearly run out, having in part done their work on the exiles. Colours burned in on china are permanent; and the furnace of bondage had, at least, effected this, that it fixed monotheism for ever in the inmost substance of the Jewish people. But the bulk of them seem to have had little of either religious or patriotic enthusiasm, and preferred Babylonia to Judea. We are here told of the beginning of the return of a portion of the exiles—forty-two thousand, in round numbers.

'The Lord stirred up the spirit of Cyrus.' That unveils the deepest cause of what fell into place, to the superficial observers, as one among many political events of similar complexion. We find among the inscriptions a cylinder written by order of Cyrus, which shows that he reversed the Babylonian policy of deporting conquered nations. 'All their peoples,' says he, in reference to a number of nations of whom he found members in exile in Babylonia, 'I assembled and restored to their lands and the gods ... whom Nabonidos ... had brought into Babylon, I settled in peace in their sanctuaries' (Sayce, *Fresh Light from the Ancient Monuments*, p. 148). It was, then, part of a wider movement, which sent back Zerubbabel and his people to Jerusalem, and began the rebuilding of the Temple. No doubt, Cyrus had seen that the old plan simply brought an element of possible rebellion into the midst of the country, and acted on grounds of political prudence.

But our passage digs deeper to find the true cause. Cyrus was God's instrument, and the statesman's insight was the result of God's illumination. The divine causality moves men, when they move themselves. It was not only in the history of the chosen people that God's purpose is wrought out by more or less conscious and willing instruments. The principle laid down by the writer of this book is of universal application, and the true 'philosophy of history' must recognise as underlying all other so-called causes and forces the one uncaused Cause, of whose purposes kings and politicians are the executants, even while they freely act according to their own judgments, and, it may be, in utter unconsciousness of Him. It concerns our tranquillity and hopefulness, in the contemplation of the bewildering maze and often heart-breaking tragedy of mundane affairs, to hold fast by the conviction that God's unseen Hand moves the pieces on the board, and presides over all the complications. The difference between 'sacred' and 'profane' history is not that one is under His direct control, and the other is not. What was true of Cyrus and his policy is as true of England. Would that politicians and all men recognised the fact as clearly as this historian did!

I. Cyrus's proclamation sounds as if he were a Jehovah-worshipper, but it is to be feared that his religion was of a very accommodating kind. It used to be said that, as a Persian, he was a monotheist, and would consequently be in sympathy with the Jews; but the same cylinder already quoted shatters that idea, and shows him to have been a polytheist, ready to worship the gods of Babylon. He there ascribes his conquest to 'Merodach, the great lord,' and distinctly calls himself that god's 'worshipper.' Like other polytheists, he had room in his pantheon for the gods of other nations, and admitted into it the deities of the conquered peoples.

The use of the name 'Jehovah' would, no doubt, be most simply accounted for by the supposition that Cyrus recognised the sole divinity of the God of Israel; but that solution conflicts with all that is known of him, and with his characterization in Isaiah 14. as 'not knowing' Jehovah. More probably, his confession of Jehovah as the God of heaven was consistent in his mind with a similar confession as to Bel-Merodach or the supreme god of any other of the conquered nations. There is, however no improbability in the supposition that the prophecies concerning him in Isaiah 14, may have been brought to his knowledge, and be referred to in the proclamation as the 'charge' given to him to build Jehovah's Temple. But we must not exaggerate the depth or exclusiveness of his belief in the God of the Jews.

Cyrus's profession of faith, then, is an example of official and skin-deep religion, of which public and individual life afford plentiful instances in all ages and faiths. If we are to take their own word for it, most great conquerors have been very religious men, and have asked a blessing over many a bloody feast. All religions are equally true to cynical politicians, who are ready to join in

worshipping 'Jehovah, Jove, or Lord,' as may suit their policy. Nor is it only in high places that such loosely worn professions are found. Perhaps there is no region of life in which insincerity, which is often quite unconscious, is so rife as in regard to religious belief. But unless my religion is everything, it is nothing. 'All in all, or not at all,' is the requirement of the great Lover of souls. What a winnowing of chaff from wheat there would be, if that test could visibly separate the mass which is gathered on His threshing-floor, the Church!

Cyrus's belief in Jehovah illustrates the attitude which was natural to a polytheist, and is so difficult for us to enter into. A vague belief in One Supreme, above all other gods, and variously named by different nations, is buried beneath mountains of myths about lesser gods, but sometimes comes to light in many pagan minds. This blind creed, if creed it can be called, is joined with the recognition of deities belonging to each nation, whose worship is to be co-extensive with the race of which they are patrons, and who may be absorbed into the pantheon of a conqueror, just as a vanquished king may be allowed an honourable captivity at the victor's capital. Thus Cyrus could in a sense worship Jehovah, the God of Israel, without thereby being rebellious to Merodach.

There are people, even among so-called Christians, who try the same immoral and impossible division of what must in its very nature be wholly given to One Supreme. To 'serve God and mammon' is demonstrably an absurd attempt. The love and trust and obedience which are worthy of Him must be wholehearted, whole-souled, whole-willed. It is as impossible to love God with part of one's self as it is for a husband to love his wife with half his heart, and another woman with the rest. To divide love is to slay it. Cyrus had some kind of belief in Jehovah; but his own words, so wonderfully recovered in the inscription already referred to, proved that he had not listened to the command, 'Him only shalt thou serve.' That command grips us as closely as it did the Jews, and is as truly broken by thousands calling themselves Christians as by any idolaters.

The substance of the proclamation is a permission to return to any one who wished to do so, a sanction of the rebuilding of the Temple, and an order to the native inhabitants to render help in money, goods, and beasts. A further contribution towards the building was suggested as 'a free-will offering.' The return, then, was not to be at the expense of the king, nor was any tax laid on for it; but neighbourly goodwill, born of seventy years of association, was invoked, and, as we find, not in vain. God had given the people favour in the eyes of those who had carried them captive.

II. The long years of residence in Babylonia had weakened the homesickness which the first generation of captives had, no doubt, painfully experienced, and but a small part of them cared to avail themselves of the opportunity of return. One reason is frankly given by Josephus: 'Many remained in Babylon, not wishing to leave their possessions behind them.' 'The heads of the fathers' houses [who may have exercised some sort of government among the captives], the priests and Levites,' made the bulk of the emigrants; but in each class it was only those 'whose spirit God had stirred up' (as he had done Cyrus) that were devout or patriotic enough to face the wrench of removal and the difficulties of repopling a wasted land. There was nothing to tempt any others, and the brave little band had need of all their fortitude. But no heart in which the flame of devotion burned, or in which were felt the drawings of that passionate love of the city and soil where God dwelt (which in the best days of the nation was inseparable from devotion), could remain behind. The departing contingent, then, were the best part of the whole; and the lingerers were held back by love of ease, faint-heartedness, love of wealth, and the like ignoble motives.

How many of us have had great opportunities offered for service, which we have let slip in like manner! To have doors opened which we are too lazy, too cowardly, too much afraid of self-denial, to enter, is the tragedy and the crime of many a life. It is easier to live among the low levels of the plain of Babylon, than to take to the dangers and privations of the weary tramp across the desert. The ruins of Jerusalem are a much less comfortable abode than the well-furnished houses which have to be left. Prudence says, 'Be content where you are, and let other people take the trouble of such mad schemes as rebuilding the Temple.' A thousand excuses sing in our ears, and we let the moment in which alone some noble resolve is possible slide past us, and the rest of life is empty of another such. Neglected opportunities, unbayed calls to high deeds, we all have in our lives. The saddest of all words is, 'It might have been.' How much wiser, happier, nobler, were the daring souls that rose to the occasion, and flung ease and wealth and companionship behind them, because they heard the divine command couched in the royal permission, and humbly answered, 'Here am I; send me'!

III. The third point in the passage is singular—the inventory of the Temple vessels returned by Cyrus. As to its particulars, we need only note that Sheshbazzar is the same as Zerubbabel; that the exact translation of some of the names of the vessels is doubtful; and that the numbers given under each head do not correspond with the sum total, the discrepancy indicating error somewhere in the numbers.

But is not this dry enumeration a strange item to come in the forefront of the narrative of such an event? We might have expected some kind of production of the enthusiasm of the returning exiles, some account of how they were sent on their journey, something which we should have felt worthier of the occasion than a list of bowls and nine-and-twenty knives. But it is of a piece with the whole of the first part of this Book of Ezra, which is mostly taken up with a similar catalogue of the members of the expedition. The list here indicates the pride and joy with which the long hidden and often desecrated vessels were received. We can see the priests

and Levites gazing at them as they were brought forth, their hearts, and perhaps their eyes, filling with sacred memories. The Lord had 'turned again the captivity of Zion,' and these sacred vessels lay there, glittering before them, to assure them that they were not as 'them that dream.' Small things become great when they are the witnesses of a great thing.

We must remember, too, how strong a hold the externals of worship had on the devout Jew. His faith was much more tied to form than ours ought to be, and the restoration of the sacrificial implements as a pledge of the re-establishment of the Temple worship would seem the beginning of a new epoch of closer relation to Jehovah. It is almost within the lifetime of living men that all Scotland was thrilled with emotion by the discovery, in a neglected chamber, of a chest in which lay, forgotten, the crown and sceptre of the Stuarts. A like wave of feeling passed over the exiles as they had given back to their custody these Temple vessels. Sacreder ones are given into our hands, to carry across a more dangerous desert. Let us hear the charge, 'Be ye clean, that bear the vessels of the Lord,' and see that we carry them, untarnished and unlost, to 'the house of the Lord which is in Jerusalem.'

Ezra 3:1-13 Altar and Temple

What an opportunity of 'picturesque' writing the author of this book has missed by his silence about the incidents of the march across the dreary levels from Babylon to the verge of Syria! But the very silence is eloquent. It reveals the purpose of the book, which is to tell of the re-establishment of the Temple and its worship. No doubt the tone of the whole is somewhat prosaic, and indicative of an age in which the externals of worship bulked largely; but still the central point of the narrative was really the centre-point of the events. The austere simplicity of biblical history shows the real points of importance better than more artistic elaboration would do.

This passage has two main incidents—the renewal of the sacrifices, and the beginning of rebuilding the Temple.

The date given in verse 1 is significant. The first day of the seventh month was the commencement of the great festival of tabernacles, the most joyous feast of the year, crowded with reminiscences from the remote antiquity of the Exodus, and from the dedication of Solomon's Temple. How long had passed since Cyrus' decree had been issued we do not know, nor whether his 'first year' was reckoned by the same chronology as the Jewish year, of which we here arrive at the seventh month. But the journey across the desert must have taken some months, and the previous preparations could not have been suddenly got through, so that there can have been but a short time between the arrival in Judea and the gathering together 'as one man to Jerusalem.'

There was barely interval enough for the returning exiles to take possession of their ancestral fields before they were called to leave them unguarded and hasten to the desolate city. Surely their glad and unanimous obedience to the summons, or, as it may even have been, their spontaneous assemblage unsummoned, is no small token of their ardour of devotion, even if they were somewhat slavishly tied to externals. It would take a good deal to draw a band of new settlers in our days to leave their lots and set to putting up a church before they had built themselves houses.

The leaders of the band of returned exiles demand a brief notice. They are Jeshua, or Joshua, and Zerubbabel. In verse 2 the ecclesiastical dignitary comes first, but in verse 8 the civil. Similarly in Ezra ii. 2, Zerubbabel precedes Jeshua. In Haggai, the priest is pre-eminent; in Zechariah the prince. The truth seems to be that each was supreme in his own department, and that they understood each other cordially, or, Zechariah says, 'the counsel of peace' was 'between them both.' It is sometimes bad for the people when priests and rulers lay their heads together; but it is even worse when they pull different ways, and subjects are torn in two by conflicting obligations.

Jeshua was the grandson of Seraiah, the unfortunate high-priest whose eyes Nebuchadnezzar put out after the fall of Jerusalem. His son Jozadak succeeded to the dignity, though there could be no sacrifices in Babylon, and after him his son Jeshua. He cannot have been a young man at the date of the return; but age had not dimmed his enthusiasm, and the high-priest was where he ought to have been, in the forefront of the returning exiles. His name recalls the other Joshua, likewise a leader from captivity and the desert; and, if we appreciate the significance attached to names in Scripture, we shall scarcely suppose it accidental that these two, who had similar work to do, bore the same name as the solitary third, of whom they were pale shadows, the greater Joshua, who brings His people from bondage into His own land of peace, and builds the Temple.

Zerubbabel ('Sown in Babylon') belonged to a collateral branch of the royal family. The direct Davidic line through Solomon died with the wretched Zedekiah and Jeconiah, but the descendants of another son of David's, Nathan, still survived. Their representative was one Salathiel, who, on the failure of the direct line, was regarded as the 'son of Jeconiah' (1 Chron. 3:17). He seems to have had no son, and Zerubbabel, who was really his nephew (1 Chron. 3:19), was legally adopted as his son. In this makeshift fashion, some shadow of the ancient royalty still presided over the restored people. We see Zerubbabel better in Haggai and Zechariah than in Ezra, and can discern the outline of a strong, bold, prompt nature. He had a hard task, and he did it like a man. Patient, yet vigorous, glowing with enthusiasm, yet clear-eyed, self-forgetful, and brave, he has had scant justice done him, and ought to be a very much more familiar and honoured figure than he is. 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.' Great mountains only become plains before men of strong wills and fixed faith.

There is something very pathetic in the picture of the assembled people groping amid the ruins on the Temple hill, to find 'the bases,' the half-obliterated outlines, of the foundations of the old altar of burnt offerings. What memories of Araunah's threshing-floor, and of the hovering angel of destruction, and of the glories of Solomon's dedication, and of the long centuries during which the column of smoke had gone up continually from that spot, and of the tragical day when the fire was quenched, and of the fifty years of extinction, must have filled their hearts! What a conflict of gladness and sorrow must have troubled their spirits as the flame again shot upwards from the hearth of God, cold for so long!

But the reason for their so quickly rearing the altar is noteworthy. It was because 'fear was upon them because of the people of the countries.' The state of the Holy Land at the return must be clearly comprehended. Samaria and the central district were in the hands of bitter enemies. Across Jordan in the east, down on the Philistine plain in the west, and in the south where Edom bore sway, eager enemies sulkily watched the small beginnings of a movement which they were interested in thwarting. There was only the territory of Judah and Benjamin left free for the exiles, and they had reason for their fears; for their neighbours knew that if restitution was to be the order of the day, they would have to disgorge a good deal. What was the defence against such foes which these frightened men thought most impregnable? That altar!

No doubt, much superstition mingled with their religion. Haggai leaves us under no illusions as to their moral and spiritual condition. They were no patterns of devoutness or of morality. But still, what they did carries an eternal truth; and they were reverting to the original terms of Israel's tenure of their land when they acted on the conviction that their worship of Jehovah according to His commandment was their surest way of finding shelter from all their enemies. There are differences plain enough between their condition and ours; but it is as true for us as ever it was for them, that our safety is in God, and that, if we want to find shelter from impending dangers, we shall be wiser to betake ourselves to the altar and sit suppliant there than to make defences for ourselves. The ruined Jerusalem was better guarded by that altar than if its fallen walls had been rebuilt.

The whole ritual was restored, as the narrative tells with obvious satisfaction in the enumeration. To us this punctilious attention to the minutiae of sacrificial worship sounds trivial. But we equally err if we try to bring such externalities into the worship of the Christian Church, and if we are blind to their worth at an earlier stage.

There cannot be a temple without an altar, but there may be an altar without a temple. God meets men at the place of sacrifice, even though there be no house for His name. The order of events here teaches us what is essential for communion with God. It is the altar. Sacrifice laid there is accepted, whether it stand on a bare hill-top, or have round it the courts of the Lord's house.

The second part of the passage narrates the laying of the foundations of the Temple. There had been contracts entered into with masons and carpenters, and arrangements made with the Phoenicians for timber, as soon as the exiles had returned; but of course some time elapsed before the stone and timber were sufficient to make a beginning with. Note in verse 7 the reference to Cyrus' grant as enabling the people to get these stores together. Whether the whole preparations, or only the transport of cedar wood, is intended to be traced to the influence of that decree, there seems to be a tacit contrast, in the writer's mind, with the glorious days when no heathen king had to be consulted, and Hiram and Solomon worked together like brothers. Now, so fallen are we, that Tyre and Sidon will not look at us unless we bring Cyrus' rescript in our hands!

If the 'years' in verses 1 and 8 are calculated from the same beginning, some seven months were spent in preparation, and then the foundation was laid. Two things are noted—the humble attempt at making some kind of a display on the occasion, and the conflict of feeling in the onlookers. They had managed to get some copies of the prescribed vestments; and the narrator emphasises the fact that the priests were 'in their apparel,' and that the Levites had cymbals, so that some approach to the pomp of Solomon's dedication was possible. They did their best to adhere to the ancient prescriptions, and it was no mere narrow love of ritual that influenced them. However we may breathe a freer air of worship, we cannot but sympathise with that earnest attempt to do everything 'according to the order of David king of Israel.' Not only punctiliousness as to ritual, but the magnetism of glorious memories, prescribed the reproduction of that past. Rites long proscribed become very sacred, and the downtrodden successors of mighty men will cling with firm grasp to what the greater fathers did.

The ancient strain which still rings from Christian lips, and bids fair to be as eternal as the mercies which it hymns, rose with strange pathos from the lips of the crowd on the desolate Temple mountain, ringed about by the waste solitudes of the city: 'For He is good, for His mercy endureth for ever toward Israel.' It needed some faith to sing that song then, even with the glow of return upon them. What of all the weary years? What of the empty homesteads, and the surrounding enemies, and the brethren still in Babylon? No doubt some at least of the rejoicing multitude had learned what the captivity was meant to teach, and had come to bless God, both for the long years of exile, which had burned away much dross, and for the incomplete work of restoration, surrounded though they were with foes, and little as was their strength to fight. The trustful heart finds occasion for unmingled praise in the most mingled cup of joy and sorrow.

There can have been very few in that crowd who had seen the former Temple, and their memories of its splendour must have been very dim. But partly remembrance and partly hearsay made the contrast of the past glories and the present poverty painful. Hence

that pathetic and profoundly significant incident of the blended shouts of the young and tears of the old. One can fancy that each sound jarred on the ears of those who uttered the other. But each was wholly natural to the years of the two classes. Sad memories gather, like evening mists, round aged lives, and the temptation of the old is unduly to exalt the past, and unduly to depreciate the present. Welcoming shouts for the new befit young lips, and they care little about the ruins that have to be carted off the ground for the foundations of the temple which they are to have a hand in building. However imperfect, it is better to them than the old house where the fathers worshipped.

But each class should try to understand the other's feelings. The friends of the old should not give a churlish welcome to the new, nor those of the new forget the old. It is hard to blend the two, either in individual life or in a wider sphere of thought or act. The seniors think the juniors revolutionary and irreverent; the juniors think the seniors fossils. It is possible to unite the shout of joy and the weeping. Unless a spirit of reverent regard for the past presides over the progressive movements of this or any day, they will not lay a solid foundation for the temple of the future. We want the old and the young to work side by side, if the work is to last and the sanctuary is to be ample enough to embrace all shades of character and tendencies of thought. If either the grey beards of Solomon's court or the hot heads of Rehoboam's get the reins in their hands, they will upset the chariot. That mingled sound of weeping and joy from the Temple hill tells a more excellent way.

Ezra 4:1-5 Building in Troublous Times

Opposition began as soon as the foundations were laid, as is usually the case with all great attempts to build God's house. It came from the Samaritans, the mingled people who were partly descendants of the ancient remnant of the northern kingdom, left behind after the removal by deportation of the bulk of its population, and partly the descendants of successive layers of immigrants, planted in the empty territory by successive Assyrian and Babylonian kings. Esar-haddon was the first who had sent colonists, about one hundred and thirty years before the return. The writer calls the Samaritans 'the adversaries,' though they began by offers of friendship and alliance. The name implies that these offers were perfidious, and a move in the struggle.

One can easily understand that the Samaritans looked with suspicion on the new arrivals, the ancient possessors of the land, coming under the auspices of the new dynasty, and likely to interfere with their position if not reduced to inferiority or neutralised somehow. The proposal to unite in building the Temple was a political move; for, in old-world ideas, co-operation in Temple-building was incorporation in national unity. The calculation, no doubt, was that if the returning exiles could be united with the much more numerous Samaritans, they would soon be absorbed in them. The only chance for the smaller body was to keep itself apart, and to run the risk of its isolation.

The insincere request was based on an untruth, for the Samaritans did not worship Jehovah as the Jews, but along with their own gods (2 Kings 17:25-41). To divide His dominion with others was to dethrone Him altogether. It therefore became an act of faithfulness to Jehovah to reject the entangling alliance. To have accepted it would have been tantamount to frustrating the very purpose of the return, and consenting to be muzzled about the sin of idolatry. But the chief lesson which exile had burned in on the Jewish mind was a loathing of idolatry, which is in remarkable contrast to the inclination to it that had marked their previous history. So one answer only was possible, and it was given with unwelcome plainness of speech, which might have been more courteous, and not less firm. It flatly denied any common ground; it claimed exclusive relation to 'our God,' which meant, 'not yours'; it underscored the claim by reiterating that Jehovah was the 'God of Israel'; it put forward the decree of Cyrus, as leaving no option but to confine the builders to the people whom it had empowered to build.

Now, it is easy to represent this as a piece of impolitic narrowness, and to say that its surly bigotry was rightly punished by the evils that it brought down on the returning exiles. The temper of much flaccid Christianity at present delights to expand in a lazy and foolish 'liberality,' which will welcome anybody to come and take a hand at the building, and accepts any profession of unity in worship. But there is no surer way of taking the earnestness out of Christian work and workers than drafting into it a mass of non-Christians, whatever their motives may be. Cold water poured into a boiling pot will soon stop its bubbling, and bring down its temperature. The churches are clogged and impeded, and their whole tone lowered and chilled, by a mass of worldly men and women. Nothing is gained, and much is in danger of being lost, by obliterating the lines between the church and the world. The Jew who thought little of the difference between the Samaritan worship with its polytheism, and his own monotheism, was in peril of dropping to the Samaritan level. The Samaritan who was accepted as a true worshipper of Jehovah, though he had a bevy of other gods in addition, would have been confirmed in his belief that the differences were unimportant. So both would have been harmed by what called itself 'liberality,' and was in reality indifference.

No doubt, Zerubbabel had counted the cost of faithfulness, and he soon had to pay it. The would-be friends threw off the mask, and, as they could not hinder by pretending to help, took a plainer way to stop progress. All the weapons that Eastern subtlety and intrigue could use were persistently employed to 'weaken the hands' of the builders, and the most potent of all methods, bribery to Persian officials, was freely used. The opponents triumphed, and the little community began to taste the bitterness of high hopes disappointed and noble enterprises frustrated. How differently things had turned out from the expectations with which the company

had set forth from Babylon! The rough awakening to realities disillusioned us all when we come to turn dreams into facts. The beginning of laying the Temple foundations is put in 536 B.C.; the first year of Darius was 522. How soon after the commencement of the work the Samaritan tricks succeeded we do not know, but it must have been some time before the death of Cyrus in 529. For weary years then the sanguine band had to wait idly, and no doubt enthusiasm died out: they had enough to do in keeping themselves alive, and in holding their own amidst enemies. They needed, as we all do, patience, and a willingness to wait for God's own time to fulfil His own promise.

Ezra 6:14-22 The New Temple and Its Worship

There are three events recorded in this passage,—the completion of the Temple, its dedication, and the keeping of the passover some weeks thereafter. Four years intervene between the resumption of building and its successful finish, much of which time had been occupied by the interference of the Persian governor, which compelled a reference to Darius, and resulted in his confirmation of Cyrus' charter. The king's stringent orders silenced opposition, and seem to have been loyally, however unwillingly, obeyed. About twenty-three years passed between the return of the exiles and the completion of the Temple.

I. The prosperous close of the long task (Ezra 6:14, 15).

The narrative enumerates three points in reference to the completion of the Temple which are very significant, and, taken together, set forth the stimulus and law and helps of work for God.

It is expressive of deep truth that first in order is named, as the cause of success, 'the prophesying of Haggai and Zechariah.' 'Practical men,' no doubt, then as always, set little store by the two prophets' fiery words, and thought that a couple of masons would have done more for the building than they did. The contempt for 'ideas' is the mark of shallow and vulgar minds. Nothing is more practical than principles and motives which underlie and inform work, and these two prophets did more for building the Temple by their words than an army of labourers with their hands. 'There are diversities of operations,' and it is not given to every man to handle a trowel; but no good work will be prosperously accomplished unless there be engaged in it prophets who rouse and rebuke and hearten, and toilers who by their words are encouraged and saved from forgetting the sacred motives and great ends of their work in the monotony and multiplicity of details.

Still more important is the next point mentioned. The work was done 'according to the commandment of the God of Israel.' There is peculiar beauty and pathos in that name, which is common in Ezra. It speaks of the sense of unity in the nation, though but a fragment of it had come back. There was still an Israel, after all the dreary years, and in spite of present separation. God was still its God, though He had hidden His face for so long. An inextinguishable faith, wistful but assured, in His unalterable promise, throbs in that name, so little warranted by a superficial view of circumstances, but so amply vindicated by a deeper insight. His 'commandment' is at once the warrant and the standard for the work of building. In His service we are to be sure that He bids, and then to carry out His will whoever opposes.

We are to make certain that our building is 'according to the pattern showed in the mount,' and, if so, to stick to it in every point. There is no room for more than one architect in rearing the temple. The working drawings must come from Him. We are only His workmen. And though we may know no more of the general plan of the structure than the day-labourer who carries a hoe does, we must be sure that we have His orders for our little bit of work, and then we may be at rest even while we toil. They who build according to His commandment build for eternity, and their work shall stand the trial by fire. That motive turns what without it were but 'wood, hay, stubble,' into 'gold and silver and precious stones.'

The last point is that the work was done according to the commandment of the heathen kings. We need not discuss the chronological difficulty arising from the mention of Artaxerxes here. The only king of that name who can be meant reigned fifty years after the events here narrated. The mention of him here has been explained by 'the consideration that he contributed to the maintenance, though not to the building, of the Temple.' Whatever is the solution, the intention of the mention of the names of the friendly monarchs is plain. 'The king's heart is in the hand of the Lord as the watercourses; He turneth it whithersoever He will.' The wonderful providence, surpassing all hopes, which gave the people 'favour in the eyes of them that carried them captive,' animates the writer's thankfulness, while he recounts that miracle that the commandment of God was re-echoed by such lips. The repetition of the word in both clauses underscores, as it were, the remarkable concurrence.

II. The dedication of the Temple (Ezra 6:16-18).

How long the dedication was after the completion is not specified. The month Adar was the last of the Jewish year, and corresponded nearly with our March. Probably the ceremonial of dedication followed immediately on the completion of the building. Probably few, if any, of the aged men, who had wept at the founding, survived to see the completion of the Temple. A new generation had no such sad contrasts of present lowliness and former glory to shade their gladness. So many dangers surmounted, so many long years of toil interrupted and hope deferred, gave keener edge to joy in the fair result of them all.

We may cherish the expectation that our long tasks, and often disappointments, will have like ending if they have been met and done in like spirit, having been stimulated by prophets and commanded by God. It is not wholesome nor grateful to depreciate present blessings by contrasting them with vanished good. Let us take what God gives to-day, and not embitter it by remembering yesterday with vain regret. There is a remembrance of the former more splendid Temple in the name of the new one, which is thrice repeated in the passage,—‘this house.’ But that phrase expresses gratitude quite as much as, or more than, regret. The former house is gone, but there is still ‘this house,’ and it is as truly God’s as the other was. Let us grasp the blessings we have, and be sure that in them is continued the substance of those we have lost.

The offerings were poor, if compared with Solomon’s ‘two and twenty thousand oxen, and an hundred and twenty thousand sheep’ (1 Kings 8:63), and no doubt the despisers of the ‘day of small things,’ whom Zechariah had rebuked, would be at their depreciating work again. But ‘if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.’ The thankfulness of the offerers, not the number of their bullocks and rams, made the sacrifice well pleasing. But it would not have been so if the exiles’ resources had been equal to the great King’s. How many cattle had they in their stalls at home, not how many they brought to the Temple, was the important question. The man who says, ‘Oh! God accepts small offerings,’ and gives a mite while he keeps talents, might as well keep his mite too; for certainly God will not have it.

A significant part of the offerings was the ‘twelve he-goats, according to the number of the tribes of Israel.’ These spoke of the same confidence as we have already noticed as being expressed by the designation of ‘the God of Israel.’ Possibly scattered members of all the tribes had come back, and so there was a kind of skeleton framework of the nation present at the dedication; but, whether that be so or not, that handful of people was not Israel. Thousands of their brethren still lingered in exile, and the hope of their return must have been faint. Yet God’s promise remained, and Israel was immortal. The tribes were still twelve, and the sacrifices were still theirs. A thrill of emotion must have touched many hearts as the twelve goats were led up to the altar. So an Englishman feels as he looks at the crosses on the Union Jack.

But there was more than patriotism in that sacrifice. It witnessed to unshaken faith. And there was still more expressed in it than the offerers dreamed; for it prophesied of that transformation of the national into the spiritual Israel, in virtue of which the promises remain true, and are inherited by the Church of Christ in all lands.

The re-establishment of the Temple worship with the appointment of priests and Levites, according to the ancient ordinance, naturally followed on the dedication.

III. The celebration of the Passover (Ezra 6:19-22)

It took place on the fourteenth day of the first month, and probably, therefore, very soon after the dedication. They ‘kept the feast, ... for the priests and Levites were purified together.’ The zeal of the sacerdotal class in attending to the prescriptions for ceremonial purity made it possible that the feast should be observed. How much of real devotion, and how much of mere eagerness to secure their official position, mingled with this zeal, cannot be determined. Probably there was a touch of both. Scrupulous observance of ritual is easy religion, especially if one’s position is improved by it. But the connection pointed out by the writer is capable of wide applications. The true purity and earnestness of preachers and teachers of all degrees has much to do with their hearers’ and scholars’ participation in the blessings of the Gospel. If priests are not pure, they cannot kill the Passover. Earnest teachers make earnest scholars. Foul hands cannot dispense the bread of life.

There is a slight deviation from the law in the ritual as here stated, since it was prescribed that each householder should kill the Passover lamb for his house. But from the time of Hezekiah the Levites seem to have done it for the congregation (2 Chron. 30:17), and afterwards for the priests also (2 Chron. 35:11, 14).

Ezra 6:21 tells that not only the returned exiles, but also ‘all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel,’ ate the Passover. It may be questioned whether these latter were Israelites, the descendants of the residue who had not been deported, but who had fallen into idolatry during the exile, or heathens of the mixed populations who had been settled in the vacant country. The emphasis put on their turning to Israel and Israel’s God seems to favour the latter supposition. But in any case, the fact presents us with an illustration of the proper effect of the presence anywhere of a company of God’s true worshippers. If we purify ourselves, and keep the feast of the true Passover with joy as well as purity, we shall not want for outsiders who will separate themselves from the more subtle and not less dangerous idolatries of modern life, to seek the Lord God of Israel. If His Israel is what it ought to be, it will attract. A bit of scrap-iron in contact with a magnet is a magnet. They who live in touch with Him who said, ‘I will draw all men unto Me’ will share His attractive power in the measure of their union with Him.

The week after the Passover feast was, according to the ritual, observed as the feast of unleavened bread. The narrative touches lightly on the ceremonial, and dwells in conclusion on the joy of the worshippers and its cause. They do well to be glad whom God makes glad. All other joy bears in it the seeds of death. It is, in one aspect, the end of God’s dealings, that we should be glad in

Him. Wise men will not regard that as a less noble end than making us pure; in fact, the two are united. The 'blessed God' is glad in our gladness when it is His gladness.

Notice the exulting wonder with which God's miracle of mercy is reported in its source and its glorious result. The heart of the king was turned to them, and no power but God's could have done that. The issue of that divine intervention was the completed Temple, in which once more the God of that Israel which He had so marvellously restored dwelt in the midst of His people.

Ezra 6:22 God the Joy-Bringer

'They kept the feast ... seven days with joy; for the Lord had made them joyful.'— EZRA vi. 22 .

Twenty years of hard work and many disappointments and dangers had at last, for the Israelites returning from the captivity, been crowned by the completion of the Temple. It was a poor affair as compared with the magnificent house that had stood upon Zion; and so some of them 'despised the day of small things.' They were ringed about by enemies; they were feeble in themselves; there was a great deal to darken their prospects and to sadden their hearts; and yet, when memories of the ancient days came back, and once more they saw the sacrificial smoke rising from the long cold and ruined altar, they rejoiced in God, and they kept the Passover amid the ruins, as my text tells us, for the 'seven days' of the statutory period 'with joy,' because, in spite of all, 'the Lord had made them joyful.'

I think if we take this simple saying we get two or three thoughts, not altogether irrelevant to universal experience, about the true and the counterfeit gladnesses possible to us all.

I. Look at that great and wonderful thought—God the joy-maker.

We do not often realise how glad God is when we are glad, and how worthy an object of much that He does is simply the prosperity and the blessedness of human hearts. The poorest creature that lives has a right to ask from God the satisfaction of its instincts, and every man has a claim on God—because he is God's creature—to make him glad. God honours all cheques legitimately drawn on Him, and answers all claims, and regards Himself as occupied in a manner entirely congruous with His magnificence and His infinitude, when He stoops to put some kind of vibrating gladness into the wings of a gnat that dances for an hour in the sunshine, and into the heart of a man that lives his time for only a very little longer.

God is the Joy-maker. There are far more magnificent and sublime thoughts about Him than that; but I do not know that there is any that ought to come nearer to our hearts, and to silence more of our grumbings and of our distrust, than the belief that the gladness of His children is an end contemplated by Him in all that He does. Whether we think it of small importance or no, He does not think it so, that all mankind should rejoice in Himself. And this is a marvellous revelation to break out of the very heart of that comparatively hard system of ancient Judaism. 'The Lord hath made them joyful.'

Turning away from the immediate connection of these words, let me remind you of the great outlines of the divine provision for gladdening men's hearts. I was going to say that God had only one way of making us glad; and perhaps that is in the deepest sense true. That way is by putting Himself into us. He gives us Himself to make us glad; for nothing else will do it—or, at least, though there may be many subordinate sources of joy, if there be in the innermost shrine of our spirits an empty place, where the Shekinah ought to shine, no other joys will suffice to settle and to rejoice the soul. The secret of all true human well-being is close communion with God; and when He looks at the poorest of us, desiring to make us blessed, He can but say, 'I will give Myself to that poor man; to that ignorant creature; to that wayward and prodigal child; to that harlot in her corruption; to that worldling in his narrow godlessness; I will give Myself, if they will have Me.' And thus, and only thus, does He make us truly, perfectly, and for ever glad.

Besides that, or rather as a sequel and consequence of that, there come such other God-given blessings as these to which my text refers. What were the outward reasons for the restored exiles' gladness? 'The Lord had made them joyful, and turned the heart of the king ... unto them to strengthen their hands in the work of the house of God, the God of Israel.'

So, then, He pours into men's lives by His providences the secondary and lower gifts which men, according to changing circumstances, need; and He also satisfies the permanent physical necessities of all orders of beings to whom He has given life. He gives Himself for the spirit; He gives whatever is contributory to any kind of gladness; and if we are wise we shall trace all to Him. He is the Joy-giver; and that man has not yet understood either the sanctity of life or the full sweetness of its sweetest things unless he sees, written over every one of them, the name of God, their giver. Your common mercies are His love tokens, and they all come to us, just as the gifts of parents to their children do, with this on the fly-leaf, 'With a father's love.' Whatever comes to God's child with that inscription, surely it ought to kindle a thrill of gladness. That 'the king of Assyria's heart is turned'; shall we thank the king of Assyria? Yes and No! For it was God who 'turned' it. Oh! to carry the quiet confidence of that thought into all our daily life, and see His name written upon everything that contributes to make us blessed. God is the true Source and Maker of every joy.

And by the side of that we must put this other thought—there are sources of joy with which He has nothing to do. There are people who are joyful—and there are some of them listening now—not because God made them joyful, but because ‘the world, the devil, and the flesh’ have given them ghastly caricatures of the true gladness. And these rival sources of blessedness, the existence of which my text suggests, are the enemies of all that is good and noble in us and in our joys. God made these men joyful, and so their gladness was wholesome.

II. Note the consequent obligation and wisdom of taking our God-given joys.

‘They kept the feast with joy, for the Lord had made them joyful.’ Then it is our obligation to accept and use what it is His blessedness to give. Be sure you take Him. When He is waiting to pour all His love into your heart, and all His sweetness into your sensitive spirit, to calm your anxieties, to deepen your blessedness, to strengthen everything that is good in you, to be to you a stay in the midst of crumbling prosperity, and a Light in the midst of gathering darkness, be sure that you take the joy that waits your acceptance. Do not let it be said that, when the Lord Christ has come down from heaven, and lived upon earth, and gone back to heaven, and sent His Spirit to dwell in you, you lock the door against the entrance of the joy-bringing Messenger, and are sad and restless and discontented because you have shut out the God who desires to abide in your hearts.

‘They kept the feast with joy, because the Lord had made them joyful.’ Oh! how many Christian men and women there are, who in the midst of the abundant and wonderful provision for continual cheerfulness and buoyancy of spirit given to them in the promises of the Gospel, in the gifts of Christ, in the indwelling of the Divine Spirit, do yet go through life creeping and sad, burdened and anxious, perplexed and at their wits’ end, just because they will not have the God who yearns to come to them, or at least will not have Him in anything like the fullness and the completeness in which He desires to bestow Himself. If God gives, surely we are bound to receive. It is an obligation upon Christian men and women, which they do not sufficiently realise, to be glad, and it is a commandment needing to be reiterated. ‘Rejoice in the Lord always; and again I say, rejoice.’ Would that Christian experience in this generation was more alive to the obligation and the blessedness of perpetual joy arising from perpetual communion with Him.

Further, another obligation is to recognise Him in all common mercies, because He is at the back of them all. Let them always proclaim Him to us. Oh! if we did not go through the world blinded to the real Power that underlies all its motions, we should feel that everything was vocal to us of the loving-kindness of our Father in heaven. Link Him, dear friend! with everything that makes your heart glad; with everything pleasant that comes to you. There is nothing good or sweet but it flows from Him. There is no common delight of flesh or sense, of sight or taste or smell, no little enjoyment that makes the moment pass more brightly, no drop of oil that eases the friction of the wheels of life, but it may be elevated into greatness and nobleness, and will then first be understood in its true significance, if it is connected with Him. God does not desire to be put away high up on a pedestal above our lives, as if He regulated the great things and the trifles regulated themselves; but He seeks to come, as air into the lungs, into every particle of the mass of life, and to fill it all with His own purifying presence.

Recognise Him in common joys. If, when we sit down to partake of them, we would say to ourselves, ‘The Lord has made us joyful,’ all our home delights, all our social pleasures, all our intellectual and all our sensuous ones—rest and food and drink and all other goods for the body—they would all be felt to be great, as they indeed are. Enjoyed in Him, the smallest is great; without Him, the greatest is small. ‘The Lord made them joyful’; and what is large enough for Him to give ought not to be too small for us to receive with recognition of His hand.

Another piece of wholesome counsel in this matter is—Be sure that you use the joys which God does give. Many good people seem to think that it is somehow devout and becoming to pitch most of their songs in a minor key, and to be habitually talking about trials and disappointments, and ‘a desert land,’ and ‘Brief life is here our portion,’ and so on, and so on. There are two ways in which you can look at the world and at everything that befalls you. There is enough in everybody’s life to make him sad if he sulkily selects these things to dwell upon. There is enough in everybody’s life to make him continually glad if he wisely picks out these to think about. It depends altogether on the angle at which you look at your life what you see in it. For instance, you know how children do when they get a bit of a willow wand into their possession. They cut off rings of bark, and get the switch alternately white and black, white and black, and so on right away to the tip. Whether will you look at the white rings or the black ones? They are both there. But if you rightly look at the black you will find out that there is white below it, and it only needs a very little stripping off of a film to make it into white too. Or, to put it into simpler words, no Christian man has the right to regard anything that God’s Providence brings to him as such unmingled evil that it ought to make him sad. We are bound to ‘rejoice in the Lord always.’

I know how hard it is, but sure am I that it is possible for a man, if he keeps near Jesus Christ, to reproduce Paul’s paradox of being ‘sorrowful yet always rejoicing,’ and even in the midst of darkness and losses and sorrows and blighted hopes and disappointed aims to rejoice in the Lord, and to ‘keep the feast with gladness, because the Lord has made him joyful.’ Nor do we discharge our duty, unless side by side with the sorrow which is legitimate, which is blessed, strengthening, purifying, calming, moderating, there is also ‘joy unspeakable and full of glory.’

Again, be sure that you limit your delights to God-made joys. Too many of us have what parts of our nature recognise as

satisfaction, and are glad to have, apart from Him. There is nothing sadder than the joys that come into a life, and do not come from God. Oh! let us see to it that we do not fill our cisterns with poisonous sewage when God is waiting to fill them with the pure 'river of the water of life.' Do not let us draw our blessedness from the world and its evils. Does my joy help me to come near to God? Does it interfere with my communion with Him? Does it aid me in the consecration of myself? Does my conscience go with it when my conscience is most awake? Do I recognise Him as the Giver of the thing that is so blessed? If we can say Yes! to these questions, we can venture to believe that our blessedness comes from God, and leads to God, however homely, however sensuous and material may be its immediate occasion. But if not, then the less we have to do with such sham gladness the better. 'Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.' The alternative presented for the choice of each of us is whether we will have surface joy and a centre of dark discontent, or surface sorrow and a centre of calm blessedness. The film of stagnant water on a pond full of rottenness simulates the glories of the rainbow, in which pure sunshine falls upon the pure drops, but it is only painted corruption after all, a sign of rotting; and if a man puts his lips to it it will kill him. Such is the joy which is apart from God. It is the 'crackling of thorns under a pot'—the more fiercely they burn the sooner they are ashes. And, on the other hand, 'these things have I spoken unto you that My joy might remain in you, and that your joy might be full.'

It is not 'for seven days' that we 'keep the feast' if God has 'made us joyful,' but for all the rest of the days of time, and for the endless years of the calm gladnesses of the heavens.

Ezra 8:22, 23, 31, 32 Heroic Faith

'I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon them all for good that seek Him... 23. So we fasted and besought our God for this... 31. The hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way. 32. And we came to Jerusalem.'—EZRA 8:22, 23, 31, 32

The memory of Ezra the scribe has scarcely had fairplay among Bible-reading people. True, neither his character nor the incidents of his life reach the height of interest or of grandeur belonging to the earlier men and their times. He is no hero, or prophet; only a scribe; and there is a certain narrowness as well as a prosaic turn about his mind, and altogether one feels that he is a smaller man than the Elijahs and Davids of the older days. But the homely garb of the scribe covered a very brave devout heart, and the story of his life deserves to be more familiar to us than it is.

This scrap from the account of his preparations for the march from Babylon to Jerusalem gives us a glimpse of a high-toned faith, and a noble strain of feeling. He and his company had a long weary journey of four months before them. They had had little experience of arms and warfare, or of hardships and desert marches, in their Babylonian homes. Their caravan was made unwieldy and feeble by the presence of a large proportion of women and children. They had much valuable property with them. The stony desert, which stretches unbroken from the Euphrates to the uplands on the east of Jordan, was infested then as now by wild bands of marauders, who might easily swoop down on the encumbered march of Ezra and his men, and make a clean sweep of all which they had. And he knew that he had but to ask and have an escort from the king that would ensure their safety till they saw Jerusalem. Artaxerxes' surname, 'the long-handed,' may have described a physical peculiarity, but it also expressed the reach of his power; his arm could reach these wandering plunderers, and if Ezra and his troop were visibly under his protection, they could march secure. So it was not a small exercise of trust in a higher Hand that is told us here so simply. It took some strength of principle to abstain from asking what it would have been so natural to ask, so easy to get, so comfortable to have. But, as he says, he remembered how confidently he has spoken of God's defence, and he feels that he must be true to his professed creed, even if it deprives him of the king's guards. He halts his followers for three days at the last station before the desert, and there, with fasting and prayer, they put themselves in God's hand; and then the band, with their wives and little ones, and their substance,—a heavily-loaded and feeble caravan,—fling themselves into the dangers of the long, dreary, robber-haunted march. Did not the scribe's robe cover as brave a heart as ever beat beneath a breastplate?

That symbolic phrase, 'the hand of our God,' as expressive of the divine protection, occurs with remarkable frequency in the books of Ezra and Nehemiah, and though not peculiar to them, is yet strikingly characteristic of them. It has a certain beauty and force of its own. The hand is of course the seat of active power. It is on or over a man like some great shield held aloft above him, below which there is safe hiding. So that great Hand bends itself over us, and we are secure beneath its hollow. As a child sometimes carries a tender-winged butterfly in the globe of its two hands that the bloom on the wings may not be ruffled by fluttering, so He carries our feeble, unarmoured souls enclosed in the covert of His Almighty hand. 'Who hath measured the waters in the hollow of His hand?' 'Who hath gathered the wind in His fists?' In that curved palm where all the seas lie as a very little thing, we are held; the grasp that keeps back the tempests from their wild rush, keeps us, too, from being smitten by their blast. As a father may lay his own large muscular hand on his child's tiny fingers to help him, or as 'Elisha put his hands on the king's hands,' that the contact might strengthen him to shoot the 'arrow of the Lord's deliverance,' so the hand of our God is upon us to impart power as well as protection; and our 'bow abides in strength,' when 'the arms of our hands are made strong by the hands of the mighty God of

Jacob.' That was Ezra's faith, and that should be ours.

Note Ezra's sensitive shrinking from anything like inconsistency between his creed and his practice. It was easy to talk about God's protection when he was safe behind the walls of Babylon; but now the pinch had come. There was a real danger before him and his unwarlike followers. No doubt, too, there were plenty of people who would have been delighted to catch him tripping; and he felt that his cheeks would have tingled with shame if they had been able to say, 'Ah! that is what all his fine professions come to, is it? He wants a convoy, does he? We thought as much. It is always so with these people who talk in that style. They are just like the rest of us when the pinch comes.' So, with a high and keen sense of what was required by his avowed principles, he will have no guards for the road. There was a man whose religion was at any rate not a fair-weather religion. It did not go off in fine speeches about trusting to the protection of God, spoken from behind the skirts of the king, or from the middle of a phalanx of his soldiers. He clearly meant what he said, and believed every word of it as a prose fact, which was solid enough to build conduct on.

I am afraid a great many of us would rather have tried to reconcile our asking for a band of horsemen with our professed trust in God's hand; and there would have been plenty of excuses very ready about using means as well as exercising faith, and not being called upon to abandon advantages, and not pushing a good principle to Quixotic lengths, and so on, and so on. But whatever truth there is in such considerations, at any rate we may well learn the lesson of this story—to be true to our professed principles; to beware of making our religion a matter of words; to live, when the time for putting them into practice comes, by the maxims which we have been forward to proclaim when there was no risk in applying them; and to try sometimes to look at our lives with the eyes of people who do not share our faith, that we may bring our actions up to the mark of what they expect of us. If 'the Church' would oftener think of what 'the world' looks for from it, it would seldomer have cause to be ashamed of the terrible gap between its words and its deeds.

Especially in regard to this matter of trust in an unseen Hand, and reliance on visible helps, we all need to be very rigid in our self-inspection. Faith in the good hand of God upon us for good should often lead to the abandonment, and always to the subordination, of material aids. It is a question of detail, which each man must settle for himself as each occasion arises, whether in any given case abandonment or subordination is our duty. This is not the place to enter on so large and difficult a question. But, at all events, let us remember, and try to work into our own lives, that principle which the easy-going Christianity of this day has honeycombed with so many exceptions, that it scarcely has any whole surface left at all; that the absolute surrender and forsaking of external helps and goods is sometimes essential to the preservation and due expression of reliance on God.

There is very little fear of any of us pushing that principle to Quixotic lengths. The danger is all the other way. So it is worth while to notice that we have here an instance of a man's being carried by a certain lofty enthusiasm further than the mere law of duty would take him. There would have been no harm in Ezra's asking an escort, seeing that his whole enterprise was made possible by the king's support. He would not have been 'leaning on an arm of flesh' by availing himself of the royal troops, any more than when he used the royal firman. But a true man often feels that he cannot do the things which he might without sin do. 'All things are lawful for me, but all things are not expedient,' said Paul. The same Apostle eagerly contended that he had a perfect right to money support from the Gentile Churches; and then, in the next breath, flamed up into, 'I have used none of these things, for it were better for me to die, than that any man should make my glorying void.' A sensitive spirit, or one profoundly stirred by religious emotion, will, like the apostle whose feet were moved by love, far outrun the slower soul, whose steps are only impelled by the thought of duty. Better that the cup should run over than that it should not be full. Where we delight to do His will, there will often be more than a scrupulously regulated enough; and where there is not sometimes that 'more,' there will never be enough.

'Give all thou canst; high Heaven rejects the lore

Of nicely calculated less or more.'

What shall we say of people who profess that God is their portion, and are as eager in the scramble for money as anybody? What kind of a commentary will sharp-sighted, sharp-tongued observers have a right to make on us, whose creed is so unlike theirs, while our lives are identical? Do you believe, friends! that 'the hand of our God is upon all them for good that seek Him'? Then, do you not think that racing after the prizes of this world, with flushed cheeks and labouring breath, or longing, with a gnawing hunger of heart, for any earthly good, or lamenting over the removal of creatural defences and joys, as if heaven were empty because some one's place here is, or as if God were dead because dear ones die, may well be a shame to us, and a taunt on the lips of our enemies? Let us learn again the lesson from this old story,—that if our faith in God is not the veriest sham, it demands and will produce, the abandonment sometimes and the subordination always, of external helps and material good.

Notice, too, Ezra's preparation for receiving the divine help. There, by the river Ahava, he halts his company like a prudent leader, to repair omissions, and put the last touches to their organisation before facing the wilderness. But he has another purpose also. 'I proclaimed a fast there, to seek of God a right way for us.' There was no foolhardiness in his courage; he was well aware of all the possible dangers on the road; and whilst he is confident of the divine protection, he knows that, in his own quiet, matter-of-fact words, it is given 'to all them that seek Him.' So his faith not only impels him to the renunciation of the Babylonian guard, but to

earnest supplication for the defence in which he is so confident. He is sure it will be given—so sure, that he will have no other shield; and yet he fasts and prays that he and his company may receive it. He prays because he is sure that he will receive it, and does receive it because he prays and is sure.

So for us, the condition and preparation on and by which we are sheltered by that great Hand, is the faith that asks, and the asking of faith. We must forsake the earthly props, but we must also believingly desire to be upheld by the heavenly arms. We make God responsible for our safety when we abandon other defence, and commit ourselves to Him. With eyes open to our dangers, and full consciousness of our own unarmed and unwarlike weakness, let us solemnly commend ourselves to Him, rolling all our burden on His strong arms, knowing that He is able to keep that which we have committed to Him. He will accept the trust, and set His guards about us. As the song of the returning exiles, which may have been sung by the river Ahava, has it: 'My help cometh from the Lord. The Lord is thy keeper. The Lord is thy shade upon thy right hand.'

So our story ends with the triumphant vindication of this Quixotic faith. A flash of joyful feeling breaks through the simple narrative, as it tells how the words spoken before the king came true in the experience of the weaponless pilgrims: 'The hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way; and we came to Jerusalem.' It was no rash venture that we made. He was all that we hoped and asked. Through all the weary march He led us. From the wild, desert-born robbers, that watched us from afar, ready to come down on us, from ambushes and hidden perils, He kept us, because we had none other help, and all our hope was in Him. The ventures of faith are ever rewarded. We cannot set our expectations from God too high. What we dare scarcely hope now we shall one day remember. When we come to tell the completed story of our lives, we shall have to record the fulfilment of all God's promises, and the accomplishment of all our prayers that were built on these. Here let us cry, 'Be Thy hand upon us.' Here let us trust, Thy hand will be upon us. Then we shall have to say, 'The hand of our God was upon us,' and as we look from the watch-towers of the city, on the desert that stretches to its very walls, and remember all the way by which He led us, we shall rejoice over His vindication of our poor faith, and praise Him that 'not one thing hath failed of all the things which the Lord our God spake concerning us.'

Ezra 8:29 The Charge of the Pilgrim Priests

'Watch ye, and keep them, until ye weigh them ... at Jerusalem, in the chambers of the house of the Lord.'— Ezra 8:29

The little band of Jews, seventeen hundred in number, returning from Babylon, had just started on that long pilgrimage, and made a brief halt in order to get everything in order for their transit across the desert; when their leader Ezra, taking count of his men, discovers that amongst them there are none of the priests or Levites. He then takes measures to reinforce his little army with a contingent of these, and entrusts to their special care a very valuable treasure in gold, and silver, and sacred vessels, which had been given to them for use in the house of the Lord. The words which I have taken as text are a portion of the charge which he gave to those twelve priestly guardians of the precious things, that were to be used in worship when they got back to the Temple. 'Watch and keep them, until ye weigh them in the chambers of the house of the Lord.'

So I think I may venture, without being unduly fanciful, to take these words as a type of the injunctions which are given to us Christian people; and to see in them a striking and picturesque representation of the duties that devolve upon us in the course of our journey across the desert to the Temple-Home above.

And to begin with, let me remind you, for a moment or two, what the precious treasure is which is thus entrusted to our keeping and care. We can scarcely, in such a connection and with such a metaphor, forget the words of our Lord about a certain king that went to receive his kingdom, and to return; who called together his servants, and gave to each of them according to their several ability, with the injunction to trade upon that until he came. The same metaphor which our Master employed lies in this story before us—in the one case, sacrificial vessels and sacred treasures; in the other case, the talents out of the rich possessions of the departing king.

Nor can we forget either the other phase of the same figure which the Apostle employs when he says to his 'own son' and substitute, Timothy: 'That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us,' nor that other word to the same Timothy, which says: 'O Timothy! keep that which was committed to thy trust, and avoid profane and vain babblings, and oppositions of science, falsely so called.' In these quotations, the treasure, and the rich deposit, is the faith once delivered to the saints; the solemn message of love and peace in Jesus Christ, which was entrusted, first of all to those preachers, but as truly to every one of Christ's disciples.

So, then, the metaphor is capable of two applications. The first is to the rich treasure and solemn trust of our own nature, of our own souls; the faculties and capacities, precious beyond all count, rich beyond all else that a man has ever received. Nothing that you have is half so much as that which you are. The possession of a soul that knows and loves, and can obey; that trusts and desires; that can yearn and reach out to Jesus Christ, and to God in Christ; of a conscience that can yield to His command; and faculties of comprehending and understanding what comes to them from Jesus Christ—that is more than any other possession,

treasure, or trust. That which you and I carry with us—the infinite possibilities of these awful spirits of ours—the tremendous faculties which are given to every human soul, and which, like a candle plunged into oxygen, are meant to burn far more brightly under the stimulus of Christian faith and the possession of God's truth, are the rich deposit committed to our charge. You priests of the living God, you men and women, you say that you are Christ's, and therefore are consecrated to a nobler priesthood than any other—to you is given this solemn charge: 'That good thing which is committed unto thee, keep by the Holy Ghost that dwelleth in you.' The precious treasure of your own natures, your own hearts, your own understandings, wills, consciences, desires—keep these, until they are weighed in the house of the Lord in Jerusalem.

And in like manner, taking the other aspect of the metaphor—we have given to us, in order that we may do something with it, that great deposit and treasure of truth, which is all embodied and incarnated in Jesus Christ our Lord. It is bestowed upon us that we may use it for ourselves, and in order that we may carry it triumphantly all through the world. Possession involves responsibility always. The word of salvation is given to us. If we go tampering with it, by erroneous apprehension, by unfair usage, by failing to apply it to our own daily life; then it will fade and disappear from our grasp. It is given to us in order that we may keep it safe, and carry it high up across the desert, as becomes the priests of the most high God.

The treasure is first—our own selves—with all that we are and may be, under the stimulating and quickening influence of His grace and Spirit. The treasure is next—His great word of salvation, once delivered unto the saints, and to be handed on, without diminution or alteration in its fair perspective and manifold harmonies, to the generations that are to come. So, think of yourselves as the priests of God, journeying through the wilderness, with the treasures of the Temple and the vessels of the sacrifice for your special deposit and charge.

Further, I touch on the command, the guardianship that is here set forth. 'Watch ye, and keep them.' That is to say, I suppose, according to the ordinary idiom of the Old Testament, 'Watch, in order that you may keep.' Or to translate it into other words: The treasure which is given into our hands requires, for its safe preservation, unceasing vigilance. Take the picture of my text: These Jews were four months, according to the narrative, in travelling from their first station upon their journey to Jerusalem across the desert. There were enemies lying in wait for them by the way. With noble self-restraint and grand chivalry, the leader of the little band says: 'I was ashamed to require of the king a band of soldiers and horsemen, to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all that forsake Him.' And so they would not go to him, cap in hand, and ask him to give them a guard to take care of them; but 'We fasted and besought our God for this; and He was intreated of us.'

Thus the little company, without arms, without protection, with nothing but a prayer and a trust to make them strong, flung themselves into the pathless desert with all those precious things in their possession; and all the precaution which Ezra took was to lay hold of the priests in the little party, and to say: 'Here! all through the march do you stick by these precious things. Whoever sleeps, do you watch. Whoever is careless, be you vigilant. Take these for your charge, and remember I weigh them here before we start, and they will be all weighed again when we get there. So be alert.'

And is not that exactly what Christ says to us? 'Watch; keep them; be vigilant, that ye may keep; and keep them, because they will be weighed and registered when you arrive there.'

I cannot do more than touch upon two or three of the ways in which this charge may be worked out, in its application for ourselves, beginning with that first one which is implied in the words of the text—unslumbering vigilance; then trust, like the trust which is glorified in the context, depending only on 'the good hand of our God upon us'; then purity, because, as Ezra said, 'Ye are holy unto the Lord. The vessels are holy also'; and therefore ye are the fit persons to guard them. And besides these, there is, in our keeping our trust, a method which does not apply to the incident before us; namely, use, in order to their preservation.

That is to say, first of all, no slumber; not a moment's relaxation; or some of those who lie in wait for us on the way will be down upon us, and some of the precious things will go. While all the rest of the wearied camp slept, the guardians of the treasure had to outwatch the stars. While others might straggle on the march, lingering here or there, or resting on some patch of green, they had to close up round their precious charge; others might let their eyes wander from the path, they had ever to look to their charge. For them the journey had a double burden, and unslumbering vigilance was their constant duty.

We likewise have unslumberingly and ceaselessly to watch over that which is committed to our charge. For, depend upon it, if for an instant we turn away our heads, the thievish birds that flutter over us will be down upon the precious seed that is in our basket, or that we have sown in the furrows, and it will be gone. Watch, that ye may keep.

And then, still further, see how in this story before us there are brought out very picturesquely, and very simply, deeper lessons still. It is not enough that a man shall be for ever keeping his eye upon his own character and his own faculties, and seeking sedulously to cultivate and improve them, as he that must give an account. There must be another look than that. Ezra said, in effect, 'Not all the cohorts of Babylon can help us; and we do not want them. We have one strong hand that will keep us safe'; and so he, and his

men, with all this mass of wealth, so tempting to the wild robbers that haunted the road, flung themselves into the desert, knowing that all along it there were, as he says, 'such as lay in wait for them.' His confidence was: 'God will bring us all safe out to the end there; and we shall carry every glittering piece of the precious things that we brought out of Babylon right into the Temple of Jerusalem.' Yet he says, 'Watch ye and keep them.'

What does that come to in reference to our religious experience? Why this: 'Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of His own good pleasure.' You do not need these external helps. Fling yourself wholly upon His keeping hand, and also watch and keep yourselves. 'I know in whom I have believed, and that He is able to keep that which I have committed unto Him against that day,' is the complement of the other words, 'That good thing which was committed unto thee, keep by the Holy Ghost.'

So guardianship is, first, unceasing vigilance; and then it is lowly trust. And besides that, it is punctilious purity. 'I said unto them, Ye are holy unto the Lord; the vessels are holy unto the Lord. Watch ye, and keep them.'

It was fitting that priests should carry the things that belonged to the Temple. No other hands but consecrated hands had a right to touch them. To none other guardianship but the guardianship of the possessors of a symbolic and ceremonial purity, could the vessels of a symbolic and ceremonial worship be entrusted; and to none others but the possessors of real and spiritual holiness can the treasures of the true Temple, of an inward and spiritual worship, be entrusted. 'Be ye clean that bear the vessels of the Lord,' said Isaiah using a kindred metaphor. The only way to keep our treasure undiminished and untarnished, is to keep ourselves pure and clean.

And, lastly, we have to exercise a guardianship which not only means unslumbering vigilance, lowly trust, punctilious purity, but also requires the constant use of the treasure.

'Watch ye, and keep them.' Although the vessels which those priests bore through the desert were used for no service during all the weary march, they weighed just the same when they got to the end as at the beginning; though, no doubt, even their fine gold had become dim and tarnished through disuse. But if we do not use the vessels that are entrusted to our care, they will not weigh the same. The man that wrapped up his talent in the napkin, and said, 'Lo, there thou hast that is thine,' was too sanguine. There was never an unused talent rolled up in a handkerchief yet, but when it was taken out and put into the scales it was lighter than when it was committed to the keeping of the earth. Gifts that are used fructify. Capacities that are strained to the uttermost increase. Service strengthens the power for service; and just as the reward for work is more work, the way for making ourselves fit for bigger things is to do the things that are lying by us. The blacksmith's arm, the sailor's eye, the organs of any piece of handicraft, as we all know, are strengthened by exercise; and so it is in this higher region.

And so, dear brethren, take these four words—vigilance, trust, purity, exercise. 'Watch ye, and keep them, until they are weighed in the chambers of the House of the Lord.'

And, lastly, think of that weighing in the House of the Lord. Cannot you see the picture of the little band when they finally reach the goal of their pilgrimage; and three days after they arrived, as the narrative tells us, went up into the Temple, and there, by number and by weight, rendered up their charge, and were clear of their responsibility? 'And the first came and said, Lord, thy pound hath gained ten pounds. And he said, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.'

Oh! how that thought of the day when they would empty out the rich treasure upon the marble pavement, and clash the golden vessels into the scales, must have filled their hearts with vigilance during all the weary watches, when desert stars looked down upon the slumbering encampment, and they paced wakeful all the night. And how the thought, too, must have filled their hearts with joy, when they tried to picture to themselves the sigh of satisfaction, and the sense of relief with which, after all the perils, their 'feet would stand within thy gates, O Jerusalem,' and they would be able to say, 'That which thou hast given us, we have kept, and nothing of it is lost.'

A lifetime would be a small expenditure to secure that; and though it cannot be that you and I will meet the trial and the weighing of that great day without many failures and much loss, yet we may say: 'I know in whom I have believed, and that He is able to keep my deposit—whether it be in the sense of that which I have committed unto Him, or in the sense of that which He has committed unto me—against that day.' We may hope that, by His gracious help and His pitying acceptance, even such careless stewards and negligent watchers as we are, may lay ourselves down in peace at the last, saying, 'I have kept the faith,' and may be awakened by the word, 'Well done! good and faithful servant.'