

MacArthur Daily Bible

Reading for Today:

- Judges 20:1–21:25
- Psalm 51:12-19
- Proverbs 15:1-3
- Luke 19:1-27

Notes:

Judges 20:18 to inquire of God. The Lord gave His counsel from the location of the ark at Shiloh, probably through the Urim and Thummim (vv. 27, 28). The tribe of Judah was responsible to lead in battle since God had chosen a leadership role for that tribe (Gen. 49:8–12; 1 Chr. 5:1, 2).

Judges 20:22–25 The Lord twice allowed great defeat and death to Israel to bring them to their spiritual senses regarding the cost of tolerating apostasy. Also, while they sought counsel, they placed too much reliance on their own prowess and on satisfying their own outrage. Finally, when desperate enough, they fasted and offered sacrifices (v. 26). The Lord then gave victory with strategy similar to that at Ai (Josh. 8).

Judges 21:25 Judges 17–21 vividly demonstrates how bizarre and deep sin can become when people throw off the authority of God as mediated through the king (see 17:6). This was the appropriate but tragic conclusion to a bleak period of Israelite history (see Deut. 12:8).

Luke 19:17 faithful in a very little. Those with relatively small gifts and opportunities are just as responsible to use them faithfully as those who are given much more. **over ten cities.** The reward is incomparably greater than the 10 minas warranted. Note also that the rewards were apportioned according to the servants' diligence: the one who gained 10 minas was given 10 cities, the one who gained 5 minas, 5 cities (v. 19), and so on.

DAY 27: How did Zacchaeus personify why Jesus came to this world?

Zacchaeus was a chief tax collector, who probably oversaw a large tax district and had other tax collectors working for him (Luke 19:2). Jericho alone was a prosperous trading center, so it is certain that Zacchaeus was a wealthy man. Zacchaeus was among "the crowd" in Jericho who lined the street to see Jesus pass through. They had undoubtedly heard about the recent raising of Lazarus in Bethany, less than 15 miles away (John 11). That, combined with His fame as a healer and teacher, stirred the entire city when word arrived that He was coming. Zacchaeus was so desperate to see Christ that he took an undignified position for someone of his rank (v. 4).

Both the religious elite and the common people hated Zacchaeus. They did not understand, and in

their blind pride refused to see, what possible righteous purpose Jesus had in visiting such a notorious sinner (v. 7). But He had come to seek and to save the lost, which is exactly what happened here (v. 10).

Not only did Zacchaeus receive Jesus joyfully (v. 6), but his willingness to make restitution was proof that his conversion was genuine (v. 8). It was the fruit, not the condition, of his salvation. The law required a penalty of one-fifth as restitution for money acquired by fraud (Lev. 6:5; Num. 5:6, 7), so Zacchaeus was doing more than was required. Zacchaeus judged his own crime severely, acknowledging that he was as guilty as the lowest common robber. Since much of his wealth had probably been acquired fraudulently, this was a costly commitment. On top of that, he gave half his goods to the poor. But Zacchaeus had just found incomprehensible spiritual riches and did not mind the loss of material wealth.

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