

Ezra 8:30

Authorized King James Version (KJV)

So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

Analysis

So took the priests and the Levites the weight of the silver, and the gold, and the vessels—*וְקִבְּלוּ*—(v'qibbelu, and they received/took) the *מִשְׁקָל* (mishqal, weight/measured amount) indicates formal transfer of custody. The *כהנים וַהֲלֵיִים* (hakohanim v'haLeviyyim, the priests and the Levites) assume corporate responsibility—this isn't individual guardianship but institutional accountability by the entire religious leadership. The enumeration of materials (silver, gold, vessels) repeats the inventory from vv. 26-27, emphasizing that nothing was omitted from their charge.

To bring them to Jerusalem unto the house of our God—*לְקַבֵּיא לִירוּשָׁלָם לְבֵית*—*אֱלֹהֵינוּ* (l'kaviah lirushalaim l'veit Eloheinu, to bring to Jerusalem to the house of our God). The infinitive *לְקַבֵּיא* (to bring) expresses purpose: the treasure's ultimate destination isn't their possession but the temple. The phrase *בֵּית אֱלֹהֵינוּ* (house of our God) sanctifies the entire journey—they weren't transporting wealth but delivering offerings to Yahweh's dwelling. This theological framing transforms dangerous logistical operation into pilgrimage, making the priests and Levites not couriers but worshipers bearing gifts to God's house.

Historical Context

The 900-mile journey from Babylon (Ahava river) to Jerusalem typically took 4 months (Ezra 7:9: departing first month day 12, arriving fifth month day 1). The

caravan traveled through the Syrian desert via the Fertile Crescent route (north along Euphrates, then south through Syria), avoiding the direct desert crossing. Ancient trade routes were notoriously dangerous—bandits targeted wealthy caravans. The priests and Levites' acceptance of this charge, knowing the risks, demonstrates extraordinary faith commitment. Their successful completion (v. 31-32) vindicated Ezra's conviction that God's hand protected them.

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does viewing the journey as 'bringing offerings to God's house' rather than 'transporting valuables' transform difficult tasks into worship?
2. What does the priests and Levites' willingness to accept this dangerous responsibility teach about faithful stewardship?
3. In what ways should modern ministry leaders view their work as 'bringing offerings to the Lord' rather than merely managing resources?

Interlinear Text

וַיַּצְא בְּ סָף מִשְׁקָל לְכַבְּדִים וּבְלִי יִם אֶלְגָלִים
So took the priests and the Levites the weight of the silver and the gold

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לְבֵית לִרְשָׁל מְ לִבְבֵי אָ וּבְכָל יִם אֶלְקִינָה
and the vessels to bring them to Jerusalem unto the house of our God

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