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Joyous Faith

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition
or Roget's Thesaurus – **May 29, 2016**

***Worship with us at 3201 Mary St until we rebuild our sanctuary at 802 W. 15th,
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas...***

Luke 19:1-10

Introduction: The subject of this week's lesson doesn't really make plain the fact that JOY and FAITH actually go hand-in-hand. As we'll see, the scriptures make a point to emphasize the JOY of Zacchaeus during his meeting with Jesus. His FAITH and JOY have their foundation in reverence for God, which also caused him to react and say the things recorded in these verses.

Luke 19:1, And Jesus entered and **passed through Jericho.**

NOTE: Jericho was a **prosperous** city. It had a great palm forest and world-famous balsam groves which perfumed the air for miles around. Its gardens of **roses** were known far and wide. Men called it The **City of Palms**. Josephus called it a divine region, the fattest in Palestine. The Romans carried its **dates** and **balsam** to world-wide trade and fame. (Barclay) (Source: <https://www.studylight.org/commentaries/guz/luke-19.html>)

NOTE: Jericho.—"The **city of palm-trees** (Deu 34:3; Jud 1:16) is about **six miles** from the Jordan and **fifteen** from Jerusalem. (Source: <https://www.studylight.org/commentaries/phc/luke-19.html>)

Luke 19:2, And, behold, there was a man named **Zacchaeus, which was the **chief among the publicans (principle tax-gatherer)**, and he was **RICH**.**

NOTE: The name Zacchaeus is Hebrew, and shows that this man was a "Jew." The Hebrew name properly means **"PURE,"** and is the same as Zacchai in Ezra 2:9; Neh. 7:14. The publicans, therefore, were not all foreigners.

Chief among the publicans – Who presided **over** other tax-gatherers, or who "received" their collections and transmitted them to the Roman government. (Source: <https://www.studylight.org/commentaries/bnb/luke-19.html>)

Thought 1. You did notice that Zacchaeus was RICH? This takes my mind back to last week's lesson in Luke 18 where Jesus spoke truths about those who are "rich" being saved.

Luke 18:24-27, And when Jesus saw that he was **very sorrowful, he said, How hardly shall they that **HAVE RICHES ENTER into** the kingdom of God! For it is easier for a **camel** to go through a **needle's eye**, than for a **RICH man** to **ENTER into** the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are **impossible** with men are **possible** with God.**

Mark 10:23-24, And Jesus looked round about, and saith unto **his disciples**, How hardly shall they that HAVE riches ENTER into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how **HARD** is it for **them** that **TRUST** in **riches** to **enter** into the kingdom of God!

Luke 19:3, And **he sought** to **SEE Jesus WHO** he was; and could not for the **press (throng [CROWD])**, because he was **LITTLE** of stature.

NOTE: God makes use of every principle - of **curiosity**, or sympathy, or affection, or hope, or fear - to lead people in the way of salvation, and to impress truth on the minds of sinners. (Source: <https://www.studyight.org/commentaries/bnb/luke-19.html>)

NOTE: ... to see **Jesus who he was**,.... What sort of a person he was for complexion, stature, and age: having HEARD MUCH of (ABOUT) him, he was very desirous of indulging **his curiosity** with a sight of him; having, as yet, nothing else that induced him to desire to see him: his desire to see Jesus **was not** of the same kind with the kings and prophets, Matthew 13:16 but rather like that of Herod, Luke 23:8... (Source: <https://www.studyight.org/commentaries/geb/luke-19.html>)

Luke 23:8, And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he **had heard many things** of him; and he hoped to have seen some **miracle** done by him.

Thought 1. What comes to mind is what Paul said in Romans 10 about HOW faith COMES to people that need salvation. Some RECEIVE faith, and others do not.

Romans 10:12-17, For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that **call upon him**. For whosoever shall **call upon** the **name (authority)** of the Lord SHALL BE SAVED. **How** then shall they call on him in whom they have **not believed?** and how shall they believe in him of whom they have **not heard?** and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have **not all obeyed** the gospel. For Esaias saith, Lord, **who hath believed our report?** So then **faith** cometh by HEARING, and hearing by the word **OF God**.

Hearing defined 189, hearing (the sense (discernment: understanding) or the thing heard): **FAME (REPORT of great actions)**.
Of, 1. FROM 2. denoting reference to a thing; ABOUT.

Thought 2. Now, let's look at Romans 10:17 along with the definitions.
"So then FAITH comes by **report** of great actions and by understanding, and understanding (comes) by the WORD FROM or ABOUT God."

NOTE: ... **could not for the press**; the multitude of people that were flocking to meet Jesus, or who came before him, or were about him; for one part of the multitude **went before him**, and the other **followed after him**; so that he was in the crowd, and therefore could not easily be seen;

because he was little of stature. The Syriac and Persic versions read, "because Zacchaeus was little of stature", lest it should be thought that this is said of Jesus; for the reason why Zacchaeus could not see him for the crowd, was not because Christ was little of stature, and was hid among them, but because **Zacchaeus was little of stature**, and could not see over their heads. (Source: <https://www.studyight.org/commentaries/geb/luke-19.html>)

Luke 19:4, And **he RAN** before, and **climbed up** into a **SYCOMORE** tree to **SEE him**: for he was to pass that way.

NOTE: ...ran ahead and climbed up into a sycamore tree...: Because Zacchaeus sought Jesus so intensely, he didn't mind doing something that many thought was **beneath** the **dignity** of a **GROWN, wealthy man** - he climbed up a **sycamore tree**.

i. He climbed the tree **like a LITTLE BOY**, and without knowing fulfilled Jesus word that **unless** we become **LIKE children** we will not see the kingdom of God (Matt. 18:3).

ii. A traveler describes the tree as being like the English oak, and its shade is most pleasing. It is VERY EASY to climb. (Barclay)

(Source: <https://www.studylight.org/commentaries/guz/luke-19.html>)

NOTE: Ficus sycomorus (Bambara: Sutoro), called the **sycamore fig** or the **fig-mulberry** (because the **leaves** resemble those of the mulberry), sycamore, or sycomore, is a **fig species** that has been cultivated since ancient times. (Source: https://en.wikipedia.org/wiki/Ficus_sycomorus)

NOTE: ...a sycamore tree to see him: which sort of trees were very common about Jericho: hence we read of, "beams of sycamore" in Jericho, which those that were strong took up in their arms, and the owners stood and devoted them to God^{F7T}. Bab. Pesachim, fol. 57. 1. & Juchashin, fol. 69. 1. ; and among the things which the men of Jericho did, this was one, that they permitted the branches of trees devoted to sacred uses, and of the "charub" tree, and of the "sycamore", to be cut down and used^{F8T}. Bab. Menachot, fol. 71. 1. & Pesachim, fol. 56. 1. . This sort of trees used to grow in PLAINS and VALLEYS, as appears from some passages of Scripture, 1 Kings 10:27 and from Jewish writings Misn. Sheviith, c. 9. sect. 2. ; and certain it is, that **Jericho** was in such a situation. Josephus De Bello Jud. 1. 4. c. 27. says, **it was seated in a plain;** and Strabo says^{F12} Geograph. 1. 16. , that **Jericho is a plain surrounded with mountains;** to which agrees the account that Hist. 1. 36. c. 3. Justin gives of it. There is a valley, which is enclosed by mountains on all sides, as with a wall, like a castle; the space of the place is **two hundred acres**, and it is **called Jericho**. Hence we read of the plains and valley of Jericho in Scripture, Deut. 34:3 so that it is very probable sycamore trees grew there in GREAT PLENTY; though the place was more famous for palm trees...

for he was to pass that way; or rather, "pass by that"; for the word "way" is not in the text; and the sense is, he was to pass by that tree; or "**UNDER**" it, as the Arabic version renders it. The tree stood by the road side, in which Jesus came, for which reason Zacchaeus made choice of it, as fit for his purpose.

(Source: <https://www.studylight.org/commentaries/geb/luke-19.html>)

Luke 19:5, 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.

Thought 1. The first question is HOW did Jesus know WHERE he was? The next question is HOW did he know his NAME? And in answer to both of these questions, MOST people say, "Well, He is God! He knew everything!" And without checking the scriptures, those statements do SEEM to be true. But, let's EXAMINE them with scripture to find out IF they're true. You do remember that we're instructed by scripture to "prove ALL things?"

2 Corinthians 13:1, This is the THIRD time I am coming to you. In the mouth of TWO or THREE witnesses shall **every word** be established.

1 Thessalonians 5:21-22, **PROVE (examine) ALL** things; hold fast that which is good. Abstain from ALL appearance of evil.

I dare say, MOST Christians have not realized when Jesus worked in the earth, he worked as "The Prophet" of God, prophesied about by Moses, and also known as the

Messiah (the Christ: anointed). Since Jesus was a “MAN” in the earth, and not a “God”, he had to be ANOINTED by God so he could do the work pre-determined for him. So, he KNEW only what his Father REVEALED to him, as it is today with us.

Deuteronomy 18:18, I will raise them up a **Prophet** from among their **brethren**, (*a human*) LIKE UNTO THEE (*Moses*), and will put my words in his mouth; and he shall speak unto them ALL that I shall command him.

Luke 4:17-19, And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The **Spirit** of the Lord is **UPON ME**, because he hath **anointed me** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach **deliverance** to the **captives**, and recovering of sight to the blind, to set at liberty them that are bruised, To PREACH the acceptable year of the Lord.

Acts 10:38, How God **anointed Jesus** of Nazareth with the Holy Ghost and with **power**: who went about doing good, and **healing all** that were oppressed of the devil; for **God (Yahweh)** was **WITH him**.

NOTE: Abide at thy house - Remain there, or put up with him. This was an honor which Zacchaeus did not expect. The utmost, it seems, which **he aimed at** was to **see Jesus**; but, instead of that, Jesus proposed to remain with him, and to give him the benefit of his **personal instruction**. It is but one among a thousand instances where the Saviour goes, in bestowing mercies, far beyond the desert, the desire, or the expectation of men; and it is NOT improper to learn from this example that solicitude (eagerness) to behold the Saviour will not pass unnoticed by him, but will meet with his warm approbation (approval), and be connected with his blessing. Jesus was willing to **encourage efforts to come to him**, and his benevolence (act of kindness) prompted him to gratify the desires of the man who was solicitous (EAGER) to see him. He does not **disdain** (have nothing to do with) the **mansions** of the **RICH** any more than he does the dwelling-places of the **POOR**, provided there be a **humble heart**; and he did not suppose there was “less” need of his presence in order to save in the house of the rich man than among the poor. He set an **example** to all his ministers, and was not afraid or ashamed to proclaim his gospel amid WEALTH. He was not awed by external splendor or grandeur.

(Source: <https://www.studylight.org/commentaries/bnb/luke-19.html>)

Luke 19:6, And he made haste, and came down, and **received (to admit under one's roof, i.e. entertain hospitably) him** **JOYFULLY** (cheerful, i.e. calmly HAPPY).

Thought 1. The main thing I want to draw your attention to is WHY **Zacchaeus** would do what Jesus said. When we meditate the “spiritual principles” at work here, we see the ROOT reason he obeyed was his “reverence” for God and Jesus, his Prophet/ Messiah. Unknowingly to Zacchaeus, reverence was produced in his heart (MIND) for God and Jesus when he HEARD of (ABOUT) what God was DOING through Jesus as he helped the people.

Reverence for anybody is produced when people are made AWARE of: things that show **Power, Authority, Sacredness, or Sublimeness** (that which goes beyond the ordinary), **and** they meditate on/approve them, and RECEIVE the person. An acronym for it is **“PASS.”**

This truth about what produces “reverence” explains why “reasonable people” have reverence for their Boss, the police, anybody in authority, and especially great athletes that competed/competing in the NBA, like Michael Jordan, Kobe, LeBron, and now Steph Curry! They have exhibited skill in playing basketball that’s “BEYOND the ordinary!”

Well spiritually, Jesus is the greatest person to WORK as a human in service to God to help his people! How much MORE will reasonable people **RECEIVE him**, rather than **REJECT him**, like the Chief priests, elders, and most Pharisees did?

Receive, 1. To ACCEPT. 2. To ALLOW, as a custom, tradition, or the like. 3. To give

admittance to; to permit to enter, as into one's house, presence, company, and the like; as, to receive a lodger, visitor, ambassador, messenger, etc.

Mark 8:31, And he began to teach them, that the **Son of man** MUST suffer many things, and be **REJECTED** of the **elders**, and of the **chief priests**, and **scribes**, and be **KILLED**, and after three days rise again

Rejected defined 593, to disapprove, disallow (1. To testify dislike or disapprobation [disapproval]; to refuse assent. 2. Not to approve; not to receive. To whom coming, as to a living stone, disallowed indeed of men, but chosen of God, and precious. 1 Peter 2:4).

NOTE: ...received him joyfully; not only into his house, but into his arms and heart: Christ was a welcome guest to him, as he is to every sensible sinner, who **by faith receives** him, as the Father's free gift; as the alone Saviour and Redeemer; as the great Mediator, in all his offices, of prophet, priest, and king; and in every relation and character he bears; and embraces his doctrines, and **submits** to his ordinances, and that with, the greatest **JOY** (HAPPINESS); as there is reason for it, since with him, he receives the free and full **forgiveness** of his **SINS**, a justifying righteousness, an abundance of grace, and a right unto, and meetness (suitableness) for heaven.

(Source: <https://www.studylight.org/commentaries/geb/luke-19.html>)

Luke 19:7, And when **they saw it**, they all **murmured** (**COMPLAIN** throughout a crowd), saying, That he was gone to be guest with a man that is a sinner.

NOTE: They all murmured; as the Scribes and Pharisees did, at his eating with publicans and sinners, Luke 15:2.

...gone to be guest with a man that is a sinner; a notorious one, an abandoned profligate (degenerate, rotten to the core) creature; one of the worst of sinners, as being a publican, and the **chief of them;** who had amassed vast riches to himself, by extortion and oppression; and **they thought** it was not agreeable to the **character** of an **holy man**, and a venerable (worthy of reverence) **PROPHET**, which Christ bore, to go into such a man's house, eat at his table; and have familiar conversation with him; see Matthew 9:10.

(Source: <https://www.studylight.org/commentaries/geb/luke-19.html>)

Thought 1. This is another case where some people “misjudged” Jesus and the situation. We should judge **WHAT** is in obedience to God, and what's **NOT**, which means we **NEED** to be able to discern (recognize) **BOTH** good and evil, and then “judge righteous judgment.”

John 7:24, Judge NOT according to the appearance, but **JUDGE** righteous judgment.

Hebrews 5:12-14, For when for the TIME ye ought to be teachers, ye have need that one teach you again which be the **first principles** of the **oracles** of God; and are become such as have need of milk, and not of strong meat. For every one that useth **milk** is **unskilful** in the word of righteousness: for he is a **babe**. But strong **meat** belongeth to them that are **of full age (mature)**, even those who by reason of USE have their **senses** exercised to discern **BOTH** good and evil.

2 Timothy 3:16-17, ALL **scripture** is given by inspiration of God, and is **profitable** for doctrine, for **reproof (conviction: evidence)**, for **CORRECTION**, for instruction in righteousness: That the man of God may be **perfect (fresh** [untainted; invaluable, **USEFUL**]), thoroughly furnished unto ALL **GOOD WORKS**.

Luke 19:8, And **Zacchaeus** stood, and said unto the Lord; Behold, Lord, **the half** of my goods I give to the poor; and **IF (he that)** I have taken any thing from any man by **false accusation**, I restore him **fourfold**.

NOTE: And Zacchaeus stood,... Before Christ, in respect to him, and **reverence of him;** and in the presence of others, to make a **public confession** before them, and that they might all hear it, when come to his own house:

and said unto the Lord; that is, to "Jesus", as the Syriac and Persic versions, and some copies read; he addressed himself to Christ, and made his confession to him, as the Israelite, when he brought the basket of the firstfruits to the priest, **confessed before** the Lord his God, Deuteronomy 26:4. And the rather Zacchaeus directed his speech to Christ, being, as he was now convinced, the **discerner** of the **thoughts**, and **intents** of the **heart;** who **knew the genuineness** of his REPENTANCE, that it was hearty and REAL; and the sincerity of his expressions and resolutions, and upon what principles he acted, and proposed to do as follows:

behold, Lord, the half of my goods I give unto the poor; NOT to make satisfaction for the SINS he had committed, but to TESTIFY his sense of them, and his repentance for them, and as willing to do good with what he had gotten; which shows, that the **disposition** of his **mind** was **altered**, and of a covetous oppressor, he was become tender, kind, and liberal. According to an order made by the Jews in Usha, a man might not give away more than a FIFTH PART of his estate, unless in some extraordinary cases^{F21}T. Bab. Cetubot, fol. 50. 1. & Maimon. in Misn. Peah, c. 1, sect 1. ; and we read of one, that gave a "THIRD" part of his goods to the poor^{F23}T. Bab. Menachot, fol. 44. 1. ; and of another, that gave, as here, HALF of his mammon, or wealth^{F24}T. Bab. Cetubot, fol. 67. 2. ; and another, half of his food to the poor^{F25}Juchasin, fol. 105. 2.; and of another, that gave away ALL HIS GOODS to them^{F26}T. Hieros. Peah, fol. 15. 2. ; see 1 Corinthians 13:3; to give a **tenth part**, was reckoned a medium^{F1}Maimon. Hilch. Mattanot Anayim, c. 7. sect. 5. :

...if I have taken any thing from any man by false accusation; or by EXTORTING any thing from him on any pretence, by making an unjust demand upon him; or in any oppressive way, by defrauding (depriving another of his property or right by deception) and tricking, and by doing him any injury, in any form or manner:

I restore him fourfold: the same that was done in case of sheep stealing, Exodus 22:1 but in such a case as this, the law only required the principal, with the **fifth part added to it;** see Leviticus 6:5, but Zacchaeus proposes as much as in the case of theft, and which was rarely used. The Jews^{F2}Misna Bava Kama, c. 7. sect. 1. say, "that the manner of paying **double**, was more used than the manner of paying **fourfold**, or **fivefold**; for the manner of paying double was used, both in things animate and inanimate; but the manner of paying fourfold and fivefold, was used but with respect to an ox, and a sheep only.'

This was **done by Zacchaeus**, to **SHOW** the **truth** and **reality** of **his repentance...**,
(Source: <https://www.studyight.org/commentaries/geb/luke-19.html>)

Luke19:9, And Jesus said unto him, This day is **salvation** come to this **house (family)**, forso much as **HE also** is a **son of Abraham**.

NOTE: ...is a son of Abraham: Since Zacchaeus was so hated by his fellow Jews, they probably often said that he wasn't a real Jew. Jesus wanted everyone to know that Zacchaeus really was a **son of Abraham**, BOTH by **genetics** and **by FAITH** – because he really, joyfully received Jesus.

i. The priests of Jericho (it was a Levitical city) had probably often condemned Zacchaeus and called on him to give to the poor. But after meeting Jesus, such a sacrifice was done joyfully. **LOVE for** Jesus can **motivate us** for greater things than **legalism**, **guilt**, or **manipulation** can ever do.

e. **...save that which was lost:** Jesus explained why He sought and extended friendship to a notorious sinner like Zacchaeus. Jesus came precisely to save people like Zacchaeus.

i. **Zacchaeus really believed on Jesus.** A true **son of Abraham** was not only descended from Abraham genetically, but also had the **FAITH** in God Abraham had.

(Source: <https://www.studyight.org/commentaries/guz/luke-19.html>)

Luke19:10, For the **Son of man** is come to **SEEK** and to **SAVE** that which was **LOST**.