

## Chapter 1 : A Testimony of Jesus Christ : - Revelation 19

*Luke "Then Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up.*

He was a little man with a big, bad reputation. He was Rich, at the expense of other people, but that did not bother Zacchaeus! Zacchaeus was at the top of his profession. As chief tax collector of the district, probably getting there by being more devious than the last chief tax collector, Zacchaeus took a cut from every tax collector in his taxation area. This made him very rich. People would do deals with him in order to avoid paying too much tax. Save you a couple of hundred. He could use his power to extort money from them. Rich, professionally successful and powerful. The down side was that he was shunned by the majority of people. People hated him and did not trust his family. He probably had to protect himself from his enemies, so he lived in fear as well as being arrogant. He was sad and needy. He was spiritually lost. He was a sinner. We dislike such people. I put it to you that we dislike people like Zacchaeus more than we dislike lepers. We look down on them. Because we have to mix from time to time with them. We have to meet some people we know are extortionists, who take our money and often misuse it: What is going to remove all that prejudice from our hearts? Bible Explorer 4 Zacchaeus was not pleased. He was not happy with himself as he was. He had probably heard Jesus preaching at another occasion:

Chapter 2 : Talk:Ebionites/Archive 9 - Wikipedia

*Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. The Emphasised Bible And he was seeking to see Jesus, what sort of man he was, and could not for the multitude, because, in stature, he was, small.*

I have passed over Matthew 10, not because it is not important, but because I wish to focus on a wider variety of kinds of passages in this series. It is part of His presentation of the message to His own people first before turning to the Gentiles. The chapter is filled with the instructions that Jesus gave them as they went out, most of which are fairly easy to understand. That commission for the disciples was their first testing in ministry, a field assignment after the teaching, as it were. The passage has provided Christian workers over the years with spiritual guidelines for their work. The only difficulties in dealing with that chapter are the specific instructions that could only apply to the disciples in their situation such as being sent only to Israelites. Any application of them has to find corresponding situations in the modern setting we are sent to the whole world now. But Matthew 11 is a totally different section. It begins with an incident and leads to a teaching, a teaching that first honors John and then explains his question. His year of popularity has changed to a time of opposition by the leaders and those whom they influenced. Reading the Text 1 After Jesus had finished instructing His twelve disciples, He went on from there to teach and preach in the towns of Galilee. A reed swayed by in the wind? A man dressed in fine clothes? Yes, I tell you, and more than a prophet. Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom is greater than he. Observations on the Text There are really three sections of this passage if we think about the progression of ideas. And then we have a third section in which Jesus gives the reason for the question John asked--the fickle nation had rejected John and Jesus Had the nation received the message of John and the message of Jesus, John might not have been imprisoned at all. But the rejection brought all kinds of questions about the plan of God. It is interesting that in each section there are quotations to answer the questions. In the second part Jesus asks a number of questions about John and answers them with the support of the prophecy in the Book of Malachi. In the last section Jesus asks the question about the current generation of people, and then answers it, not with a quotation from the Bible but with a quotation about what children say in their play. It seems appropriate that Scripture is used to comfort John in prison and to confirm his greatness as the prophet who would be the forerunner; and it seems appropriate that a silly ditty would be used to explain the unbelief of the fickle, self-willed people. Each of the three sections is closed with a wisdom saying. There is throughout this section a number of questions. They are not rhetorical questions, questions used to make a point but without the expectation of an answer. Rather, they are very effective teaching devices because the answers are either self-evident or answered by Jesus. Analysis of the Text It will be easier to deal with the meanings of the words and expressions and with the citations from the Old Testament within the analysis of the sections rather than separately. But once again our method will be the same, even though in slightly different order: In this first section we can probably skip over verse 1 as a transition verse connecting this event to the preceding instruction of the twelve. John then lived and died what Jesus taught in Matthew This could be a fascinating way to study the last chapter. But the immediate narrative begins with the question from John. He had had the privilege, though, of introducing Jesus as the Lamb of God who takes away the sins of the world. And that prophetic message he was given to proclaim was confirmed to him when he baptized Jesus and witnessed the divine approval from heaven. And still, those events, compelling as they were, lost some of their effect on him when he was in prison. Each of the believing kings who came to the throne may have wondered if it might happen in his reign--until there was a war, or he sinned and was denounced by the prophet. And so they would look for another, maybe the next king. John had certainly been convinced that Jesus was the Messiah, but things had not been going as he thought they might if Jesus was the promised one. Most people expected a Messiah who would expel the Gentile oppressors from the land and establish a kingdom of righteousness and peace. They did not expect, and did not understand, that Jesus would not do that but would die at their hands. It actually took the resurrection and the coming of the Holy Spirit at Pentecost

before the disciple were able to put together what the plan was--even though Jesus tried to explain it to them again and again. Most of these come from Isaiah 35 and Isaiah Messiah was expected to do the miraculous--give sight to the blind, hearing to the deaf, speech to the dumb, and the ability to walk to the lame. Messiah was also going to heal lepers because they were barred by the Law from the presence of God in the Temple. So good news--the gospel as we call it--was being preached to the poor. These were works that Jesus was doing that would be recognized as works the Messiah was to do, works that only the Messiah could do. But interestingly Jesus left one significant work out: Messiah would set the prisoner free and loose the captives. John was in prison. He had heard what Jesus was doing--the works of the Messiah. But why then was he in prison? His question was probably not so much of doubt, but rather a mild prod for Jesus to do the work of Messiah. Before going on it is helpful I think to make a theological observation here. God has His plan and His timetable for His plan. He knew, as we now do, that Jesus had to suffer and die before entering into His kingdom. Otherwise there would be no redemption. So John, and many others, would have to suffer with Christ and His rejection by the nation. He first had to suffer and die to rescue people from the prison of sin, and then He would establish His reign. No doubt this was enough for John. Jesus appraised the ministry of John and confirmed His own Messiahship The crowds may have been shocked or amazed at what John was asking. And so Jesus begins a series of questions to affirm that John was firm in the faith, not swaying in the breeze like the reeds by the river, and that John was a prophet who opposed the finery of the corrupt palaces. John was not fickle, tossed to and fro by public opinion. And John did not have undisciplined weakness--he was not living the fine life with soft or even effeminate clothing like the king who was keeping John in prison, but the rugged life of a prophet. So Jesus wanted to disarm their questions and suspicions. John was a prophet in every sense of the word. Now to get the full impact of what is being said here, you really need to go back and look at the context of Malachi 3. See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to His temple, even the messenger of the covenant whom you desire, He will come. He is sending the messenger before Himself, because according to verse 5 He will come in judgment. The great event was the coming of the Yahweh; and the announcement of it would be through the messenger. Jesus wanted His audience to be clear on that point, and so by changing the pronoun in His use of the verse He affirms that if John the Baptist was the messenger preparing the way for the Yahweh, then He, Jesus, is Yahweh in the flesh, the God of Israel who was coming into the world. Now in the next few verses the sayings of Jesus get more difficult. When you run into a section like this, you can read it and study it and try to capture what the sense of it is, but you may need to go to a commentary or two in order to see what some of the options are for interpretation. The first difficult saying is that John was greater than all born of women, and yet the least in the kingdom will be greater than he v. On the one hand John is acclaimed as the greatest human being because he was a prophet, he was prophesied about, and he was the one who introduced the Messiah and the Day of the LORD to the world. But who is the least in the kingdom and in what sense is he greater than John? John only got to announce it, but others will see it in all its glory. But that view would suggest John will not be in the kingdom. John was great because he could point unambiguously to Jesus as the Messiah. But now that the New Covenant has been inaugurated in the Upper Room, and Christ has died, risen and ascended to heaven, the least in the kingdom has a greater witness than John. The most humble Christian has greater knowledge and greater opportunity than John the Baptist had. Of course, if they do nothing with that, then the description does not fit. But potentially they are greater. The second difficulty in this section is the idea of the kingdom being taken by force v. Here too there are a lot of suggestions and interpretations. It is worth noting that the interpretation of the whole passage is not greatly affected by the decision of interpretation of this one verse. Nevertheless, we may come to our ideas and present them with the caution that other good interpreters disagree. That has to be in either a good sense the Gospel is working or in a bad sense the zealots are trying to force the issue with Rome. The good sense works better. If it meant that the kingdom was under attack or being pushed by the zealots, that did not start in the days of John. But with John and then immediately Jesus, the message of the Kingdom and the Gospel was being proclaimed and was being received by multitudes. John heard about this in prison. This would then mean that the two clauses are different: The point would be that the kingdom has been advancing, but it has not swept aside all opposition as John had

expected. As the kingdom advances, the attacks on it by violent men increase. Jesus will later explain why this is the case; but for now it explains why John is in prison and wondering. Then the third difficulty is verse

**Chapter 3 : Is the "Virgin Birth" of Jesus Grounded in Paganism? : Christian Courier**

*Contextual Overview* 1 He entered Jericho and was passing through. 2 And there was a man named Zacchaeus. He was a chief tax collector and was rich. 3 And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small of stature.

Parallel Translations The Amplified Bible And he was trying to see Jesus, which One He was, but he could not on account of the crowd, because he was small in stature. American Standard Version And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. Bible in Basic English Made an attempt to get a view of Jesus, and was not able to do so, because of the people, for he was a small man. English Revised Version And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. Contemporary English Version Jesus was heading his way, and Zacchaeus wanted to see what he was like. But Zacchaeus was a short man and could not see over the crowd. So he ran ahead and climbed up into a sycamore tree. Easy-to-Read Version He wanted to see who Jesus was. There were many other people that wanted to see Jesus too. Zacchaeus was too short to see above the people. The Geneva Bible And he sought to see Iesus, who hee should be, and coulde not for the preasse, because he was of a lowe stature. George Lamsa Translation of the Peshitta And he wanted to see who Jesus was; but he could not because of the crowd, for Zacchaeus was small in his stature. King James Version And he sought to see Iesus who he was, and could not for the prease, because he was litle of stature. New Revised Standard He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. Douay-Rheims Bible And he sought to see Jesus who he was: New Century Version He wanted to see who Jesus was, but he was not able because he was too short to see above the crowd. James Murdock Translation of the Peshitta and he wished to see Jesus, who he was; and could not, on account of the crowd; because Zaccheus was small in stature. Good News Translation He was trying to see who Jesus was, but he was a little man and could not see Jesus because of the crowd. Holman Christian Standard He was trying to see who Jesus was, but he was not able because of the crowd, since he was a short man. Miles Coverdale Bible and desyred to se Iesus what he shulde be, and he coulde not for the people, for he was lowe of stature. Mace New Testament was very desirous to see the person of Jesus, but could not for the crowd, he being of a low stature. And he was not able, because of the crowd, and he was little in stature. New King James And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. New Living Translation He tried to get a look at Jesus, but he was too short to see over the crowds. New International Version He wanted to see who Jesus was, but because he was short he could not see over the crowd. King James Version And he sought to see Jesus who he was; and could not for the press, because he was little of stature. New Life Version Zaccheus wanted to see Jesus but he could not because so many people were there and he was a short man. He was short in height. John Etheridge Translation of the Peshitta and he wished [Willed. New American Standard Version Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. The Emphasised Bible And he was seeking to see Jesus, what sort of man he was, and could not for the multitude, because, in stature, he was, small. Revised Standard Version And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. Tyndale Bible And he made meanes to se Iesus what he shuld be: Updated Bible Version 1. The Webster Bible And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. Weymouth New Testament He was anxious to see what sort of man Jesus was; but he could not because of the crowd, for he was short in stature. The Wycliffe Bible And he souyte to se Jhesu, who he was, and he myyte not, for the puple, for he was litil in stature. Lexham English Bible And he was seeking to see Jesus-who he was-and he was not able to as a result of the crowd, because he was short in stature. He was a chief tax collector and was rich. And if I have defrauded anyone of anything, I restore it fourfold.

**Chapter 4 : The Conversion of Zacchaeus | Alfred Place Baptist Church**

*New International Version He wanted to see who Jesus was, but because he was short he could not see over the crowd.*  
*New Living Translation He tried to get a look at Jesus, but he was too short to see over the crowd.*

I was reading Ecclesiastical History, and came across this reference: As to these translators it should be stated that symmachus was an Ebionite Commentaries of Symmachus are still extant in which he appears to support this heresy by attacking the Gospel of Matthew. Use this reference you see best. After reading the current version, I am afraid that I must reaffirm my vote to Remove. The Ebionites of which we have so little in terms of extant writings are used by modern scholars to push interesting, if not controversial views. For this reason, I believe the article really needs more depth in the History, Views and practices, and Writings sections. I write below some criticisms which I hope will help in improving the article. The latter modern view which is presumably more controversial is not explained at all in the article. Why were Ebionites considered more faithful to the teachings of Jesus? The lead mentions that they regarded James as the head of the church, while the article only says some scholars claim this. The rejection of Paul comes from Patristic sources. Putting the two together appears like a synthesis which is WP: The text in the lead needs to be rephrased and cited. Some scholar must have said that. Please cite the secondary source. But the cite is again to the primary source of Irenaeus. Who made the assertion that Irenaeus was the first to use the term? The secondary source cite is missing. I would suggest putting this back in or expanding the current text and again giving the cite to the secondary source. Related to all this is that there is a heavy use of primary source citations and use of tertiary sources such as Schaff and other encyclopaedias and websites. Secondary sources should be mainly used especially for featured articles. And for articles on the history of religion, preferably printed books or journals. The line "Many scholars link the origin" should be cited. It is not clear which scholars. Under the writings section, the definition of the grouping of writings is from the Catholic Encyclopedia which is again only a tertiary source and one that has a certain POV on the Ebionites. Probably a better source should be used. Again, the cites tend to use primary sources that does not really cite the assertions made in the text. There is a mention of Ebed Jesu. Without the explanation, that line adds little value. If the Ebionites reject the gnostic doctrines within the Book of Elchesai, then why is the book considered part of Ebionite writings? With some work, I am sure this can be brought back to FAC. Whoever takes over editing the article would do well to take them seriously, or they will be back in future reviews. Particularly relevant to any cleanup are the misuse of primary and tertiary sources and his comments relating to WP: That is certainly appropriate for an article that has been demoted from FA to B status. I believe the one encyclopedia entry I used cited primarily non-English sources. Would it be preferable to try to find the non-English sources, even if they would be less easily understood by the average reader? Should any user subject to an editing restriction in this case violate that restriction, that user may be briefly blocked, up to a week in the event of repeated violations. After 5 blocks, the maximum block shall increase to one month. For the Arbitration Committee, Cbrown In the last revision I edited , I found duplicate named references, i. Please check them, as I am not able to fix them automatically: Prof talk "Preceding undated comment was added at Yes, and it needs even more work now that the lead section has been demolished! Were all Christians prior to Paul also Jewish? Were all Jewish Christians Ebionites? If not, how did Ebionites compare to other Jewish Christians? Check the archives for well-documented primary and secondary sources, now blown away by clumsy editing. The problem is a lack of notability and verifiability. The editors that put much time and effort into this article have been through this many times before. If you add content to the article or an external link that advertises your group then the burden is on you to prove it should remain. Look, on the internet it is simple to find a group of people that profess to believe just about anything you can think of, and they often like to use ancient names. If we let every half-baked internet religious group have space, we may as well let every garage band have a page. Why is it even mentioned if it does not have a page itself? Maybe this EJC mention and redirect should be removed like the other neo-ebionite advertisements have been? The debate on the nomination for deletion of the EJC article resulted in a consensus to merge. The EJC article was merged with a redirect to the Ebionites article see

top of talk page. The merged section was subsequently deleted anyway. The consensus was merge, not delete, yet now they have been deleted. An inexperienced editor, happening by, responded to what they thought was an advertisement placed in the article by a fringe group. I am therefore being bold and removing text and citations relative to these books in articles where it seems to be the above policies and guidelines apply. I believe any attempt to restore more content to those articles, without explicit consensus from editors, would likely qualify as edit warring, and will be responded to as such. John Carter talk These sources have both been indicated to be "fringey" as per WP: An editor cannot unilaterally decide what is "mainstream" and then use this self-designated authority to delete whole paragraphs of sourced content while suppressing any disagreement by flogging it as edit warring. This is POV-pushing at its worst. The paragraph in question is supported by multiple sources. I have requested informal mediation to get some oversight for this process and try to calm things down see below. I would welcome a review of the entire history of this matter, including possible indications of conflict of interest on the part of one or both of the above parties regarding this subject. I also call to the attention of any interested outsider that both of the above seem to be well aware of the requirement that they produce substantial evidence that the material does in fact fall within the mainstream for it to be included, and that despite being aware of that obligation, no such evidence has been forthcoming from either party. The above declaration that the material is supported by multiple sources seems to be specifically ignoring the fact that both of the current sources have been apparently determined to be fringe. I considered an RfC, but this effort may require more intervention than just commentary. Jayjg is one of the most experienced admins on Wikipedia, and I will leave it to his judgment to find neutral mediators with enough background in this subject to be constructive. There is comparatively little material discussing what seems to me to be the majority views that these conjectures have apparently no outside standing in the academic community. Unless both this section is substantiated by any sources independent of Tabor and Eisenman within seven days, and sufficient material regarding the opposing viewpoints is added, I believe I will be completely justified by the policy indicated above to reduce the content, possibly even outright removal. This scholarly publication was well received in the academic community. This review appeared in Heythrop Journal 40, , pp. Would that you had bothered to do so earlier. And your above statement seems to ignore the fact that I have provided several sources, based on academic sources, above. And, if you are going to violate talk page guidelines by impugning others, in the future please do so when there is not clear evidence on the page on which you make your accusation which proves it to be inaccurate. It makes you look very, very silly, and raises all sorts of questions regarding your own motivations, some of which have already been asked on your talk page and ignored by you. I hope everyone knows that the only way to prove a negative is by quoting the entirety of the source, which would be a violation of copyright. I tried to make it clear to you that I have moved on to other things, and I am no longer interested. If I have been slow to respond to your repeated and insistent requests, it is because I have a busy professional life outside of Wikipedia, and I am not that interested. Frankly, I am sick of your behavior, and I would never collaborate with you on this or any other project again, unless I felt that you were doing something completely inappropriate and I had no other choice. If this time you actually intend to abide by your word, I think it would be welcome. You may strike out my remarks but you cannot delete them. NPA , as yours did, do deserve striking. And, I wonder, considering you have made "final comments" at least thrice now which were proven to not be such, I wonder why you persist in claiming that they will be. Admins take note of his nefarious emailing. And, of course, there is the still the question of whether one, single, well-received work is sufficient to address matters of WP: But good luck with your usual strategy of fling dirt around as a smokescreen to cover your own unethical behaviour. I cannot imagine ever encountering anyone who was as full of words which have little if any relation to policies, guidelines, and actually useful conversation than you. And, frankly, others noted that well before I myself did. FRINGE , and the long-term failure to include information regarding what may well be the only documents which deal with individuals who seem to have referred to themselves as "ebionites", there is more than enough reason to believe that this article has been, to some degree, been plagued with problems as identified by WP: On that basis, I have added the POV tag to the article, and, given the fact that the article has apparently almost always possibly deliberately omitted references to the Dead Sea Scroll "ebionites", I have reason to believe the article is far

less than complete or balanced and have downgraded its assessment rating to C on that basis. When real historical sources are apparently abused to support fringe theories which have clearly been recognized as fringe theories, and still argued for inclusion by apparently non-neutral editors anyway, when clearly relevant information is apparently excluded, and when the article contains what are at least apparent softening of criticism sources have clearly stated the Ebionites and Nazarenes are the same, not just attempted to identify them , the article would apparently need a total rewrite. Frankly, I think it probably should qualify as "Start" class, but am willing to give a little benefit of the doubt. More or less, I think most of us would agree that content in other current encyclopedia articles probably should be here as well, and, although I am in no way saying we should specifically adjust the content to reflect those other sources, checking to see what they have gotten from their own sources would clearly make sense.

**Chapter 5 : Luke DLNT - And he was seeking to see Who Jesus - Bible Gateway**

*He was trying to see who Jesus was, but he was a little man and could not see Jesus because of the crowd.*

Mary wiped the excess ointment from his feet. Here, Simon the Pharisee was rebuked. In this, Jesus rebuked Judas Iscariot. The sins of Mary are not in view at all. This was received as a preparation for his burial. Modern commentators should do better than to confuse these two incidents, as there is absolutely no excuse for accepting the superstition to the effect that the sinful woman mentioned by Luke, Mary Magdalene, and Mary of Bethany were all the same individual, a confusion referred to by Robertson as "a medley of medieval mysticism. Matthew and Mark record this anointing, in which it seemed to have occurred on Tuesday or Wednesday of the following week, Matthew making it the incident that triggered the betrayal of Jesus by Judas. In Matthew and Mark, it is the "disciples" who complained of the waste of the nard; in John, the center of the objection is revealed as Judas. This is the kind of "contradiction" so delighted in by critics. Judas, of course, had persuaded other disciples to go along with his objection, Matthew himself probably having been one that did; and thus it would have been improper for Matthew to have laid all the blame on Judas for something he participated in. Where, then, is the contradiction? The word in the Greek shilling denotes a coin worth about eight pence half-penny, or nearly seventeen cents. Verse 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Richardson wrote that "St. Jesus therefore said, Suffer her to keep it against the day of my burying. Suffer her to keep it Scholars misunderstand this as meaning Mary had not used all the nard, supposing this to mean, "Let her keep what is left. Did not Joseph of Arimathaea keep his tomb and the lad his basket, after giving them to Jesus? Did anyone ever give anything to Jesus without at the same time "keeping it"? What is given to the Lord is kept; all else is lost; and can it be any different with this nard? Mary poured all the nard on Jesus; but she "kept it all. Yes, but also for all time until the judgment! Verse 8 For the poor ye have always with you; but me ye have not always. The priority of Jesus Christ and his requirements, even above and before the legitimate needs of the poor, appears in a statement such as this. See my Commentary on Matthew, Matt. Verse 9 The common people therefore of the Jews learned that he was there: The common people loved Jesus and believed on him. Verses 10, 11 But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus. Are those who still seek and believe on Jesus also "fanatics"? It is in such off-hand statements as this that one may often determine the existence of hostile thoughts against the Lord and thus be able to explain comments which are otherwise a mystery. Verses 12, 13 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches from palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. Went forth to meet him The two sources of the great throng of people were: Branches of palm trees This was a customary greeting of popular heroes; and the prevalence of many palm trees facilitated this type of demonstration. The Old Testament has this: Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity. Blessed is he that cometh in the name of Jehovah Psalms According to Westcott, this Psalm was written as the dedication Psalm for the second temple, F11 making the quotation both appropriate and significant. The King of Israel It would appear to be certain that Jesus permitted such an outpouring, along with this reference to "the King of Israel," in order to bring about the confrontation with the hierarchy. The Pharisees, having already decided not to kill Jesus during the Passover Matthew Verses 14, 15 And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: Verse 16 These things understood not his disciples at the first: As a matter of truth, they did not even expect his resurrection, having no thought of it whatever, until after it happened. Verse 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. This means that the multitude were shouting his praises and telling to all men the marvel of how Jesus raised a man from the dead who had been dead four days. Only John pointed out the contribution made by the witnesses of the seventh sign to the triumphal entry. Verse 18 For this cause also the multitude went and met him, for they had heard that he had done this sign. It was the raising of the dead that triggered

the appearance of such a large and enthusiastic multitude; and the people who had seen it were telling the story to all whom they met. The popular frenzy at the thought of seeing one who could do such a thing increased as Jesus approached Jerusalem, an immense throng being caught up and swept along by the momentum of such a demonstration. Verse 19 The Pharisees therefore said among themselves, Behold how ye prevail nothing: The whole world had indeed gone after Jesus; even the Greeks would shortly afterward make their appearance! Of course, the Pharisaical answer to such popular approval was to murder the Lord judicially, little dreaming that their very act of doing so would accomplish exactly what Jesus came into the world to do. Verses 20, 21 Now there were certain Greeks among those that went up to worship at the feast: The "Greeks" were Gentiles - we do not know from where - who had already become proselytes to Judaism or faithful friends of the synagogue God-fearers Notice that it is the desire of the Greeks to see Jesus which alone interests this writer. He does not tell us whether or not these particular Gentiles saw him. Presumably they did; but that does not matter. F12 Throughout John to here, the enemies of Jesus could not harm him because his hour had not yet come; but Jesus saw in the awakened interest of the Gentile world that the time had come. At last, it was his "hour," and there would be no further providential hindrances of what his enemies planned to do. The Spirit-inspired evangelists never catered to human curiosity, relating only the facts which were pertinent to their holy message of salvation. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. What was it that they told Jesus? Eusebius mentions a tradition and it is merely that that these men had been sent by the Syrian King Edessa with a commission to invite Jesus to come to his realm, assuring him a hearty and princely welcome The coming of these Greeks was prophetic. The leaders of the nation were seeking even then to kill him, but Gentiles came to seek to know him; rejected by his own, the Gentiles would turn to him. Verse 23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Far from being glad to have an offer of sanctuary if such a thing was involved, Jesus instantly recognized that the moment of his suffering was at hand. His sufferings, death, and resurrection would be the "glorification" referred to here. He viewed it thus, because in that would be the means of his winning millions of souls. Verses 24, 25 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. Three applications of this metaphor are: One must renounce himself, loving not his own life, but losing it, and taking up fully the identity of Jesus in order to be saved. Note here the promise of eternal life. Verse 26 If any man serve me, let him follow me; and where I am, there shall my servant be: If any man serve me, him will the Father honor Verse 27 Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. The English Revised Version margin has "save me from this hour? It means that Jesus would thus have prayed if his purpose had been otherwise than that of dying to save men. Is my soul troubled The events unfolding before Jesus were extremely ugly and tragic, not simply for himself, but also in the profound implications for the chosen people. The total rejection and casting off of Israel loomed ominously in this visit of Gentiles who would accept Jesus, contrasting so tragically with the obduracy of the chosen nation. As Westcott expressed it: The shock has come already The presence and petition of the Greeks foreshadowed the judgment of the chosen people, and brought forward the means by which it would be accomplished. F16 Verse 28 Father glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. Three times God spoke out of heaven during the ministry of Jesus: I have both glorified it, and will glorify it again Christ had glorified God by his ministry among the Jews, and he was now to glorify him by his death for all men, and by the gradual spread of the gospel among all nations. F18 Verse 29 The multitude therefore, that stood by, and heard it, said that it had thundered: That some of the multitude heard the words is obvious.

Chapter 6 : John - Chapter 12 - Coffman's Commentary of the New Testament on [racedaydvl.com](http://racedaydvl.com)

*He wanted to see Jesus, who was coming that way. - Luke Teacher Note: Jesus was passing through Jericho on His way to Jerusalem, where the events of Holy Week would soon unfold.*

Anyone who believes in Christ is a new creation. The old is gone! The new has come! A plastic caterpillar or picture of a caterpillar. A plastic butterfly or picture. One time a rich young ruler came to Jesus and asked Him what one thing he must do to receive eternal life. Maybe you remember the story. Jesus wanted this young man to be His follower, but He also knew that the man had turned his money into an idol. He loved his riches as much or more than he loved God! So Jesus told the man to sell everything and give the money to the poor. Then he would be able to follow Jesus and be part of the kingdom of God. But something surprising happened next. The rich young ruler became very sad and walked away from Jesus. Is it hard for a camel to go through the eye of a needle? He was a tax collector, which meant that most people hated him. He was also very, very small in size, which meant that he probably got lost in a crowd. Look with me at Luke But the kids are probably less likely to know other facts about Zacchaeus. He was a tax collector. He was despised and looked upon as the worst of sinners by most people. And finally, he was a completely changed man after spending some time with Jesus. Zacchaeus was changed, through and through. Because of his encounter with the Son of God that day, the wee little tax collector became a new creation. So really, the fact that Zacchaeus was small matters little to the story. Jesus entered Jericho and was passing through. A man named Zacchaeus lived there. He was a chief tax collector and was very rich. Zacchaeus wanted to see who Jesus was. But he was a short man. He could not see Jesus because of the crowd. So he ran ahead and climbed a sycamore tree. He wanted to see Jesus, who was coming that way. Jesus was passing through Jericho on His way to Jerusalem, where the events of Holy Week would soon unfold. Many, many Jews from Galilee were passing through Jericho that day on their way to observe Passover in Jerusalem. Jericho was a gateway into Roman-controlled territory and a major tax collection site, which is likely why Zacchaeus was so wealthy. He had much opportunity to abuse the system that funded the occupying Roman army. Zacchaeus was a man who worked for the Roman government collecting taxes. A tax is money collected by a government from its citizens. For example, when you buy a book at the bookstore, a certain amount of tax is added to the price of the book. The government then collects the tax money that you pay on the book. Most grown ups pay taxes on the money they earn at work, on the things they buy, on their homes, on their cars. You get the idea. They were not a free nation. They had to obey Roman laws and submit to Roman authority. And because tax collectors worked for the Roman government, they were a constant reminder that Israel was once again under the authority of a foreign government. Every time a citizen had to pay money to a tax collector, they probably thought really bad thoughts about the person taking their money. But there was something else that made people hate the tax collectors. Many of the tax collectors were also very dishonest, and collected more money than they were supposed to. What do you suppose they did with the extra money they collected? They put it in their own pockets and kept it! So for these reasons tax collectors were not very popular people in their communities. And because Zacchaeus was the chief tax collector—the boss of all the other tax collectors—he was probably especially disliked. So many people followed Jesus wherever He went at this point in His ministry. Everyone wanted to hear Him teach about the kingdom of God. Everyone wanted to see Him heal the sick. And Zacchaeus was no exception. There was only one problem. Zacchaeus was much smaller than everyone else in the crowd that surrounded Jesus. But who would let the chief tax collector do that? Finally, Zacchaeus had an idea. He ran ahead of the crowd and climbed up into the biggest tree he could find. It was a sycamore fig tree. Finally, little Zacchaeus the tax collector, could see what Jesus was up to. God wanted the little tax collector to see that Jesus could bring salvation to every single person in that crowd, even a hated outcast like Zacchaeus. God wants us to see Jesus like that, too. When we listen to stories about Jesus and learn about what He said and did, we are like Zacchaeus watching from a distance. But when we truly understand that Jesus is the Son of God who died so that our sins can be forgiven and we can have eternal life, then we are seeing with our spiritual eyes! Jesus reached the spot where Zacchaeus was. I must stay at your house today.

All the people saw this. They began to whisper among themselves. Now HE was the center of attention! Jesus stopped right under the tree where the little tax collector was perched did something really surprising. He called Zacchaeus by name! The two men had never met before, yet Jesus knew everything about Zacchaeus. Because Jesus is God, He knew all there was to know about the man in the tree—his name, his job, even the number of hairs on his head! God knew everything about you before you were even born, because He is the one who made you! The sheep listen to His voice. He calls His own sheep by name and leads them out. Did Jesus know that Zacchaeus was a sinner? And Jesus, the Good Shepherd, called out to him anyway. When we listen to the Shepherd calling us by name and respond to Him, our lives will be changed too! When Zacchaeus heard Jesus tell him to come down from the tree, what did he do? He came down immediately. There must have been something amazing about Jesus to make the tax collector scramble down from the branches as fast as he could! All throughout the New Testament are stories of people who stopped whatever they were doing to follow Jesus. Who did we learn about who left everything to follow Jesus? Peter, James and John were the fishermen who left their nets right on the beach to follow Jesus! Zacchaeus was probably feeling all those emotions and more. But we are told in Luke To them, he was among the worst of sinners. So people began to whisper and complain, even though every single person in Jericho that day was a sinner just like Zacchaeus. And that includes you and me. We may not be tax collectors, we may not be thieves or murderers, but we are all sinners. And any sin, big or small, separates us from God. They are part of the kingdom of God! Look at Luke But Zacchaeus stood up. Here and now I give half of what I own to those who are poor.

Chapter 7 : The Question Of John The Baptist (Matthew ) | racedaydvl.com

*Luke He wanted to see who Jesus was, but because he was short he could not see over the crowd. So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.*

Even though judgment is said to be complete at the pouring of the final bowl, we saw that several more chapters were still ahead before the kingdom of God finally arrives on earth and Satan is bound in preparation for the Millennial Kingdom to follow Rev. In this chapter, John sees the exultation in heaven at the destruction of the Harlot on the earth below. Then he sees the marriage of the Lamb which is followed by the return of Jesus Christ to earth at His victorious Second Coming. The kingdom of the Beast has wasted the earth Isa. Those who follow God have been more intensely exterminated than at any time in history past. The saints that remain on earth lack the mark of the Beast needed for commercial activity Rev. They are either in hiding, living off the black market, or they are in the special place of protection provided by God see Sheep in Bozrah. All appears to be lost. Then, at the darkest hour—which is always just before the dawn—heaven is opened and the long-awaited Saviour is seen riding forth with the armies of heaven in glorious array! Not only is the Second Coming of Christ perhaps the most dramatic event in Scripture, it ends the continually downward trend of history. Although sin and death remain for another one thousand years Isa. Even this, in all its fullness, is to be surpassed in the final state when both sin and death are vanquished and the new heavens and new earth become the final abode for the righteous of all ages with full communion with God Rev. This is the sweep of history before us and explains why this chapter is the Alleluia chorus—the word alleluia appearing four times in this chapter and nowhere else in the NT. For example, John is shown the destruction of Babylon under the seventh bowl judgment Rev. I heard a loud voice of a great multitude in heaven John heard a similar voice or noise from heaven when the , redeemed of Israel learned the new song Rev. There, the voice or noise was not explicitly identified as a multitude, but mention was made of numerous harps so it is probably a similar heavenly multitude in both scenes. The voices are of all those in heaven including: They sing in unison as one mighty, thunderous voice Rev. You all praise Jah! Bless Jehovah, O my soul. Salvation from God is said to have come at the casting out of Satan, the accuser of the brethren, from heaven Rev. Glory and honor and power are attributed to God by the twenty-four elders because of His act of creation Rev. Every creature in heaven and on earth gives glory and honor and power to both God the Father and the Lamb Rev. Their praise recognizes the salvation found in the redemption provided by the Lamb: Here, salvation is probably broader than personal redemption, but includes the rescue of all of creation, and especially the earth, from the corrupting influence of the Harlot Rev. See Worship of God. See commentary on Revelation The judgments of God are accurately assessed true , utterly just, even required righteous. Rather, their severity is a testimony to His righteousness—for only He knows the full breadth and depth of the sin which He now judges. His holiness requires judgment of sin. His true character guarantees He will deliver judgment. If He withheld judgment, He would be neither holy nor true. The multitude declares the events of both chapters as a single judgment of the Harlot , which is the city. There is no intimation of two judgments, as if the Harlot was some other entity than the city itself. If the Harlot is taken as being something other than the city, then Scripture fails to record any heavenly exultation over the destruction of the city itself. This exultation over the great Harlot is in response to the destruction of the city. See The Great Harlot. She committed fornication both with the kings of the earth and its inhabitants Rev. The entire earth was involved because of her influence: He has avenged on her the blood of His servants shed by her The servants of God include saints, prophets, and apostles—all those who fear and trust Him Rev. The book of Revelation was given to His servants Rev. Those who serve God have been a prime target of persecution throughout history, but never more so than during the Tribulation. Since she rode upon the Beast with seven heads throughout history and sat upon all nations, she influenced those on the earth to persecute the saints. Her persecuting role found its climax in the Tribulation when she influenced the earth dwellers to execute multitudes of martyrs who had the testimony of Christ Rev. It is God Who shall avenge His servants—they are not to avenge themselves Mat. In the days of Jezebel, God anointed Jehu as king and avenged His servants at the hand of the king: The same verb tense appears in

Revelation From the time of her destruction and throughout the Millennial Kingdom, the area which was once Babylon will be burning pitch and a prison for demons Rev. The text implies that her destruction is so permanent that the land itself will be continually dangerous and unavailable to humans: Its streams shall be turned into pitch, and its dust into brimstone; its land shall become burning pitch. It shall not be quenched night or day; its smoke shall ascend forever. From generation to generation it shall lie waste; no one shall pass through it forever and ever. See *The Destruction of Babylon*. They are probably representatives of the Church. See commentary on Revelation 4: They are of a high angelic order, probably cherubim. The elders are found near the throne and continually falling in worship in recognition of the great acts of God. When John first saw the elders, they were falling before God, casting their crowns before the throne, and extolling His greatness in creation Rev. Later, when the Lamb took the scroll prior to loosing its seals, the elders fall in worship and adoration while singing a song of redemption Rev. When the great multitude who came out of the Great Tribulation give praise to God and the Lamb, the elders fall on their faces in worship Rev. At the sounding of the seventh trumpet, when the kingdoms of this world are declared to have become the kingdom of God and His Christ, the elders fall in worship Rev. The participation of the elders falling in worship here indicates the great importance attached to the destruction of Babylon by heaven. God gains glory by her destruction, an important step on the way to establishing the Millennial Kingdom on earth. Amen means truly, as when expressing agreement. See commentary on Revelation 3: Alleluia means praise God. The elders and living creatures agree with the statement of the multitude and add their own praise. It is not the voice of God Himself, as indicated by what is said: They praise all the more because God has avenged their martyrdom. Having experienced greater depths of persecution, they have greater ability to extol and elevate God. Lift up your hands in the sanctuary, and bless the LORD. If included, it should probably be translated as even since the clause which follows provides additional description of the servants and does not denote a separate category of persons. Fear of God is an important aspect of understanding Who He is Acts The company of the redeemed knows no boundaries and includes those who have had considerable influence and power in life, as well as those who are entirely unknown to the world. The cross of Christ is the great equalizer among men. The heavenly multitude which attended the song of the , redeemed from among Israel also was like loud thunder Rev. The loudest electronic amplification system of any earthly praise will dwindle to insignificance in comparison to the thunderous praise from heaven at the accomplishment of God in His omnipotence! Imagine the largest stadium in the world, filled to overflowing with a thundering crowd. Now multiply that by one thousand, ten thousand, even myriad of myriads Rev. On command, they all shout forth: Surely, in the spiritual realm, this thunderous praise is already beginning to erode the strength of the dragon and his unclean spirits who, at this very hour, are gathering the kings of the earth to their impending slaughter below Rev. See commentary on Revelation 1: God is omnipotent, all-powerful: Behold, You have made the heavens and the earth by Your great power and outstretched arm. Who has measured the waters in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure? Weighed the mountains in scales and the hills in a balance? With whom did He take counsel, and who instructed Him, and taught Him in the path of justice? Who taught Him knowledge, and showed Him the way of understanding? Behold, the nations are as a drop in a bucket, and are counted as the small dust on the scales; look, He lifts up the isles as a very little thing. Looking back from the future point when the climactic battle of Rev. His rule over all creation has never been, nor ever will be in question: In another sense, the physical reign of God on earth has been corrupted by fallen men and usurped by Satan. Our Father in heaven. Hallowed be Your name. Your will be done. On earth as it is in heaven. All that remains is the destruction of the Beast and the kings of the earth at the Campaign of Armageddon Rev. Their gladness and rejoicing is because the marriage has come. As in the First Coming of Christ, a long period of waiting is about to conclude Zec.

**Chapter 8 : Direction: The Mission of Jesus Christ According to Luke**

*- Revelation I saw the beast This is the Beast who rose from the abyss in a miraculous restoration from death and was worshiped by the earth dwellers.*

The people who paid it were Jews and they hated to pay money to the Romans, for they wished they could rule themselves. He had a chance, too, to cheat because he could tell the people they owed more money than they really did. He wanted to save him so he would not do bad things. Wonderful News It was against the law for the people to leave the city with their loads of fruit and vegetables without paying the money "€" the tax. At the city gate many people gathered to pay their taxes. The news of the city was often heard at this place. It was so exciting that perhaps he lost interest in the clinking of the coins he was collecting. Someone told him that Jesus was to pass through that city of Jericho. They say a great crowd travels with Him. Come; let us get a place where we can see Him as He passes by. Though he was small yet he worked his way through the crowd and ran on ahead. He looked down the road and saw a tree and then no doubt he thought: I know what I will do; I will climb that sycamore tree and get out on one of the strong branches and watch from there; I have heard how He heals sick people; perhaps he might heal someone as He passes by. He came closer and closer. Then just as Jesus came to the sycamore tree, He stopped. He must have come down out of the sycamore tree in a hurry, all the time thinking: How did He know my name? We know that Jesus knows all our names. He knows your name. He knows my name. He sees us all the time. He sees us when we are kind to other children. He sees us, too, if we are naughty and unkind to anyone. He knows all about us. He tells us that even the hairs of our head are all numbered. When Jesus called him he came down from the limb on which he was sitting and Jesus and he went down the road together. They did not understand that Jesus loved the sinners and wanted to save them. He accepted Jesus joyfully, and Jesus quickly gave him a new heart. He saves us, too, when we receive Him joyfully and let Him come into our hearts. Just think how many people were made happy when perhaps he bought clothes and food and took them to the homes of those that were poor! Sometimes we have things we can divide with others and make them happy too. How good it is to see children share their fruit and candy and cookies with other children who may be too poor to have any! Some children are selfish and do not want to share their toys. No one wants a selfish child for his friend or playmate. When Jesus saves us we, too, want to make everything right. If we have said unkind things to others we want to go and ask them to forgive us so they will love us again and will not feel hurt. Then Jesus said that the Son of Man came into this world to seek and save that, which was lost. What did he do that he might see Him? Whose house did Jesus go to that day? Login to post comments.

**Chapter 9 : Luke Commentary, Bible Study**

*the man who wanted to see Jesus [ Luke [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.*

He goes away sadly after learning that he will have to give away his riches. The crowd tries to quiet him, but the man persists. In each of those instances, Jesus reverses the ordinary. He welcomes children and beggars, whom people prefer to keep in the background—but places heavy demands on the rich ruler, whom most people would welcome gladly. In the case of the rich ruler, Jesus leaves the door ajar. It is difficult for rich people to be saved, but God can save them. This leads into our Gospel lesson, the story of Zacchaeus, a rich man who finds salvation. The rich ruler is too attached to his possessions to give them to the poor. Zacchaeus, on the other hand, voluntarily pledges to give half his possessions to the poor and to make restitution to anyone whom he has cheated. In the case of the blind beggar, Jesus blessed the one who wants to see. This also ties into the story of Zacchaeus, who exposes himself to ridicule by climbing a sycamore tree because he wants to see Jesus. He, too, receives a blessing. He was a chief tax collector Greek: This is a subtle reminder that Jesus is nearing the end of his journey to Jerusalem and his cross—a journey that began at 9: Jericho is a wealthy city. It occupies a strategic position astride the road to Jerusalem and near a Jordan River crossing, and is a center of commerce. Its inhabitants export date palms and balsam Barclay, Being a chief tax collector for a wealthy community almost guarantees prosperity, and Luke specifies that Zacchaeus is rich v. Elsewhere in this Gospel, tax collectors are presented favorably 3: Tax collectors contract with Romans to collect taxes in a particular town or region, and pay a substantial fee for their franchise. Zacchaeus most likely subcontracts the actual collection of taxes. His profit is the amount of taxes collected less the franchise fee and salaries of lesser tax collectors. The system is prone to abuse, rewarding tax collectors for excessive collections. If citizens rebel, Roman soldiers stand ready to back the tax collector although a tax collector who provokes excessive rebellion risks losing his franchise. Jews despise tax collectors as mercenaries and thieves. Zacchaeus would have only a small circle of friends to include a few minor Roman officials, those in his employ, and people drawn to his wealth. Outside that circle, he would have mostly enemies. His would be an insular, lonely existence. His wealth only partially compensates for his isolation and perhaps for his guilt feelings, depending on how we understand verse 8—see below. Like the blind man in chapter 18, Zacchaeus wants desperately to see. Also like the blind man, he is limited physically so that he is unable to see. His behavior in this instance is remarkable. His ability to function as chief tax collector requires that people respect his power and comply with his directives. His position demands dignity and authority. On this occasion, however, he exposes himself to sharp elbows or worse as he pushes through the crowd. He invites ridicule by climbing a tree, which calls attention to his short stature. In Luke 10, Jesus sent the disciples on an evangelistic mission. Now he conducts a personal mission. Jesus did not come to Jericho by happenstance. He came to save Zacchaeus. Jesus initiates the action without any prompting from Zacchaeus. How surprised and honored Zacchaeus must feel! Jesus is popular, and brings honor to any home that he visits. Why would he honor a man like Zacchaeus? In this Gospel, it is usually Pharisees who grumble about Jesus eating with sinners 5: Ordinary people see Jesus as their friend. If I have wrongfully exacted anything of anyone, I restore Greek: Jesus asked the rich ruler to sell his possessions and to give them to the poor. He asks nothing but hospitality of Zacchaeus, but Zacchaeus volunteers to give half of his wealth to the poor and to make fourfold restitution to anyone whom he has defrauded. This exceeds Torah requirements, which require restitution plus one-fifth Leviticus 6: He is not trying to win salvation, but is instead responding to the presence of the Savior. However, it is uncertain that Zacchaeus has defrauded anyone. In other words, he might be innocent of wrongdoing, and might be touting his honesty in hope of being vindicated in the eyes of his neighbors. A number of scholars subscribe to this interpretation. But other scholars support the traditional interpretation where Zacchaeus is promising to give money to the poor and to make restitution. Stein offers a series of reasons to support this view Stein, —the most compelling of which are as follows: They would hardly respond so negatively to Zacchaeus if he had routinely dealt honestly with taxpayers and given large sums of

money to the poor. In short, the context seems better served by a Zacchaeus whose behavior is transformed by Jesus rather than a Zacchaeus who has been behaving properly all along. If Zacchaeus is, indeed, guilty of substantial fraud, his offer of fourfold restitution will impoverish him. He will voluntarily do what Jesus asked of the rich ruler. As chief tax collector, Zacchaeus has been an outsider, a social leper. It also benefits the entire community as he gives money to the poor and restitution to those whom he has defrauded. The life of the community is transformed by the presence of a tax collector whom people can trust. We dare not judge any person hopeless. Whether we are murderers, terrorists, racists, or rapists, Christ seeks to save us all. In chapter 15, Jesus dealt at length with lost things—lost sheep. When they were found, there was great rejoicing. Now he proclaims that his central mission is to seek and to save the lost. Who among us is not in need of salvation! The ASV, which is also in the public domain due to expired copyrights, was a very good translation, but included many archaic words *hast*, *shineth*, etc. We are using the WEB because we believe it to be the best public domain version of the Bible available. Bailey, Raymond in Van Harn, Roger ed. *The Gospels* Grand Rapids: Clinton; and Newsome, James D. Trinity Press, Culpepper, R. Abingdon, Green, Joel B. *The Gospel of Luke* Grand Rapids: The Gospel of Luke Collegeville: Liturgical Press, Nickle, Keith F. Word Books, Ringe, Sharon H. Broadman Press, Tannehill, Robert C.