

at thy house. An unexpected honor. (6) *Jesus always bestows on seeking souls more than they expect from him.* Received him joyfully. Which he would not have done if he had not previously longed for him. (7) *Let us joyfully receive him who comes to bring us joy.*

7. They all murmured. 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 molded public opinion. This religious teacher seemed to countenance an agent of Roman tyranny, and his lofty motives were lost sight of. Really he went to the home where he could do the most good. (8) *Let us not be surprised when our good efforts are reported as evil.* (9) *Let us be careful not to mistake and despise the good deeds of others.* A sinner. In our sense of the term, but more also. He was regarded as a traitor to his nation, an unscrupulous official, a grinder of the poor, and a social outcast. Probably there was not a man in the crowd who did not hate him.

8. Behold Lord. He makes a pledge for immediate fulfillment. (10) *You are valuable in*

the degree to which they are kept. The half of my goods. Jewish teachers recommended that a fifth of the income be employed in charity; this convert consecrates half his means. If I have taken. If Zaccheus's fortune had been piled up mainly by fraud, his pledge to compensate fourfold after having given half to charity would have been absurd. (11) *Liberal donations will not cover unjust gains.* (12) *The poor are with us and belong to us, to be aided by us.* Fourfold. The Roman law obliged publicans to make fourfold restitution when it could be proved that they had abused their power.

9, 10. Salvation come to this house. Christ had been present in homes where salvation does not seem to have come, but here a soul was ready to be saved. A son of Abraham. Doubtless Zaccheus was a Jew, and therefore descended from Abraham, but this phrase would seem to imply something deeper. His faith had brought him into spiritual kinship with the father of the faithful. To seek and to save. (13) *The seeking shows his love, the saving shows his power.* Lost. For this reason he had visited the publican; he saw in him one lost who might yet be saved.

INDUCTIVE NOTES.

This visit with Zaccheus is recorded by Luke alone. It is singular that it is not mentioned in the gospel of Matthew, who also had been a publican. Several interesting events occurred between the last lesson and this one: (1) The parable of the laborers in the vineyard; (2) Christ's private conversation with his apostles about his sufferings, death, and resurrection, soon to take place in Jerusalem; (3) The appeal of Salome for her two sons, James and John, to have the chief places in the new kingdom; (4) The healing of two blind men (Matt. 20. 30), of whom one was Bartimeus (Mark 10. 46).

Verse 1. Was passing through Jericho. Literally, having entered Jericho, he was passing through it. Jericho, "The city of palm trees" (Deut. 34. 3), is about six miles from the Jordan and about fifteen from Jerusalem. It was from a mountain opposite to it that Moses viewed Canaan (Deut. 34. 1). When taken by Joshua the site had been cursed (Josh. 6. 26), but in the reign of Ahab, Hiel of Bethel defied the curse and rebuilt the city (1 Kings 16. 34). Its water supply came from a copious spring "healed" by Elisha (2 Kings 2. 19-22). It was enriched and adorned by its palms and balsams:

"I shot upward like a palm tree on the seashores,
And as a rose plant in Jericho" (Eccles. 24. 14).

At the time of our Saviour it was a prosperous town, the residence of many priests and Levites, and therefore Christ's fellowship with a publican would excite special attention.

2. Zaccheus. A Hebrew name with a Greek ending, meaning "Pure" (Ezra 2. 9). According to the Clementines he became a disciple of Peter and bishop of Caesarea. A chief publican. Taxes were a source of private speculation as well as of public revenue. A Roman knight or general was appointed, often as a reward for distinguished services in the army, to supervise the revenues of a province. For liberal sums, to be paid in advance, rich men would purchase the right to collect the taxes in particular districts. These men would have many employees, or inferior publicans, to make the collections from the people. It was natural that great oppression and extortion should attend such a system. Zaccheus, as "a chief publican," had charge of the district of Jericho. He was rich. There was a large custom house here, and on account of the exports of balsam, fruit, and other products, the percentage of a chief publican would amount to quite an income. Here was cultivated the famous balm of Gilead, said to have been introduced among the presents made to Solomon by the Queen of Sheba. Here Cleopatra obtained some of the plants for her garden at Heliopolis. The government held strict watch over its production and export. Zaccheus was probably rich when he purchased the valuable district, and by good management rapidly increased his wealth.

3. Sought to see Jesus. The Greek implies continued and repeated action. As an official he had heard many things about Jesus from traders and merchants. As Jericho was on a much trav-