

V. 11. *Stood*; a common Jewish posture in prayer (see 1 Sam. 1 : 26 ; Mark 11 : 25). But the Greek word here used may mean posing in a conspicuous attitude, separating himself from the "people of the earth," as the Pharisees named all other Jews. *Prayed... with himself*. His prayer was such that he dared not utter it in the hearing of others. *God, I thank thee*. In form the prayer is thanksgiving to God ; in reality it is praise of self. There is no confession or petition in it. *Not as the rest* (Rev. Ver.) ; the whole Jewish race outside his own sect. *Extortioners, unjust, adulterers*. But see Matt. 23 : 23-25. *Even as this publican*. From exalting himself the Pharisee turns to insulting others.

V. 12. *Fast twice in the week* ; on Monday and Thursday, these days being chosen because on them Moses was believed to have ascended, and descended from, Mount Sinai. The law of Moses appointed only one fast day in the year, Lev. 16 : 29. *Give tithes of all* ; even of small garden produce (see Matt. 23 : 23) ; as well as from crops, to which the law of Num. 18 : 12 was limited.

Vs. 13, 14. *Publican... afar off* ; from the Pharisee, as afraid to pray near so holy a man, or from the Holy Place of the temple which the Pharisee would approach as closely as he dared. *Would not lift up... his eyes* ; fearful of being bold or familiar in God's presence. *Smote* ("kept smiting"). He struck his breast again and again in agony because of his sin. *Be merciful*. Pardon is his greatest need. *To me*. He blames only himself for his sin. *A sinner* ; literally, "the sinner," as if there were no other in the world. (Compare 1 Tim. 1 : 15.) *Justified* ; his sins forgiven, his prayer answered and himself treated thereafter as righteous before God.

II. Jesus and Zacchæus, ch. 19 : 1-10.

Ch. 19 : 1, 2. *Passing through Jericho* (Rev. Ver.) ; having crossed the Jordan from Perea. Jericho was about 17 miles from Jerusalem and 5 or 6 from the Jordan. *Zacchæus* ; a Jewish name meaning "pure." A *chief publican* (Rev. Ver.) ; a supervisor of tax collectors. As a frontier city through which much merchandise from Perea passed, and on account of its own trade in balsam, Jericho would likely have an important customs

house. *Rich* ; perhaps through dishonesty and extortion.

Vs. 3, 4. *Sought to see Jesus* ; having heard, doubtless, that our Lord was the friend of publicans and sinners, and moved with a desire after a better life. *Could not for the crowd* (Rev. Ver.). Compare ch. 18 : 36. Likely these were Galilean pilgrims going to Jerusalem for the Passover. *Sycamore tree* ; the fig mulberry, a tree with fruit like figs and leaves like those of a mulberry tree. Travelers in Palestine remark that, with its short trunk and branches forking in every direction, it would be easy to climb.

Vs. 5-7. *Zacchæus*. There is nothing strange in Jesus' having heard the name of a man so prominent in Jericho. *Make haste... come down*. Zacchæus could not be more eager in seeking Jesus than Jesus was to receive Him. *To day... at thy house*. With His divine insight Jesus discerned the goodness of Zacchæus' heart and so was sure of a cordial welcome. *All murmured* ; even the Twelve, shocked at what seemed to them so improper. *To lodge* (Rev. Ver.) ; "to put up" as though in a guest chamber, literally "to loose one's garments and rest from a journey." *A sinner* ; assumed to be such from the very fact that he was a publican.

Vs. 8-10. *Stood* ; took his position in sight of all the crowd. *Half of my goods* ; not merely half his income, but half of all his property. *To the poor*. Zacchæus may have been describing what his practice had been, but more likely, what he meant to do in the future. *Taken... by false accusation* ; exacted unjustly in his office as a publican. *Restore... fourfold* ; all that Moses' law required of a thief caught and punished (Ex. 22 : 1) and twenty times as much as was required in a case of voluntary restitution, Lev. 6 : 5 ; Num. 5 : 7. *Salvation... to this house*. Zacchæus had given the best possible proof that he was saved from his sin and selfishness. *Son of Abraham* ; true in a literal sense because he was a Jew and also in a spiritual sense. He was liker Abraham than the fault-finders of v. 7.

Light from the East

PHARISEES—After the return from captivity, the Jews were exposed to many