

ch. 17: 6. It was very abundant in Palestine (1 Kings 10: 27; 1 Chr. 27: 2; Isa. 9: 10). Compare the four who brought a palsied man to Christ (ch. 5: 19.)

II. THE SINNER SOUGHT. 5. He looked up—Probably the jeers of the crowd would draw His attention to him. Jesus, however, knew the desire of his heart, and made amends to him for the ridicule he endured, by inviting himself to be his guest. I must abide—the divine compulsion of love. We never read of Jesus inviting himself to be the guest of any other. Zacchæus thought himself happy if he could only carry away the memory of Jesus' look, now he finds Him a willing guest. How much more ready He is to "abide" with us than we are to draw near to him. The most timid look of yearning penitence, faith and love will meet a gracious response.

6—Zacchæus showed by his joyful welcome that his heart was ready to receive Christ. "If he had not been alert now, he would have failed of his only opportunity. That is always a memorable time in any man's history, when, through a book, a letter, a personal interview, a sermon, a special providence, he is brought in contact with that spiritual power which arrests his waywardness and changes the whole current of his being." (Adams.) The scoffing crowd felt rebuked.

7. They all murmured—The crowd, not the disciples. Their self-righteous pride was shocked at the idea of a holy prophet becoming the guest, on terms of friendship, with a publican, who, whatever his personal character might be, belonged to an ostracised class (Matt. 9: 11; Luke 5: 30). "Till a man is converted he can never be reconciled to the way God dispenses his favors. There were almost as many priests dwelling in Jericho as in Jerusalem, and they doubtless moulded public opinion. This religious teacher seemed to countenance an agent of Roman tyranny, and his lofty notions were lost sight of. Really he went to the house where he could do the most good. Let us not be surprised when our good efforts are reported as evil. Let us be careful not to mistake and despise the good deeds of others." (Hurlbut's Notes, 1895.)

III. A SINNER SAVED. 8. Zacchæus stood—The word "has something formal and predetermined about it; he stood forward with some effort and resolve." (Alford.) He did this publicly before all that were present. Compare the Pharisee, ch. 18: 11. This proves that it is not impossible for a rich man to enter into the kingdom of God. The half of my goods—He was thought to do the utmost who gave one-fifth, but Zacchæus on the spot renounces one-half of his possessions. He was willing to do what the rich ruler would not do. He gave himself and all he had to Christ. And if—No uncertainty is expressed. He knows that he has done so, but does not recall the instances to mind. By false accusation—lit. "by sycofrancy." R. V. "wrongfully

exacted aught of any man." "The word *sycofrant* literally means a 'fig-shewer,' i. e. one who informs against persons exporting figs, or plundering sacred fig-trees, in Greece, and, since this class of informers often resorted to blackmail, it came to mean 'a false accuser.'" (Liddell & Scott.) Fourfold—This was what the Roman law required. For the Jewish law see Ex. 22: 1, 4; Num. 5: 7. Compare 1 Sam. 12: 3; 2 Sam. 12: 6. These words were not a statement of his past practice, but a declaration of his intentions for the future. This conduct would prove the sincerity of his repentance. "Note the example of Zacchæus: 1. In studying the divine commands and keeping himself in accord with them he learned the place Jesus would most likely pass and was on the spot at the right time. 2. In allowing no obstacle to contravene his purpose. 3. In giving thoughtful attention to a public movement even though it must have been unpopular to him, namely, a homeless pauper preaching self-denial. 4. In recognizing the crisis of his life, which came, as usual, unheralded. 5. In making no quibble over technicalities, but offering as a compensation for an unproved fraud all that the Roman law demanded for a fraud when proved. 6. In making no capital of extenuating circumstances and no screen of his business, which he might have done, since Roman law demanded restitution only of stolen goods from a publican. 7. In sacrificing that which must have been dear to him, since, in order to secure it, he had been willing to forfeit the good wishes and esteem of his fellows." (Willey.)

9. Salvation—He spoke to Zacchæus, and yet in the hearing of those present. It meant "thy sins are forgiven thee." Forasmuch—"in accordance with the fact that" (Meyer). He has availed himself of his rights as a son of the covenant, and has received the Messiah into his heart and life. Salvation has come to him because he has shewed himself to be a true son of Israel. His name shews that he was a Jew by birth, and therefore our Saviour does not mean that, as a gentile, he has shewn that he belonged to the spiritual Israel. However much the people might despise him and call him "a false Jew," his penitence and honesty showed that he was an "Israelite indeed" (John 1: 47). Compare Luke 13: 16. Read Rom. 4: 12-17; Gal. 3: 7.

10. For—"For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the Good Shepherd came to seek and save" (Alford). "With full right do I say this, for my mission is to seek and save such as he" (Meyer). Is come—R. V. "came." This word stands first in the Greek, and is therefore emphatic. His manifestation in the flesh was for this purpose. To seek—Not a reference to the Good Shepherd, but generally "the seeking of the love that is solicitous for souls" (Meyer). Compare Luke 15: 4-7; Matt. 9: 13; 18: 11. To save—to rescue (Matt. 25: 24.) "The 'Salvation' of the New Testament is the preservation of