ii. 9: Neh. vii. 14. He was not a Gentile,  
as Tertullian supposed, but a Jew, see  
ver. 9.

**chief among the publicans**]  
Probably an administrator of the revenue  
derived from *balsam,* which was produced  
in abundance in the neighbourhood.

**4. a sycamore tree**] not what we know  
that name, but the Egyptian fig, a tree  
like the mulberry in appearance, size, and  
foliage, but belonging generically to the  
fig-trees. It grows to a size and  
height. See on ch. xvii. 6.

**5.**] The *Probability* is, that our Lord’s supernatural  
knowledge of man (see John i. 48— 50) is  
intended to be understood as the means of  
his knowing Zacchæus: but the narrative  
does not absolutely exclude the supposition  
of a personal knowledge of Zacchæus on the  
part of some around Him. But of what  
possible import can such a question be,  
when the narrative plainly shews us that  
Jesus saw into his *heart?* Cannot He  
who knows the thoughts, call by the name  
also?

**abide,** probably over the night.See John i. 40.

**I must**—perhaps it **is my purpose,** or even more, **there is  
necessity that I should;** for especially in  
these last days of our Lord’s ministry,  
every event is fixed and determined by a  
divine plan.

**7.**] The murmurers are  
Jews who were accompanying Him to  
Jerusalem, on the road to which Zacchæus’s  
house lay (see ver. 1).

**with a man that is a sinner**] His profession in life,  
and perhaps an unprincipled exercise of his  
power in it, had earned him this name with  
his fellow-countrymen. Compare his confession in the next verse.

**8.**] This need not have taken place *in the morning ;*much more probably it was immediately  
on our Lord's entrance into the house,  
while the multitude were yet murmuring  
in the court, and in their presence. Our  
Lord’s answer, **This day is salvation come  
to this house,** looks as if He were just  
entering the house, not just leaving it;  
and the *day* meant must be the same with  
that in ver. 5.

**stood and said has** something formal and pre-determined about  
it: he stood forward, with some effort  
resolve: see on ch. xviii. 11 ff., where the  
word used of the pharisee is the same.

**the half of my goods I give to the poor**]   
See note on ch. xvi. 9. Zacchæus  
may well have heard of that parable from  
one of his publican acquaintances, or perhaps repentance may have led him at once to this act of self-denial.

There is no *uncertainty* in if **I have taken any thing:**the expression is equivalent to, **whatever  
I have unfairly exacted from any man.**See note on ch.iii 14.

**9.**] The announcement is made to *him,* though not in the second person.

**Salvation**] in the stronger sense, bringing with it all its blessings.

**Is a son of Abraham**: though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility.

**10.**]For, the greater sinner