

LESSON XI.

ZACCHÆUS THE PUBLICAN

December 16, 1900

Luke 19: 1-10. Commit to memory vs. 8-10.

1 And Jesus entered and passed through Jericho.
2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received Jesus.

Revised Version—1 He: 2 Was passing; 3 A man called by name Zacchæus, and he was a chief publican; 4 Crowd; 5 On before; 6 Omit and saw him; 7 He is gone; 8 Wrongfully exacted nought of any man, I restore fourfold; 9 To-day; 10 Forasmuch; 11 Came.

GOLDEN TEXT

The Son of man is come to seek and to save that which was lost.
Luke 19: 10.

DAILY READINGS

M.—Luke 19: 1-10. Zacchæus the Publican.

T.—Matt. 9: 9-13. The gracious call.

W.—Heb. 5: 1-9. Author of salvation.

Th.—Isaiah 55: 6-13. Use of opportunity.

F.—Matt. 21: 23-32. The last first.

S.—Matt. 18: 7-14. Seeking the lost.

S.—Rom. 10: 1-10. Confession and salvation.

TIME AND PLACE

Spring of A.D. 30, during the final journey of Jesus to Jerusalem, close after the healing of Bartimæus. At Jericho, in the Jordan valley.

CATECHISM

Q. 54 What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

LESSON PLAN

I. In the Sycomore Tree, 1-4.
Seeking to see Jesus.

II. On the Roadside, 5, 6.
Joyfully receiving Jesus.

III. In the House, 7-10.
Boldly confessing Jesus.

LESSON HYMNS

Book of Praise—41 (Ps. Sel.); 129; 249; 252; 217; 535.

EXPOSITION

Connecting Links—This incident, which occurs immediately after the healing of Bartimæus, and in Jericho, is recorded only by Luke. This evangelist has much interest in narrating those events which show the kindness of Jesus towards the suffering or the outcast. He was a physician and evidently himself kindly and sympathetic. (Col. 4: 14.) He rejoices much in the wonderful humanity of the Son of man.

I. In the Sycomore Tree, 1-4.

V. 1. *Entered and was passing through* (Rev. Ver.). Apparently Jesus had no intention of remaining in the city, till Zacchæus changed His purpose.

V. 2. *Behold*. A remarkable incident is to be related. *A man named Zacchæus*; almost certainly a Jew. The name means "pure"; an odd name for the ordinary sort of publican, who was a cheat and a robber. *Chief among the publicans*. The publicans, or tax-gatherers, were very numerous in Jericho, as it was a city with a heavy local trade in balsam and much through traffic from the East, on which a heavy duty was levied. Zacchæus was likely a superin-

him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man *it* is come to seek and to save that which was lost.

tendent or chief of the customs and excise department. *And he was rich*. It was the custom for the publicans to pay the government so much for the right to collect the revenue and then make what they could out of it. Hence the temptation to extortion and fraud. A publican who was a Jew was doubly detested—because of his dishonest extortions and because he was collecting revenues for the hated Romans.

V. 3. *Sought to see Jesus who he was*. He had heard of His fame as a teacher and miracle-worker, and now the great throng in the streets of the city would make him still more eager. The imperfect tense of the word "sought" shows that he kept trying to get a glimpse of Him, but found it impossible.

V. 4. *He ran before*; that is, in the direction in which Jesus was coming, so as to get ahead of the crowd and secure a place of vantage. *Sycomore tree*. A fig-mulberry, with fruit like the fig and leaves like the mulberry. It was a beautiful shade tree. It was often found by the wayside, and was easy to climb, with wide-spreading branches. The evangelist evidently wishes