**THE EXPOSITION OF HOLY SCRIPTURE BY ALEXANDER MACLAREN**

**DEUTERONOMY-008. THE EAGLE AND ITS BROOD by ALEXANDER MACLAREN**

*"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."*

*Deuteronomy 32:11*

This is an incomplete sentence in the Authorised Version, but really it should be rendered as a complete one; the description of the eagle's action including only the two first clauses, and (the figure being still retained) the person spoken of in the last clauses being God Himself. That is to say, it should read thus, As an eagle stirreth up his nest, fluttereth over his young, He spreads abroad His wings, takes them, bears them on His pinions. That is far grander, as well as more compact, than the somewhat dragging comparison which, according to the Authorised Version, is spread over the whole verse and tardily explained, in the following, by a clause introduced by an unwarranted So--the Lord alone did lead him, and there was no strange god with him.

Now, of course, we all know that the original reference of these words is to the deliverance of the Israelites from Egypt, and their training in the desert. In the solemn address by Jehovah at the giving of the law (Exodus xix. 4), the same metaphor is employed, and, no doubt, that passage was the source of the extended imagery here. There we read, Ye know what I did to the Egyptians, and how I bore you on eagles wings, and brought you unto Myself. The meaning of the glowing metaphor, with its vivid details, is just that Jehovah brought Israel out of its fixed abode in Goshen, and trained it for mature national life by its varied desert experiences. As one of the prophets puts the same idea, I taught Ephraim to go, where the figure of the parent bird training its callow fledglings for flight is exchanged for that of the nurse teaching a child to walk. While, then, the text primarily refers to the experience of the infant nation in the forty years wanderings, it carries large truths about us all; and sets forth the true meaning and importance of life. There seem to me to be three thoughts here, which I desire to touch on briefly: first, a great thought about God; then an illuminating thought about the true meaning and aspect of life; and lastly a calming thought about the variety of the methods by which God carries out our training.

**I. Here is a great thought about God.**

Now, it may come as something of a shock if I say that the bird that is selected for the comparison is not really the eagle, but one which, in our estimation, is of a very much lower order--viz. the carnivorous vulture. But a poetical emblem is not the less fitting, though, besides the points of resemblance, the thing which is so used has others less noble. Our modern repugnance to the vulture as feeding on carcasses was probably not felt by the singer of this song. What he brings into view are the characteristics common to the eagle and the vulture; superb strength in beak and claw, keenness of vision almost incredible, magnificent sweep of pinion and power of rapid, unwearied flight. And these characteristics, we may say, have their analogues in the divine nature, and the emblem not unfitly shadows forth one aspect of the God of Israel, who is fearful in praises, who is strong to destroy as well as to save, whose all-seeing eye marks every foul thing, and who often pounces on it swiftly to rend it to pieces, though the sky seemed empty a moment before.

But the action described in the text is not destructive, terrible, or fierce. The monarch of the sky busies itself with tender cares for its brood. Then, there is gentleness along with the terribleness. The strong beak and claw, the gaze that can see so far, and the mighty spread of wings that can lift it till it is an invisible speck in the blue vault, go along with the instinct of paternity: and the fledglings in the nest look up at the fierce beak and bright eyes, and know no terror. The impression of this blending of power and gentleness is greatly deepened, as it seems to me, if we notice that it is the male bird that is spoken about in the text, which should be rendered: As the eagle stirreth up his nest and fluttereth over his young.

So we just come to the thought that we must keep the true balance between these two aspects of that great divine nature--the majesty, the terror, the awfulness, the soaring elevation, the all-penetrating vision, the power of the mighty pinion, one stroke of which could crush a universe into nothing; and, on the other side, the yearning instinct of Fatherhood, the love and gentleness, and all the tender ministries for us, His children, to which these lead. Brethren, unless we keep hold of both of these in due equipoise and inseparably intertwining, we damage the one which we retain almost as much as the one which we dismiss. For there is no love like the love that is strong, and can be fierce, and there is no condescension like the condescension of Him who is the Highest, in order that He may be, and because He is ready to be, the lowest. Modern tendencies, legitimately recoiling from the one-sidedness of a past generation, are now turning away far too much from the Old Testament conceptions of Jehovah, which are concentrated in that metaphor of the vulture in the sky. And thereby we destroy the love, in the name of which we scout the wrath.

Infinite mercy, but, I wis,

As infinite a justice too.

As the vulture stirreth up his nest,--that is the Old Testament revelation of the terribleness and gentleness of Jehovah. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wing?--that is the New Testament modification of the image. But you never could have had the New unless you first had had the Old. And you are a foolish man if, in the name of the sanctity of the New, you cast away the teaching of the Old. Keep both the metaphors, and they will explain and confirm each other.

**II. Here we have an illuminating thought of the meaning of life.**

What is it all for? To teach us to fly, to exercise our half-fledged wings in short flights, that may prepare us for, and make it possible to take, longer ones. Every event that befalls us has a meaning beyond itself; and every task that we have to do reacts upon us, the doers, and either fits or hinders us for larger work. Life as a whole, and in its minutest detail, is worthy of God to give, and worthy of us to possess, only if we recognise the teaching that is put into picturesque form in this text--that the meaning of all which God does to us is to train us for something greater yonder. Life as a whole is full of sound and fury, signifying nothing, unless it is an apprenticeship training. What are we here for? To make character. That is the aim and end of all--to make character; to get experience; to learn the use of our tools. I declare it seems to me that the world had better be wiped out altogether, incontinently, unless there is a world beyond, where a man shall use the force which here he made his own. Thou hast been faithful in a few things; behold I will make thee ruler over many things. No man gets to the heart of the mystery of life or has in his hand the key which will enable him to unlock all the doors and difficulties of human experience, unless he gets to this--that it is all meant as training.

If we could only carry that clear conviction with us day by day into the little things of life, what different things these, which we call the monotonous trifles of our daily duties, would become! The things may be small and unimportant, but the way in which we do them is not unimportant. The same fidelity may be exercised, and must be brought to bear, in order to do the veriest trifle of our daily lives rightly, as needs to be invoked, in order to get us safely through the crises and great times of life. There are no great principles for great duties, and little ones for little duties. We have to regulate all our conduct by the same laws. Life is built up of trifles, as mica-flakes, if there be enough of them, make the Alpine summits towering thousands of feet into the blue. Character may be manifested in the great moments, but it is made in the small ones. So, life is meant for discipline, and unless we use it for that, however much enjoyment we get out of it, we misuse it.

**III. Lastly, there is here a calming thought as to the variety of God's methods with us.**

As the eagle stirreth up his nest. No doubt the callow brood are much warmer and more comfortable in the nest than when they are turned out of it. The Israelites were by no means enamoured with the prospect of leaving the flesh-pots and the onions and the farmhouses that they had got for themselves in Goshen, to tramp with their cattle through the wilderness. They went after Moses with considerable disinclination.

Here we have, then, as the first thing needed, God's loving compulsion to effort. To stir up the nest means to make a man uncomfortable where he is;--sometimes by the prickings of his conscience, which are often the voices of God's Spirit; sometimes by changes of circumstances, either for the better or for the worse; and oftentimes by sorrows. The straw is pulled out of the nest, and it is not so comfortable to lie in; or a bit of it develops a sharp point that runs into the half-feathered skin, and makes the fledgling glad to come forth into the air. We all shrink from change. What should we do if we had it not? We should stiffen into habits that would dwarf and weaken us. We all recoil from storms. What should we do if we had them not? Sea and air would stagnate, and become heavy and putrid and pestilential, if it were not for the wild west wind and the hurtling storms. So all our changes, instead of being whimpered over, and all our sorrows, instead of being taken reluctantly, should be recognised as being what they are, loving summonses to effort. Then their pressure would be modified, and their blessing would be secured when their purpose was served.

But the training of the father-eagle is not confined to stirring up the nest. What is to become of the young ones when they get out of it, and have never been accustomed to bear themselves up in the invisible ether about them? So he fluttereth over his young. It is a very beautiful word that is employed here, which flutter scarcely gives us. It is the same word that is used in the first chapter of Genesis, about the Spirit of God brooding on the face of the waters; and it suggests how near, how all-protecting with expanded wings, the divine Father comes to the child whose restfulness He has disturbed.

And is not that true? Had you ever trouble that you took as from Him, which did not bring that hovering presence nearer you, until you could almost feel the motion of the wing, and be brushed by it as it passed protectingly above your head? Ah, yes! Stirring the nest is meant to be the precursor of closer approach of the Father to us; and if we take our changes and our sorrows as loving summonses from Him to effort, be sure that we shall realise Him as near to us, in a fashion that we never did before.

That is not all. There is sustaining power. He spreadeth abroad his wings; he taketh them; beareth them on his wings. On those broad pinions we are lifted, and by them we are guarded. It matters little whether the belief that the parent bird thus carries the young, when wearied with their short flights, is correct or not. The truth which underlies the representation is what concerns us. The beautiful metaphor is a picturesque way of saying, In all their afflictions He was afflicted; and the Angel of His presence saved them. It is a picturesque way of saying, Thou canst do all things through Christ which strengtheneth thee. And we may be very sure that if we let Him stir up our nests and obey His loving summons to effort, He will come very near to strengthen us for our attempts, and to bear us up when our own weak wings fail. The Psalmist sang that angels hands should bear up God's servant. That is little compared with this promise of being carried heavenwards on Jehovah's own pinions. A vile piece of Greek mythology tells how Jove once, in the guise of an eagle, bore away a boy between his great wings. It is foul where it stands, but it is blessedly true about Christian experience. If only we lay ourselves on God's wings--and that not in idleness, but having ourselves tried our poor little flight--He will see that no harm comes to us.

During life this training will go on; and after life, what then? Then, in the deepest sense, the old word will be true, Ye know how I bore you on eagle's wings and brought you to Myself; and the great promise shall be fulfilled, when the half-fledged young brood are matured and full grown, They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.