414 ST. LUKE. XIX.   
   
 vwhich was the chief among the publicans, and he was   
 rich. 8 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, Zaccheus, make haste, and come down;   
 for to day I must abide at thy house. 6 And he made   
 haste, and came down, and received 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. § And   
 Zacchwus stood, and said unto the Lord; Behold, Lord,   
 ‘& tx. 11, half of my goods I give to the poor; and if I have   
 ch. ¥. taken any thing from any man by "false accusation, °1   
 restore him fourfold. ® And Jesus said unto him, This   
 day is salvation come to this house, forsomuch as he also is   
   
 Deh. iif.   
 ce Sam. 1.   
 1 Sem. 6,   
 doh. xifi. 10¢ For the Son of man is come to seek   
 offs ull. a d gon of Abraham.   
 ¥ literally, and he was. Y render, multitude.   
   
 ii. Neh. vii. He was not a Gentile, power in it, had him this name with   
 as Tertullian supposed, but a Jew, see his fellow-countrymen. Compare his con-   
 ver. 9. ol among the publicans] fession the next verse. 8.) This   
 Probably an administrator of the revenue need not have taken place in morning ;   
 derived from balsam, which was produced much more probably was immediately   
 in abundance in the neighbourhood. on our Lord's entrance into the house,   
 4. a syoomore tree] not what we know while the multitude were yet murmuring   
 that name, but the Egyptian fig, tree in the court, in their presence. Our   
 like the mulberry in appearance, and Lord’s answer, This day is come   
 foliage, but belonging generically the to this house, looks as if He were just   
 fig-trees. It grows to a size and entering the house, not just leaving it;   
 height. See on ch. xvii. 5.] The and the day meant must be the same   
 Probability is, our Lord’s supernatural that in ver. 5. stood and seid bas   
 nowledge of man (see John i. 48— 60) is something formal and pre-determined   
 intended to be understood as the of it: he stood with some effort   
 his knowing Zaccheus: but the narrative resolve: see on ch. xviii. ff., the   
 does not absolutely the supposition wo ed teats te   
 of a personal of Zaccheus on the of my ve   
 part of some around Him. But of what poor] See note on ch. xvi. 9. Zaccheus   
 possible import can such a question be, may well have heard of that parable   
 when the narrative plainly us that one of his publican oF pet   
 Jesus saw into his heart? Cannot He haps tance may have led him at   
 who knows the thoughts, call the name to this act is to be though not   
 also? abide, probably the night. uncertainty in I have taken any thing:   
 See John i. 40. I must—perhaps it the expression is equivalent whatever   
 is my purpose, or even more, there is I have unfairly exacted = . a e his   
 necessity that I should; for especially though despised by the multitude,   
 these last days of our Lord’s ministry, right ole, as eae   
 every event is fixed determined by a them receiving his   
 divine plan. 7.) The murmurers are homie. a 10.] For, the grester   
 Jews who were accompanying Him to   
 Jerusalem, on the to which Zaccheus’s   
 house lay (see ver. with a man   
 that is » sinner] His in life,   
 and perhaps an unprincipled of his