

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

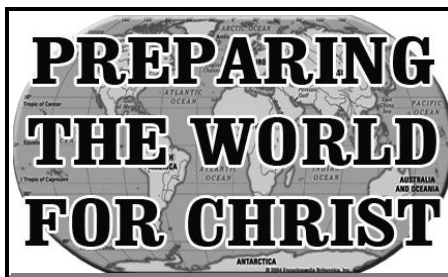
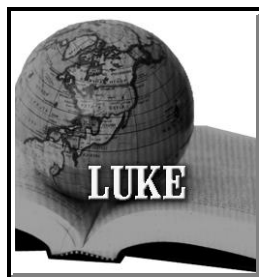
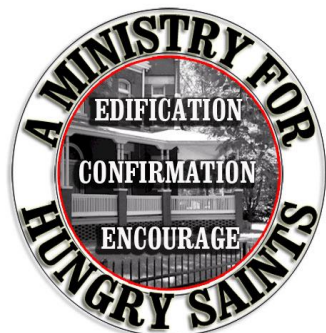
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 57

COMMENTARY ON: 18:35-10:10

A BLIND MAN AND ZACCHEUS

Hearing that Jesus of Nazareth was passing by, a blind man, began- to call out, "Jesus, thou son of David, have mercy on me." Although he was rebuked and told that he should hold his peace, "he cried so much the more." Jesus stopped, commanded him to be brought to Him, and asked him what He could do for him – thereby showing him mercy, as he requested. He said that he wanted to receive his sight, and Jesus gave it to him. Following this, Jesus entered into Jericho, where he saw a short man who had climbed into a sycamore tree to see Jesus as He passed by. Jesus called him down, told him He was coming to his house, and salvation came that day to this man's house.



Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 5/26/17

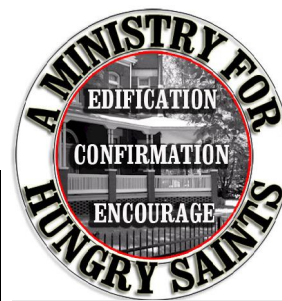
Lesson Number 57

54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005); AMPLIFIED=Amplified Bible (1965); ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901); BBE=Bible in Basic English (1949); BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899); EMTV=English Majority Text (2002); ERV=English Revised Version (1885); ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999); ESV=English Standard Version (2001); GENEVA=Geneva Bible (1599); GNB=Good News (1966); GSNT=Goodspeed (1923); GWN=God's Word (1995); IE=International English (1973); NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967); JPS=Jewish Publication Society (1917); JUB=Jubilee Bible (2003); KJV=King James Version (1611); LITV=Literary Translation of the Bible (1976); LEW=Lewis Translation (1896); LIVING=Living Bible (1971); MESSAGE=The Message (1993); MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962); MONTGOMERY=Montgomery's New Testament (2001); MRD=Peshitta-James Murdock Translation (1852); NAB=New American Bible (2002); NASB=New American Standard Bible (1977); NAU=New American Standard Bible (1995); NIB=New International Bible; NIV=New International Version (1984); NJB=New Jerusalem Bible (1985); NKJV=New King James Version (1979); NLT=New Living Translation (1996); NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989); PHILLIPS=J.B. Phillips New Testament (1962); PNT=Bishop's New Testament (1955); ROT=Rotherham Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952); TNK=JPS Tanakh (1985); WEB=Webster Bible (1833); WEYMOUTH=Weymouth's New Testament (1903); WILLIAMS=William's New Testament (1937); TYNDALE=Tyndale's Bible (1526); WYCLIFFE=Wycliffe New Testament (1382); YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH, DANKER,



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

A BLIND MAN AND ZACCHEUS

" Luke 18:35 "And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging: ³⁶ And hearing the multitude pass by, he asked what it meant. ³⁷ And they told him, that Jesus of Nazareth passeth by. ³⁸ And he cried, saying, Jesus, thou Son of David, have mercy on me. ³⁹ And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. ⁴⁰ And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, ⁴¹ Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. ⁴² And Jesus said unto him, Receive thy sight: thy faith hath saved thee. ⁴³ And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God. ^{19:1} And Jesus entered and passed through Jericho. ² And, behold, there was a man named Zacchaeus, 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 sycamore 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, Zacchaeus, 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. ⁸ And Zacchaeus 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, forsomuch as he also is a son of Abraham. ¹⁰ For the Son of man is come to seek and to save that which was lost." Luke 18:35-19:10

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Hearing that Jesus of Nazareth was passing by, a blind man, began to call out, "*Jesus, thou son of David, have mercy on me.*" Although he was rebuked and told that he should hold his peace, "*he cried so much the more.*" Jesus stopped, commanded him

to be brought to Him, and asked him what He could do for him – thereby showing him mercy, as he requested. He said that he wanted to receive his sight, and Jesus gave it to him. Following this, Jesus entered into Jericho, where he saw a short man who had climbed into a sycamore tree

to see Jesus as He passed by. Jesus called him down, told him He was coming to his house, and salvation came that day to this man's house.

Something to be particularly noted of Jesus is His attention to particular individuals. In this text, we have Him

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dealing extensively with two individuals: A blind man and Zaccheus. They were not stereotyped people, but radically different from one another. One was employed in a public job where he interfaced with people. One was blind, and sat by the wayside begging.

Jesus was a public minister, followed by multitudes, and ministering to large crowds. It might be well to refresh our minds with this nature of Christ's ministry. In summary it is described as Him *"who went about doing good, and healing all that were oppressed of the devil; for God was with him"* (Acts 10:38). Think of the manner in which His audiences were described. I will list only the instances recorded in Matthew's record.

⇒ *"And there followed Him great MULTITUDES of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea,*

and from beyond Jordan." (Matt 4:25)

⇒ *"When He was come down from the mountain, great MULTITUDES followed Him."* (Matt 8:1)

⇒ *"And He arose, and departed to His house. But when the MULTITUDE saw it, they marveled, and glorified God, which had given such power unto men."* (Matt 9:7-8)

⇒ *"And as they departed, Jesus began to say unto the MULTITUDES concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?"* (Matt 11:7)

⇒ *"But when Jesus knew it, He withdrew Himself from thence: and great MULTITUDES followed Him, and He healed them all; And charged them that they should not make Him known."* (Matt 12:16)

⇒ *"And great MULTITUDES were gathered together unto Him, so that he went into a ship, and sat; and the whole MULTITUDE stood on the shore. . ."* (Matt 13:2-3)

⇒ *"And He called the MULTITUDE, and said unto them, Hear, and understand."* (Matt 15:10)

⇒ *"And great MULTITUDES came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them"* (Matt 15:30)

⇒ *"And great MULTITUDES followed Him; and He healed them there."* (Matt 19:2)

⇒ *"And as they departed from Jericho, a great MULTITUDE followed Him."* (Matt 20:29)

⇒ *"And a very great MULTITUDE spread their garments in the way; others cut down branches from the trees, and strowed them in the way. And the MULTITUDES that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in*

the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the MULTITUDE said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves." (Matt 21:8-12)

⇒ *"Then spake Jesus to the MULTITUDE, and to His disciples."* (Matt 23:1)

There is no record of anyone else drawing such crowds, yet dealing extensively with individual people – both men and women. He delivered a word to the multitude, and a personal word to individuals.

That is the nature of Christ's present ministry. He ministers to the "churches" (Rev 2-3), and to individuals. The older I get, and the more I observe religious leaders, I realize how absolutely exceptional the ministry of Jesus is. It is a great comfort for the fellowship of the interested. Additionally, the individuals also benefit from the ministry of Jesus to an entire congregation.

One other thing to observe, His twelve disciples not only heard their Master privately, but in public as well. They did not listen only to what Jesus said to them, but what He said to other individuals and crowds as well. This is because what Jesus says is for everyone who has ears to hear – whether they are in a crowd, a private home, and alone with Jesus.

Some people choose to hear Jesus only in a group setting. Others choose to only hear what He says to them privately. But the real disciple knows that whatever Jesus says is profitable to all who hear it. The disciples heard Jesus' blistering word to the scribes and pharisees (Matt 23), and the suffering, as well as to other individuals – such as those as in our text. We do well to take heed to the public and private Jesus.

AS HE WAS COME NIGH UNTO JERICO

" Luke 18:35 And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging."

HE WAS COME NIGH UNTO JERICO

"And it came to pass, that as He was come nigh unto Jericho . . ."

Everything that Jesus did was important – an integral part of what God sent Him to do. When He spoke, it was the words the Father gave Him to say (John 7:16; 8:28; 12:49; 14:10). When He worked, it was the works He was sent to do (John 5:36; 9:4).

Now Jesus approaches Jericho, a city that was situated where the Israelites had crossed Jordan to enter into the promised land (Josh 3:14-16). When the Israelites decimated the city of Jericho as God commanded them (Josh 6:16-17), Joshua pronounced this curse upon it: *"And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it"* (Josh 6:26). The phrase "in his firstborn, and in his youngest son," reads this way in the NASB: *"with the loss of his first-born . . . and with the loss of his youngest son he shall set up its gates"* (Josh 6:26).

How is it, then, that the city was rebuilt, and that Jesus is entering into it? In the days of wicked king Ahab, *"did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun"* (1 Kgs 16:34). The NASB gives the proper sense of the text: *"In his days Hiel the Bethelite built Jericho; he laid its foundations with the loss of Abiram his first-born, and set up its gates with the loss of his youngest son Segub, according to the word of the*

LORD, which He spoke by Joshua the son of Nun" (1 Kgs 16:34). This took place 600-700 years after Joshua's curse. Joshua was not saying the city would not be rebuilt, but that if it was, a curse would be brought upon the builder – and that is precisely what happened. Some are of the opinion that Hiel had other sons, all of which died during his building of Jericho, with the two sons that are mentioned dying after the city was built. ^{JOHN GILL} The city Jericho is mentioned sixteen times after Joshua's life, in Second Samuel thru Jeremiah. It is mentioned five times in the Gospels.

A CERTAIN BLIND MAN

" . . . a certain blind man . . ."

Now the Lord will confront a blind man that has been Divinely positioned in order that the works of God might be manifest – as the blind man in the ninth chapter of John. The word "certain" is used to signify Divine selection rather than simply a man. This was a man positioned for the glory of God.

The Two Blind Men in Matthew's Account

Matthew records there were two blind men present. But they were noted after Jesus had passed through Jericho: *"And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him"* (Matt 20:34).

Mark records the healing of a blind man named "Bartimaeus" as He was

going out of the city. *"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging"* (Mark 10:46).

Our text states He was "coming near," ^{NKJV} or "approaching" ^{NASB} Jericho. Some have offered an explanation, saying that while He had gone out of Jericho, He still could have been close to it. I do not feel comfortable with that explanation, and therefore will simply stick to the wording of the text, even though there are some undeniable similarities in the texts mentioned above.

SAT BY THE WAY SIDE BEGGING

" . . . sat by the way side begging."

Other versions read, *"sat by the road begging,"* ^{NKJV} *"seated by the side of the road, making requests for money from those who went by."* ^{BBE}

It is true that David wrote, *"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"* (Psa 37:25). He did not say he had not seen the righteous begging, but that he had not seen *"his seed begging."* Hanna once prayed, *"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them"* (1 Sam 2:8). Jesus told of a certain *"beggar named Lazarus"* (Lk 16:20). Once Jesus healed a man born blind, who was known for sitting and begging (John 9:8).

God taught the Israelites to make provision in their fields for the poor to have something to eat (Ex 23:11; Lev 19:10; 23:22). He told the people, *"Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor*

brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I

command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deu 15:11).

Jesus taught the people to do the same thing by giving "alms" to the poor (Matt 6:1-4; Lk 11:41; 12:33). In other words, the people of God were to note the need of the poor, and not allow

them to have to resort to begging.

However, alas, during the ministry of Jesus the commitment of the people to the truth of God was very sparse. As a result, the poor among them apparently had to resort to begging in order to live. It was another sign of the spiritual deterioration among the nation God had chosen and taught.

HE ASKED WHAT IT MEANT

"³⁶ And hearing the multitude pass by, he asked what it meant. ³⁷ And they told him, that Jesus of Nazareth passeth by."

HEARING THE MULTITUDE PASS BY

"And hearing the multitude pass by. . ."

Other versions read, "hearing a multitude going by," ^{NASB} "hearing the sound of a great number of people going by," ^{BBE} "he heard the voice of the multitude as it was passing," ^{ETH} "heard the noise of the multitude that passed." ^{MRD}

The blind man did not merely hear the sound of footsteps, or running, but of the voices of the people as they walked along with Jesus. There was excitement in the air, as the people thronged Jesus, asking him questions, hearing Him answer questions, teach, and tell parables. These were not mere curiosity-seekers, but those who had witnessed the absolute uniqueness of Jesus of Nazareth, and were pressing in upon Him. The people who had been sitting in darkness had seen a great light (Matt 4:16), and they were pursuing the One from whom it was emitting. This blind man was sitting by

the side of the road, but there had not been a previous crowd like this pass before him.

HE ASKED WHAT IT MEANT

" . . . he asked what it meant. . . "

Other versions read, "he began to inquire what this might be," ^{NASB} "asked what was happening," ^{NIV} and "asked what it was all about." ^{CJB}

Something momentous was happening, and he did not know what it was – but he wanted to know what had occasioned such an unusual phenomenon.

When Jesus was known to be in a place, it always drew a lot of attention – from both friend and foe. This is because foes knew He opposed them. Some saw Him as a novel attraction, while others saw in Him help and consolation. This was allowing the Divine nature to be revealed in Jesus of Nazareth. Although He was a "Man," He was of another order, and that could not be completely hidden.

There is an influence that exudes from the presence of the Lord, and

those through whom He reveals Himself. Men may not be able to assess it properly, but it is there. That influence draws out of men what they really are. The hungry and thirsty will give ear to Jesus, and pursue Him. His enemies will oppose Him, ask Him foolish questions, and set traps for Him. No one can avoid the affectation of a present Christ.

THEY TOLD HIM

" . . . And they told him, that Jesus of Nazareth passeth by. "

It appears that no one who could see were wondering who was passing by. Although very little was known of Nazareth, other than that it was not an ideal city, here was a Man from that city that had gained prominence among the people. The Gospels and the book of Acts refer to Jesus as being "of Nazareth" twenty-one times. Nazareth never mentioned in Genesis thru Malachi, although evidence of its existence has been uncovered that date back to 2200-1500 B.C. – well over a Millennium before Christ was born. It appears that God saw to it, the city would remain relatively unknown until the appearance of His Son.

HAVE MERCY ON ME

"³⁸ And he cried, saying, Jesus, thou son of David, have mercy on me."

In this text we will see that when Jesus is really present, considerable can

be known about Him. When God sent His Son into the world, His mission demanded that He be known. That I why numerous prophecies were given by Him to prepare the people. God also sent John the Baptist immediately

before Jesus began His ministry, to prepare the way for Him (Isa 40:40:3-5; Matt 3:1-3; Lk 1:76).

I want to stress that God did not intend for His Son to be unknown –

and He still does not intend that this be the case. Where Jesus is not known, the church has not done its job. He is to be made known through preaching and teaching, and through the lives of the saints, who are His *"epistle, known and read of all men"* (2 Cor 3:3). The real Christ cannot possibly be made known through a spurious gospel, or people who have not been born again.

THOU SON OF DAVID

"And he cried, saying, Jesus, thou Son of David? . . ."

Jesus being *"the Son of David"* was not known by many people.

⇒ Matthew began his record of the Gospel by saying, *"The book of the generation of Jesus Christ, THE SON OF DAVID, the son of Abraham."* (Matt 1:1)

⇒ Two blind men called Him *"the Son of David"* (Matt 9:27).

⇒ After witnessing Jesus heal a man who was both blind and dumb, *"all the people were amazed, and said, Is not this THE SON OF DAVID?"* (Matt 12:23).

⇒ A Canaanitish woman who was a Syrophenician said to Him, *"Have mercy on me, O Lord, thou SON OF DAVID; my daughter is grievously vexed with a devil"* (Matt 15:22)

⇒ During His triumphal entry into Jerusalem, *"the multitudes that went before, and that followed, cried, saying, Hosanna to THE SON OF DAVID"* (Matt 21:9).

⇒ When hearing Jesus speak, some said, *"Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"* (John 7:41-42)

This term reflects the fulfillment of a promise made to David: *"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be My Son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David."* (2 Sam 7:12-17).

The point to be made here is that the Jews, with all of their faults, were not ignorant of the Scriptures – even obscure texts. Because of this after Jesus had returned to be enthroned in heaven, He could be preached with benefit in the language of the prophets.

On the day of Pentecost, Peter declared that this prophecy was fulfilled when Jesus was raised from the dead to be seated on His throne. (Acts 2:30-36). This was, then, a dual prophecy – part referring to Solomon, who would build the temple, and part to the Lord Jesus who would build a greater Temple – one in which God Himself would reside (1 Cor 3:16-17; Eph 2:20-22).

By Way of Comparison

By way of comparison, in our day there is hardly a place in all of the world where Christ can be preached in the language of the prophets and apostles to professing Christians, where any significant number of people would even know what the proclaimer was saying. So far as the knowledge of the

professing church is concerned, the people have spiritually reverted back to medieval times, when the Bible was withheld from the people.

HAVE MERCY ON ME

" . . . have mercy on me."

This expression, *"have mercy,"* is found fifty-one times in Scripture. Six of them represent God Himself saying *"I will have mercy"* (Hos 1:7; 2:23; Matt 9:13; 12:7; Rom 9:15). One time we read, *"For the Lord will have mercy on Jacob"* (Isa 14:1). Thirty-four times in Moses and Prophets, the Lord is said to be *"merciful"* (ex: Ex 34:6; Ps 103:8; 116:5). The Lord even revealed to Moses that His nature included *"showing mercy to thousands"* (Ex 20:6).

Yet, prior to Christ, there were comparatively few instances of the Lord showing mercy, or having mercy on someone. Instead, twenty-eight times we read of *"His wrath,"* thirty-eight times of *"His anger,"* and sixteen times of God being *"provoked."*

However, when Jesus entered into the world and commenced ministering, people began to associate Him with *"mercy."* Although He surely had the power to execute wrath and indignation, that is not what He was noted for. Twice, in obvious anger, He cleansed the Temple of opportunists and marketeers (John 2:13-17). But no one died in those instances, nor was anyone sorely wounded – like people were when God unleashed His anger in prior times. There was gross hypocrisy, false teachers, and corrupt priests in abundance among the people – but Jesus did not come to destroy them. His mandate from heaven was not to purge the city of Jerusalem like Joshua was to purge the city of Jericho. Rather, He came to pave the way for the promised salvation of God – to acquaint people with Divine purpose.

THEY REBUKED HIM

"³⁹ And they which went before | rebuked him, that he should hold his | peace: but he cried so much the

more, Thou son of David, have mercy on me."

This incident is not reported as a mere historical fact. Rather, it is showing us what faith will move a person to do, and how Jesus responds to faith. It will also show that when people who are serving the Lord do not know what He is doing, they will gravitate to doing the wrong thing.

THEY THAT SENT BEFORE HIM

"And they which went before . . ."

Jesus often sent His disciples ahead of Him to prepare the way for Him. Before He went into Gennesaret, *"Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away"* (Matt 14:22). As a result, when Jesus did arrive in Gennesaret, *"the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; And besought Him that they might only touch the hem of his garment: and as many as touched were made perfectly whole"* (Matt 14:36).

Another time, when Jesus had *"steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive Him, because His face was as though He would go to Jerusalem"* (Luke 9:53). He then passed on through that village to another place.

Of course, the ultimate one who prepared the way for Jesus was John the Baptist, especially filled with the Holy Spirit from his mothers womb (Lk 1:15), and cultured in the wilderness,

isolated from the people where *"the Word of God came unto"* him (Lk 3:2). He was sent to ready the people to receive the Christ. His ministry fulfilled the prophecy of Isaiah: *"As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God"* (Luke 3:6).

In our text, those who went before Jesus did not have a good understanding of why He had come into the world. Therefore, their reaction to this man was not acceptable.

THE MAN WAS REBUKED

" . . . rebuked him, that he should hold his peace . . ."

They considered the cries of this blind man to be distracting, and were sure Jesus did not want to hear him. Therefore, they *"rebuked him."* Other versions read, *"warned him,"* ^{NKJV} *"sternly telling him to be quiet,"* ^{NASB} *"Sternly ordered him,"* ^{NRSV} *"made protests,"* ^{BEB} *"scolded him,"* ^{CEB} and *"yelled at him."* ^{NLT}

The word translated *"rebuked"* has the following lexical meaning: *ōchide, rebuke, reprove, censure severely* 4a) to admonish or charge sharply. ^{THAYER}

This was not a polite request, but a stern reprimand, thought to be altogether proper for the occasion.

BUT HE CRIED SO MUCH THE MORE

" . . . but he cried so much the

more, Thou son of David, have mercy on me."

This demonstrated the constraining power of faith. The man ignores the rebuke of those going before Jesus. He *"cried out so much more."* Other versions read, *"he shouted even more loudly,"* ^{NRSV} *"more vociferously [boisterous] he yelled,"* ^{MIT} and *"yet he screamed and shrieked so much the more."* ^{AMPLIFIED}

This man had the spirit of David who cried out, *"LORD, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee"* (Psa 141:1). He was like the one in Jesus' parable of a man who sought three loaves from his neighbor and would not stop until he got them (Lk 11:6-8), and the importunate widow who sought for a unjust judge to avenge her of her adversary, and would not stop until her request was answered (Lk 18:1-8).

Many a soul has become fatigued by constant prayers, and has not obtained their request simply because they ceased praying too soon. In this instance, we have another example of the Lord testing someone's faith. Sometimes it appears as though the Lord is delaying, when He is really testing one's faith. It may be argued that the Lord already knows the level of a person's faith, so why should He test it? There are at least two reasons. First, the petitioner does not know the strength of his own faith, but he will have a better understanding of that after he has been tested. Second, whether it seems like it or not, as faith is tested, it actually becomes stronger, not weaker. This does not occur by some automated process, but is actually the working of the Lord – which is most marvelous.

JESUS COMMANDED HIM TO BE BROUGHT TO HIM

" 40 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, 41A Saying, What wilt thou that I shall do unto thee?"

JESUS STOOD

"And Jesus stood . . ."

Other versions read, *"Jesus stood still,"* ^{NKJV} *"Jesus stopped,"* ^{NASB} *"When*

Jesus heard him, He stopped." ^{NLT}

This was not a casual response by Jesus. He was on His way to Jerusalem in anticipation of laying down His life, a

Ransom for many (Matt 20:18). Remember, not long before this it is written, *"Then He took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again"* (Luke 18:33). Earlier, at the commencement of this trip to Jerusalem, it is written *"And it came to pass, when the time was come that He should be received up, He steadfastly set his face to go to Jerusalem"* (Luke 9:51). That was His solitary focus!

Now, however, He stops, as He hears a cry of faith. He will take the time to bless this blind man. This is a Divine manner.

COMMANDED HIM TO BE BROUGHT

" . . . and commanded him to be brought unto Him . . . "

Those who travel with Jesus are often commanded by Him to do something. I do not doubt that the ones Jesus commanded to bring the blind man to Him were the very ones who had been rebuking the man.

The text does not say so, but it is obvious that those He commanded immediately did what He said. This is the kind of reaction John was describing when he wrote, *"And hereby we do know that we know Him, if we keep His commandments"* (1 John 2:3).

HE ASKED HIM

" . . . and when he was come near, He asked him, Saying, What wilt thou that I shall do unto thee?"

Other versions read, *"When he drew near,"* ^{CSB} *"when he drew nigh,"* ^{DARBY} *"when he approached him,"* ^{ETH} and *"When the man came close."* ^{MIT}

The idea is that as the man was approaching Jesus, the Lord spoke to him – which must have sounded good to the comer. That seems to be a common experience when coming to Jesus. One's senses are brought to a keen edge as he approaches Christ. Jesus is so great and magnificent that lesser things seem to fade away in his presence. For the sensitive of heart, priorities are, so to speak, rearranged, so that a proper request can be not only made, but answered. Suddenly this man became aware that he was about to stand before the Lord of glory. Who can measure the impact of a moment like that?

THAT I MIGHT RECEIVE MY SIGHT

" 41B And he said, Lord, that I may receive my sight. "

I suppose there could have been other things this blind man could have requested. He might have asked that he be placed at the gate of a rich man that would treat him kindly. Or, perhaps he could have asked Jesus to admonish the people to be more generous in their gifts toward him as they passed by. Maybe the Lord could move someone to take him in, and care for him. Here he is standing before Jesus of Nazareth, who was widely known for the miracles He had wrought. How will he answer the question, "What do you want me to do for you?"

His answer reveals his priorities, and makes known what he believed Jesus could do. *"Lord, that I may receive my sight. "*

I am persuaded that many people simply do not know what to seek from the Lord. Another young man had an opportunity to ask the Lord for something, and said, *"Master, speak to*

my brother, that he divide the inheritance with me" (Luke 12:13). Jesus told him that was not the kind of thing He came to do. He had asked for the wrong thing.

It is written of the mother of James and John, *"Then came to Him the mother of Zebedee's children with her sons, worshiping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom"* (Matt 20:20-21). She also had asked for the wrong thing, for, Jesus said, *"Ye know not what ye ask,"* saying to James and John themselves, *"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"* (Matt 20:22). Unwittingly, they had asked for something that would involve intense suffering.

A certain lawyer, thinking himself able to outwit Jesus asked, *"Master,*

which is the great commandment in the law?" (Matt 22:36). When Jesus answered him, he had nothing more to say (Matt 22:37-40).

All of these questions betrayed an ignorance of Jesus Himself – who He was, and what He came to do. They were also driven by misplaced desires.

Men of faith have been noted for single desires that outweigh all others. David said, *"One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple"* (Psa 27:4). When Martha was indignant that her sister Mary had chosen to sit at Jesus feet rather than serve with her, she asked Jesus to tell Mary to assist her. Jesus replied, *"Martha, Martha, thou art careful and troubled about many things: But ONE THING IS NEEDFUL: and Mary hath chosen that good part, which shall not be taken away from her"* (Luke 10:41-42).

Paul was able to narrow his

driving desire down to one thing: "Brethren, I count not myself to have apprehended: but THIS ONE THING I do, forgetting those things which are behind, and reaching forth unto those

things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil 3:13-14).

What is the "one thing" you

desire? – The one compelling thing you want the Lord to do for you? The Lord knows what you need the most, and when you know it also, you will be receiving it.

THY FAITH HATH SAVED THEE

"⁴² And Jesus said unto him, Receive thy sight: thy faith hath saved thee."

RECEIVE THY SIGHT

"And Jesus said unto him, Receive thy sight . . ."

Other versions read, "See again,"
BBE *Recover your sight.* ^{ESV}

The word translated "receive" has the following lexical meaning: ὁ ^{THAYER} look up, ὁ ^{LOUW-NIDA} look him in the face.

The idea is that the blind man was to look at the One to whom he had been speaking. He would experience the return of his sight when he looked up to Jesus.

To the blind man "Receive thy sight" was the same as "Take up thy bed and walk" was to the impotent man (John 5:8). It was the equivalent of what Jesus said to Peter when he saw Jesus walking on stormy waters and said, "Lord, if it be Thou, bid me come unto Thee on the water." Jesus replied, "Come!" (Matt 14:28).

Faith enables a person to do what he could not do before. However, the individual will not know what power has been wrought until he begins to do what he could not do before. This is more than mere will-power. It is the very real persuasion that you are now able to do what you could not do before. That is the persuasion of faith.

THY FAITH HATH SAVED THEE

" . . . thy faith hath saved thee."

Jesus now defines what has really taken place. These are the same words Jesus said to the sinful woman who anointed his feet with costly perfume: "Thy faith hath saved thee" (Lk 7:50). Jesus said to the woman who touched the hem of His garment and was healed of an issue of blood, "Thy faith hath made thee whole" (Matt 9:22). This was said to Bartimaeus whom Jesus healed when He was leaving Jericho, "Thy faith hath made thee whole" (Mk 10:52). He also told a healed leper, "Thy faith hath made thee whole" (Lk 17:19).

But this is not what Jesus said to

this blind man. He said, "Thy faith hath SAVED thee." This, as I understand it, involves more than making the body whole. This man received the same dual blessing that the man let down through the ceiling received. Jesus said to him, "Son, thy sins be forgiven thee" (Mark 2:5), and "Arise, and take up thy bed, and walk?" (Mark 2:9).

IN THE EXPERIENCE OF SALVATION

In the experience of salvation, it is also our faith that saves us: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph 2:8). Our obedience in "obeying the form of the doctrine," is to salvation what looking up was the blind man, and taking up his bed and walking was to the impotent man. Just as the healing of the blind man was never considered independently of him looking up, and the healing of the impotent man was not separate from him picking up his bed and walking, so salvation is never depicted as being accomplished separately from our baptism, nor is it clearly set forth as being accomplished before baptism.

IMMEDIATELY HE RECEIVED HIS SIGHT

"⁴³ And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God."

IMMEDIATELY HE RECEIVED HIS SIGHT

" And immediately he received his sight . . ."

The work of Jesus was immediate in its effect. How often this is stated in the Gospels.

⇒ *"And IMMEDIATELY his leprosy was cleansed."* (Matt 8:3)

⇒ *"So Jesus had compassion on them, and touched their eyes: and IMMEDIATELY their eyes received sight."* (Matt 20:34)

⇒ *" . . . and IMMEDIATELY the fever left her."* (Mark 1:31)

⇒ *"And IMMEDIATELY he arose, took up the bed, and went forth before*

them all." (Mark 2:12)

⇒ *"Came behind him, and touched the border of his garment: and IMMEDIATELY her issue of blood stanch'd."* (Luke 8:44)

⇒ *"And he laid his hands on her: and IMMEDIATELY she was made straight, and glorified God."* (Luke 13:13)

⇒ *"And IMMEDIATELY the man was*

made whole, and took up his bed, and walked." (John 5:9)

⇒ *"Then they willingly received him into the ship: and IMMEDIATELY the ship was at the land whither they went." (John 6:21)*

In our salvation, there are things that occur immediately – not gradually, but immediately.

- ⇒ Forgiveness (Eph 1:7; Col 2:13)
- ⇒ Justification (Rom 5:1)
- ⇒ Peace with God (Rom 5:1),
- ⇒ Reconciliation (Rom 5:10)
- ⇒ Deliverance from the devil (Heb 2:15).
- ⇒ Deliverance from the power of darkness (Col 1:13).
- ⇒ Deliverance from the Law (Rom 7:6).
- ⇒ Deliverance from the wrath to come (1 Thess 1:10).
- ⇒ Translation into the Kingdom of God's Dear Son (Col 1:13).
- ⇒ Addition to the church (Acts 2:47).
- ⇒ Placement in the body of Christ (1 Cor 12:18).
- ⇒ Raised up and made to sit in heavenly places (Eph 2:6).
- ⇒ Made *"light in the Lord"* (Eph 5:8).
- ⇒ Joined unto the Lord (1 Cor 6:17).
- ⇒ Given the Holy Spirit (1 Thess 4:8).
- ⇒ Have access by faith into the grace wherein we stand (Rom 5:2).

- ⇒ Have access by One Spirit to the Father (Eph 2:18).
- ⇒ Made *"accepted in the Beloved"* (Eph 1:6).
- ⇒ The treasure of salvation in an earthen vessel (2 Cor 4:7).
- ⇒ An inheritance (Eph 1:11).
- ⇒ A Great High Priest in heaven (Heb 4:14-16).
- ⇒ Hope as an anchor of the soul (Heb 6:19).
- ⇒ An Advocate with the Father (1 John 2:1).

All, of these things are given to the people of God at the moment their sins have been remitted. Perhaps the saved have not realized it, but as soon as they extend themselves as those who require such realities, they will find they have them. You may grow in your awareness of them, but you do not grow in your possession of them!

AND FOLLOWED HIM

" . . . and followed Him . . . "

Other versions read, *"and began following Him,"* ^{NASB} *"went after him,"* ^{BBE} *"came after him."* ^{ETH}

Wherever Jesus went, the healed man went. When Jesus blessed him, he became a follower of Him. Jesus did not say to him as He did to others, "Follow Me" – but he did anyway. This

is because that is what faith does. It is unbelief – raw unbelief – that causes people not to follow Jesus. That circumstance, in turn, causes them to be enslaved to sin.

GLORIFYING GOD

" . . . glorifying God . . . "

Other versions read, *"praising God,"* ^{NIV} *"giving glory to God,"* ^{BBE} *and recognizing, praising, and honoring God."* ^{AMPLIFIED}

Glorifying God is willing, intelligent, and insightful. It is the result of recognizing and enjoying the beneficent work of God. It is the result of holy assessment, and is vocalized in a high-spirited manner. These days, it is not at all common to hear church people glorifying God. This is the kind of rejoicing that is personal, unrehearsed, and coming from the heart.

ALL THE PEOPLE PRAISED GOD

" . . . and all the people, when they saw it, gave praise unto God."

This was a case where the praise of one person stimulated praise in others as well. This took place when *"all the people . . . SAW IT."* What a marvelous occasion this was! It all happened because one man was blessed.

BEHOLD THERE WAS A MAN NAMED ZACCHAEUS

^{19:1} *And Jesus entered and passed through Jericho. ² And, behold, there was a man named Zacchaeus, 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 sycamore tree to see Him: for He was to pass that way."*

JESUS ENTERED AND PASSED THROUGH

"And Jesus entered and passed through Jericho. . . "

Other versions read, *"And He entered and was passing through Jericho,"* ^{NASB} *"Jesus entered Jericho and was passing through,"* ^{NIV} *"and when he was going through it,"* ^{BBE} *"He walked through Jericho,"* ^{DOUAY} *"made His way through the town."* ^{NLT}

According to appearance, it was our Lord's trip to Jerusalem that necessitated Him passing through Jericho. However, in the Spirit, there was a work the Father intended Him to do in Jericho – for, as He said, *"the Father that dwelleth in Me, He doeth the works"* (John 14:10). He said of His works, *"the works which the Father hath given Me to finish, the same*

works that I do, bear witness of Me, that the Father hath sent Me" (John 5:36). Nothing that Jesus did, was incidental. All of His deeds were deliberately done in strict accordance with the will of His Father.

A MAN NAMED ZACCHAEUS

" . . . And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. . . "

The first ten verses of the nineteenth chapter of Luke is a total compendium of everything revealed about Zacchaeus – 209 words. The information given is his name, where he

lived, his occupation and the position he held in it, that he was rich, that he was little of stature, that he had a house, and that he gave to the poor. But, O, what the Lord can do with a small amount of information!

Also, for over two thousand years, multitudes of believers throughout the whole earth have become familiar with Zaccheus, and have been shown how Jesus honored and blessed him. He is like a pledge of how the Lord Jesus will, on the day of judgment, honor all that have honored Him.

HE SOUGHT TO SEE JESUS

" . . . And he sought to see Jesus who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way."

Zaccheus was obviously abreast of what was happening in Jericho. No doubt some had come there before Jesus to arrange for Him and those traveling with Him to pass through the city. There was no doubt a significant

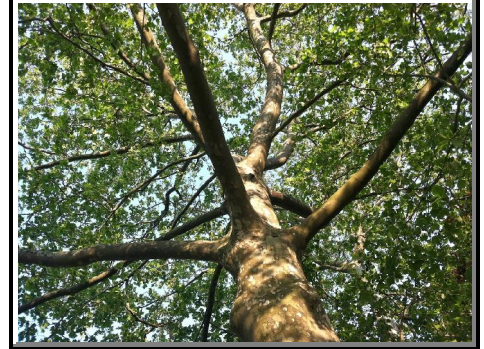
crowd accompanying Him, and they would probably require some food and shelter while there.

There was, according to historians, about 20,000 people living in Jericho at that time – about 133% larger than Carthage. Missouri. Remember, Jesus is walking through the city, and He has attracted the attention of the entire metropolis.

Knowing the path Jesus was taking through the city, Zaccheus runs ahead, finds a sycamore tree, and climbs up in it to get a view of Jesus as He passes by. He would not allow the smallness of his stature to hinder him from seeing Jesus of Nazareth as He was passing through. Mind you, Jesus did not come to the city to meet with the people in a synagogue, or to teach them in some wide area. He was just passing through.

That is the kind of attention Jesus drew, everywhere He went. Furthermore, He never did use such occasions to promote Himself, or to become better known. His mission from heaven did not allow for such things,

SYCAMORE TREE



and He refused to depart from it.

I want to emphasize that this was the real Jesus. He attracted that kind of attention because, in Israel, the people had been cultured to receive from God. Jesus probably would not have garnered as much attention in a heathen city. The Israelites, however, in Canaan, were directed by God to live their total lives within the personal consciousness of God. Although they did not always take advantage of it, this did account for their reaction to Jesus of Nazareth. This was God's people, living in God's land (Joel 2:18), and living under God's Law.

I MUST ABIDE AT THY HOUSE

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

JESUS SAW HIM

"And when Jesus came to the place, He looked up, and saw him . . ."

Other versions read, *"When Jesus reached the spot,"* ^{NIV} *"When Jesus came precisely to that spot,"* ^{MIT} *"And when Jesus reached the place."* ^{AMPLIFIED}

Jesus was always alert, knowing where He was, and the places where God had appointed Him to be. As He walked along, surrounded by a teeming crowd of people, He came to the exact spot, and the exact tree, into which Zaccheus had climbed. What

remarkable precision!

It seems to me that it is in order to consider where you were when you were first drawn to Jesus Christ. There is every reason to believe that Jesus is still very exact concerning when and where He makes Himself known to people. When you became sensitive to Him, He was present.

MAKE HASTE AND COME DOWN

" . . . and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house."

Other versions read, *"Zacchaeus, come down immediately. I must stay at your house today,"* ^{NIV} and *"be quick and come down, for I am coming to your house today."* ^{BBE}

Zaccheus must not delay, but immediately come down from the tree and prepare to receive Jesus into his house – and perhaps others with Him. For Jesus was not traveling alone.

Many a poor soul, not knowing this trait of Jesus, has delayed when they first sensed the call of God, and therefore Jesus has passed them by. Jesus spoke of men's response to Himself in exposing us to some of the activities of the Day of judgment. *"For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me"* (Mat 25:35-36) – AND *"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and*

ye took me not in: naked, and ye clothed me not: sick, and in prison, and

ye visited me not" (Mat 25:42-43).

Their eternal destiny was determined by their response to Jesus.

HE RECEIVED HIM JOYFULLY

" 6 And he made haste, and came down, and received Him joyfully."

Zaccheus did precisely what Jesus said, and *"received Him joyfully."* Other versions read, *"welcomed Him gladly,"* ^{NIV} *"was happy to welcome Him,"* ^{NRSV} *"happy to welcome Jesus,"* ^{CEB} *"welcomed Jesus enthusiastically,"* ^{MIT} and *"took Jesus to his house in great excitement and joy."* ^{NLT}

This was not a planned reception, but a sudden and unexpected one. Yet, Zaccheus was not only quick to do what Jesus said,

but was most happy to have Jesus come into his house. I do not doubt that this very really ministered to Jesus Himself, greatly comforting Him to find one of His own sheep.

THEY SAW IT AND MURMURED

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

Who was the *"they"* and *"they all?"* I doubt that this included the twelve disciples, although it could be supposed they were carried away

with the crowd. However, I think this unlikely. They had been with Jesus when He ate at the house of Matthew, who had just been called from being a publican, and had invited other publicans (Luke 5:29-33).

This no doubt was led by the Pharisees, who often criticized Jesus for being around publicans. And what was the fault they found with Jesus? *"He was gone to be guest with a man that is a sinner."* All of this was summarily ignored by the Master, as He set out to do His Father's will. He would not be deterred by them.

THE HALF OF MY GOODS I GIVE TO THE POOR

" 8 And Zacchaeus 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."

The various versions of Scripture present two conflicting views of this passage. First, that this was the acknowledgment of what he had been doing. The other, that this was an avowal of what he would begin doing. Here are a few of these conflicting representations.

⇒ *"Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."* ^{NKJV}

⇒ *"Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."* ^{NASB}

⇒ *"Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."* ^{NIV}

⇒ *"Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold,"* ^{ASV}

⇒ *" Lord, half of my possessions I now give to the poor, and if I*

have cheated anyone of anything, I am paying back four times as much!" ^{NET}

⇒ *"Behold, half of my possessions, Lord, I am giving to the poor, and if I have extorted anything from anyone, I am paying it back four times as much!"* ^{AMPLIFIED}

Nothing in the text suggests Zaccheus was guilty of taking advantage of the people. Jesus did not tell him to *"sin no more."* Not that it adds any more credibility to the text, most all of the reputable commentators take the view that this is actually what Zaccheus had been doing. I suggest that we be guided by how the Lord Jesus responds to Zaccheus.

THIS DAY SALVATION HAS COME TO THIS HOUSE

" 9 And Jesus said unto him, This day is salvation come to this

house, forsomuch as he also is a son of Abraham."

SALVATION IS COME TO THIS HOUSE

"And Jesus said unto him, This day is salvation come to this house. . ."

Does it sound reasonable for Jesus to say salvation has come to a house upon the basis of what a person pledged himself to do? Where is there an example of such a response.

HE ALSO IS A SON OF ABRAHAM

" . . . forsomuch as he also is a son of Abraham."

What exactly is *"a son of Abraham?"* Is this the case simply because a person is the fleshly descendant of Abraham? Is that how one's relationship to Abraham is

described in Scripture? Indeed not. The faith of a person that, in the eyes of the Lord, connects him with Abraham. We read expressions like the following:

⇒ *Those who "walk in the steps of that faith of our father Abraham."* (Rom 4:12)

⇒ *"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all"* (Rom 4:16).

⇒ *"Know ye therefore that they which are of faith, the same are the children of Abraham."* (Gal 3:7)

⇒ *"So then they which be of faith are blessed with faithful Abraham."* (Gal 3:9)

This was the response to the statement of Zaccheus. It was not a resolve, but an acknowledgment of what he had been doing. Jesus did not say he would be a son of Abraham, but that he was – and that was based upon what Zaccheus had said of himself. He had been motivated by faith, not pride.

THE SON OF MAN HATH COME TO SEEK AND SAVE THAT WHICH WAS LOST

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

WHAT DOES "LOST" MEAN?

Jesus defined what He meant by *"lost."* This refers to a sheep that had been lost from the fold. Jesus said in a rather poignant way, *"I am not sent but unto the lost sheep of the house of Israel"* (Matt 15:24).

When Jesus came, His ministry was among the Jews. He never traveled outside of the land of the Jews, and they were the focus of all of His preaching and teaching. In the immediate sense, they were the ones He came to save.

THIS AGREES WITH REVELATION

Jesus came in answer to the

promises made to Israel. John said of this, *"He came unto His own, and His own received him not"* (John 1:11).

On the day of Pentecost Peter told the people what God had done through Jesus *"in the midst"* of them (Acts 2:22). He was seeking the lost.

Later, in the Temple Peter told the people, *"Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities"* (Acts 3:26).

Paul preached in a synagogue in Antioch of Pisidia, *"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles"* (Acts 13:46). He wrote to the Romans

declaring that the Gospel of the power of God unto salvation *"to the Jew first, and also to the Greek"* (Rom 1:16).

Presently there is a veil over their hearts so they cannot comprehend Christ. But there is coming a day when *"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins"* (Rom 11:26-27; Isa 59:20). At that time the veil shall be lifted from their hearts (2 Cor 3:15-16). God promised He would never abandon Israel (Jer 30:11; 31:35-37; 33:25-26).

What happened at the house of Zaccheus is that one of the lost sheep was found. What a glorious day it was! Salvation was brought to a house of one of the sons of Abraham.

Our next Hungry Saints Meeting will be held on Friday, 6/9/17. The fifty-eighth lesson will cover verses 11 thru 27 of the nineteenth chapter: **"THE PARABLE OF THE POUNDS."** In moving along, because Jesus was coming close to Jerusalem, He delivered the parable of the pounds. It spoke of a nobleman that was going away to a far country, and leaving his goods in the hands of ten servants. This was directly associated with His anticipation of going away following His death – back to heaven to receive the reins of the Kingdom, and begin bringing many sons to glory. The work He had commenced on earth was to be carried on by His servants. Each of them received an amount appropriate for their ability, and told *"Occupy till I come."* The parable has relevance to the body of Christ, which is to be taking care of their Master's goods – investing them, and gaining a profit for the day of judgment. We will begin our meeting at 6:30, which will be followed by a time of refreshments and fellowship.