

to show the eagerness of Zacchæus, who, whatever loss of dignity it might cost, was bound to see Jesus. It was clearly a case, not of mere curiosity, but of admiration and desire to receive good.

II. On the Roadside, 5, 6.

V. 5. *Jesus....looked up*; already knowing all about the man. Compare the case of Nathanael (John 1: 47, 48). *Zacchæus, make haste, and come down.* The salutation was of the most friendly sort, look and tone no doubt harmonizing with the words and purpose of Jesus. *To-day I must abide at thy house.* A strange proposal to make to a publican, and one likely to shock the feelings of the crowd of pious pilgrims on their way to the Feast.

V. 6. *Received him joyfully.* This confirms the fact that it was not mere idle curiosity that had just prompted Zacchæus to try to see Jesus.

III. In the House, 7-10.

V. 7. *When they saw it*; that is, the crowd, who not only hated the tax-gatherers but had learned from the Pharisees to despise them as "sinners." *They all murmured.* Even the disciples felt that propriety was violated by Jesus eating with a chief publican. *Gone to be a guest with.* The laws of social intercourse were very strict, as we see from the case of Cornelius. (Acts 10.) *A man that is a sinner*; not necessarily that he was personally vicious, but that he belonged to a class of people whose occupation and ways were considered an outrage against the holy people of God. (See Matt. 9: 10-13.)

V. 8. *And Zacchæus stood and said.* This may mean that he wished to answer the reproaches of the crowd and in self-defence make this public promise; or, more probably, it means that Zacchæus was so overcome by the generosity of Jesus, that then and there he stood and made a solemn vow of gratitude. *Behold, Lord.* His eyes were opened to the true character and claims of Jesus. *The half of my goods.* Immense generosity. *I give*; then and there. Not a good resolution for the future. *Wrongfully exacted ought* (Rev. Ver.); for instance, by giving false values in imposing the duties, or

by extorting taxes beyond the just amount. He does not deny that he had, indeed, been dishonest. *I restore him four-fold.* This was the penalty exacted in case of theft. (Exodus 22: 1; 2 Sam. 12: 6.) Zacchæus is thoroughly penitent and does not attempt to hide the fact that he had been a wrong-doer.

V. 9. *To-day is salvation come*; shown by the words and acts of Zacchæus. His faith is shown by his works. (James 2: 18.) Jesus had come and had been received as Master and Lord. *To this house*; not only to Zacchæus, but to his household—as also in the case of Cornelius. (Acts 10: 2, 44, 47, 48.) Men of fine spirit like Cornelius and Zacchæus would inspire their families and servants with something of their own readiness for the gospel. *For as much as he also is a son of Abraham*; a true son of Abraham, although a social outcast; for he had Abraham's faith (John 8: 56). The saying would puzzle the unspiritual amongst these who heard it, just as later it went hard with even a Christian Jew to allow that a Gentile—one not of Abraham's seed—could receive the salvation which the Messiah, their own Messiah, had brought. But Paul told these plainly (Gal. 3: 7) that those who have faith are the children of Abraham, and therefore, "publicans and sinners" though they may be, have a right to the privileges of the gospel. This is also what Jesus taught. Zacchæus' deed shows the faith that makes a man a true son of Abraham, even though he be a social outcast. (See Matt. 15: 21-28.)

V. 10. *The Son of man is come to seek and to save that which was lost.* Not the self-righteous Pharisee, but the sinner who knows that he is lost, Jesus will save. (Matt. 9: 13; also 10: 6; 15: 24; 18: 12.) Note, too, that it is the "Son of man" who "seeks and saves" his poor lost brother man. There is none that understands and feels for us as He does, and none other has His almighty power.

To save; a simple word, but comprehensive. It was for this that Jesus became man, taught, labored, suffered, died, rose again, ascended. It is for this that He intercedes, and for this, too, that He will come again in glory. (Heb. 9: 28.)