

Miraculous 2  
“*The Centrality of Christ*”

Luke 19:1-10

January 8, 2017

**VIDEO:** *DisciplesPath – The Journey*

**REFLECT** *What Just Happened?* (we started at the beginning)

- *Creator God missionally pursues & miraculously captures every Christian (by grace thru faith & repentance) so as to adopt them into His family (fish become fishermen)*
  - God’s Word is Accepted...
  - God’s Work is Applied...
  - God’s Worship is the Authenticator...
    - *“but at your word, I will”*
    - *“astonished” & “over-awed!”*
    - **“Following... NOW... No matter what!”**
- **2 Corinthians 5:17**
  - *“new creation”*
  - *“old is gone...”*
  - *“NEW has come...”*

**PRAYER**

**TIMELESS TRUTH:**

*Christians are the people  
who’ve had a **spiritual REVOLUTION**,  
placing Jesus at the **CENTER** of their lives.*

Memory Verse

**Philippians 1:21**

*For to me, to live is Christ and to die is gain.*

**INTRO:** Orientation, Perspective, & Attitude are everything!

- A. Jesus as new designer clothes vs. new DNA...**
- B. Centralization vs. Compartmentalization...**
  - a. "Adding-to... vs. redefining"
- C. Old you gets a promotion vs. old you dies?**
- D. Re: **"Life Train"** – where is Jesus on yours?
- E. **Jesus is the Cornerstone** of a Christian's life...
- F. **Copernicus' discovery** of the earth/sun relationship
- G. **Jesus is NOT:**
  - a. Insurance policy
  - b. Second opinion
  - c. Teddy bear
  - d. Task-masker
  - e. Moral Police Chief
- H. **Jesus is LORD!**
  - a. Creator Christ
  - b. Almighty God
  - c. King of kings & LORD of Lords
  - d. He is the way, the truth, & the life...
  - e. He is the SEEKING & SAVING God of the Bible!

## CONTEXT:

- A. Pre-text (**Contrasting & Clarifying**)
  - a. **10 lepers “cleaned,”** 1 leper healed!
  - b. **Pharisee & the Tax Collector**
  - c. **Rich Young Ruler** (99% in vs. ALL in)
  
- B. TEXT:
  - a. **Heading to Passover & the Cross in few days...**
  - b. **Zac = Luke’s 6<sup>th</sup> Tax-man & last pre-cross convert**
  - c. **Zac may be illustration of “little children” (Lk.18:17)**
  
- C. Post-text
  - a. **Parable of the 10 Minas (cf. 19:11)**
  - b. **Jesus weeps over Jerusalem**
  - c. **Christ cleans the Temple**

### **TEXT: Luke 19:1-10 (ESV)**

- <sup>1</sup> *He entered Jericho and was passing through.*
- <sup>2</sup> *And behold, there was a man named Zacchaeus.  
He was a chief tax collector and was rich.*
- <sup>3</sup> *And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.*
- <sup>4</sup> *So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.*

<sup>5</sup> *And when Jesus came to the place, he looked up and said to him, “Zacchaeus, **hurry and come down**, for I/Jesus **must** stay at your house/oikos **today**.”*  
<sup>6</sup> *So, Zacchaeus (**obeyed**) hurried and came down...*

<sup>6</sup> *So he hurried and came down and received Jesus joyfully.*

<sup>7</sup> *And when they saw it, they all grumbled, (saying) “He has gone in to be the guest of a man who is a sinner.”*

<sup>8</sup> *And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.”*

<sup>9</sup> *And Jesus said to him, “Today salvation has come to this house/oikos, since he also is a son of Abraham.*

<sup>10</sup> *For the Son of Man came to seek and to save the lost.”*

**T/S:** The “centrality of Christ” in one’s life is BOTH the root AND the fruit of redeeming faith. - JDP

## PREVIEW:

- I. Coming To...
- II. Coming Down...
- III. Coming In...

# I. COMING TO... (vv.1-4)

## A. Christ coming to lost souls... (vv.1-2)

- <sup>1</sup> *He entered Jericho and was passing through.*
- <sup>2</sup> *And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich.*

- Jesus is coming to humanity, from heaven
- Jesus is coming to His cross...
- Jesus is coming to world class sinners...
- Jesus is coming to die... so we can GO live!

## B. Lost souls coming to Christ... (vv.3-4)

<sup>3</sup> *And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.*

<sup>4</sup> *So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.*

- *Only those being sought by grace seek.* - JDP
  - **John 6:44**
  - **Romans 3:11**
  - **John 6:63**
  
- *Zacchaeus thought he was seeking Jesus... but Jesus was seeking him!*
  
- What's blocking your victorious view of Jesus?

***What do you want?***

***Come and see... Truth in love!***

- What are you running to & climbing up?
- Are you too proud to run & climb up?
  - See the zeal & activated passion.

**ILLUSTRATION:** whose sycamore tree might YOU BE... some may climb on the limbs of your love for Christ... to see Christ!

## II. COMING DOWN...

*Those that Christ calls must come down, must humble themselves, and not think to climb to heaven by any righteousness of their own; and they must make haste and come down, for delays are dangerous.*

### **A. Christ CALLS us to come down...**

<sup>5</sup> *And when Jesus came to the place, he looked up and said to him, “Zacchaeus, **hurry and come down**, for I/Jesus **must** stay at your house/oikos **today**.”*

<sup>-6</sup> *So, he (**obeyed**) hurried and came down...*

- “Zac” - He always calls personally by name
  - He calls His own sheep by name (Jn. 10:3)
- “hurry” – an urgent imperative
- “come down” – missional imperative (**follow**)
- “I MUST” – **this is a divine appointment!**

▪ **Must = Messianic mandate**

*Christ's "Musts."* — We have Christ applying the greatest principle to the smallest duty. Why *must* He abide in Zacchæus' house? Because Zacchæus was to be saved, and was worth saving. What was the "must"? To stop for an hour or two on His road to the cross. So He teaches us that in a life penetrated by the Divine will, which we gladly obey, there are no things too great, and none too trivial to be brought under the dominion of faithful obedience, and to be regulated by that Divine necessity. Obedience is obedience, whether in large things or in small. There is no scale of magnitude applicable to the distinction between God's will and that which is not God's will.

—*Maclaren*

- "house/oikos" – Zac is a "Person of Peace"
- "today" – God has a plan! This is it!!!

*Much like the "follow Me" of last week's message, true salvation always has the "both/and" of grace AND faith in action.* - JDP

## **B. Christians OBEY & *come down* to Him**

<sup>6</sup> *So, he (obeyed) hurried and came down...*

*Those whom Christ eternally engages,  
He enthusiastically energizes! -JDP*

Zacchaeus is more than enthusiastic & excited...  
He's obedient!

# III. COMING IN...

**Coming: JOY WAR FRUIT HOME FOR**

## **A. Coming JOY (v.6b)**

He's the source of your joy...

*<sup>6</sup> So he hurried and came down and received Jesus joyfully.*

*Zacchæus comes down as fast as he can, and is glad; for he has found a Saviour. Christ is glad, for He has found a sinner whom He will make a saint. Both have found what they sought.*

- *“received” = “redeemed”*
- *Zac embraced the grace vs. mechanical obligation*
- *“joyfully” = **REJOICING** (like Price Is Right)*

*Jesus was not seen as an authoritative dictator or a necessary insurance policy. Jesus was seen and accepted as a loving Lord and seeking Savior who called for faith, repentance, & love. Faithful faith follows. Real Repentance returns. And... True love loves to love... & likes to obey! - JDP*

***Joy comes with Jesus!** - JDP*

Jesus brings both privilege & responsibility...  
When He's IN you... you enjoy BOTH.

**Joy is one of the key themes in the Gospel of Luke, and the word is found over twenty times in one form or another. The experience of salvation certainly ought to produce joy in the believer's heart.**

**VIDEO: Checklist Christianity**

**Central to my identity (BC @ AD)**

**T/S:** see Zac's JOY vs the religious GRUMBLING in v.7

## **B. Coming WAR** (v.7)

He's the source of your battles...

*<sup>7</sup> And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner."*

*Beware the grumblers... A heart that grumbles holds to a gospel that crumbles. Toxic tongues, poisonous pessimists, and the devil's advocates are exactly that... toxic, poisonous, and advocates of the devil's desires. -JDP*

Despite the fact that Zacchaeus was both a cheater and a turncoat, Jesus loved him; and in response, this tax collector was converted.

*If you don't have Christ's want-to...*

*...you probably don't have Christ.* - JDP

**God allows room for repentance, and so must we.**

**Baby Zac's grow up to be adult **Stephens!**** - JDP

## **C. Coming FRUIT** (v.8)

He's the source of your fruit...

*<sup>8</sup> And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."*

- "Stood" = made a formal stand!
- Unsolicited & un-coerced selflessness

- Transformed from Greedy to Gracious
- 2 Corinthians 5:17 & 1 John 3:18...
- *REAL heart-change really change hearts!* -  
JDP

*If we love Jesus Christ as He deserves, we shall not need to be told to give Him our all.*

**CONTRAST with RICH YOUNG RULER!!!**

**Zacchaeus judged his own crime severely**  
*Zacchaeus had just found incomprehensible spiritual riches and did not mind the loss of material wealth.*

Zac demonstrated inner change by outward action.

*Following Jesus in your head or heart alone is not enough. You must show your faith by changed behavior.*

**T/S:** *The example of Zacchaeus, who gave away half of his goods, underscores the kind of openhanded generosity that characterizes those whose hearts have been transformed by the gospel.* - **ESV Study Bible**

## D. Coming HOME (v.9)

He's the source of your whole identity...

<sup>9</sup> *And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham.*

- Salvation in the form of both the Redeemer Himself, AND the unique gift of eternal redemption that He and His gospel alone can give
- Salvation is the gift of grace!
- Salvation & Son both = saving FAITH!!!

**VIDEO: "Most Important Thing"**

***"Show me the missionary in the G.M. plant first"***

**"Central to what I do?"**

- 1. Life is filled with distractions**
- 2. Life is typically regimented chaos**
- 3. What competes with Christ for centrality in your life?**
- 4. What are the "symptoms" of having things other than Jesus at the center of your life?**

5. Who/what is at the center of your decision making?

6. Read Proverbs 3:5-6

a. Is this you? Will it be?

b. How are you still not trusting Him? T,T,T,\$,<3???

**Walk:**

**Connect** with our church family...

**Commit** to Christ BEing at the center of your life

**Create** a “Life (T,T,T) Budget”

*When salvation is your core,  
sanctification engulfs you.* - JDP

**VIDEO:** “*Most Important Thing*”

**E. Coming FOR...** (v.10)

He’s the model & mandate for your missional life!

*<sup>10</sup> For the Son of Man came to seek and to save the lost.”*

<sup>10</sup> *For the Son of Man* (another name for Jesus, the Christ) *came to/(for the purpose of)...* (by definition, this means we are about to have Jesus tell us for Himself why He left heaven and entered humanity...) **seek** (seek means to “find” – to pursue, to go after... hence the missional metaphor: “fishers of men.” This Christ-centered, foundational priority & purpose of Jesus gives rise to the first half of our missional vision statement: “Find the Lost...” ) **and** (note that Jesus has a both/AND purpose... and so should we. If Jesus has a dual purpose that shares the highest of priorities, so should we... It has been said that if you aim at ‘mission,’ you get, by definition, ‘ministry’ thrown in by necessity. However, there is no such reciprocal guaranty when your AIM is ‘ministry.’ “You can ‘do’ without BE-ing... but, you cannot ‘BE’ without doing. Stated differently, too often, myopic ministries and me-oriented ministers malign and/or miss the mission of God altogether.” – JDP ) **to save** (NOTE: Christ saves! Amen. The theological truth that must be understood is that ONLY Christ can save. For some, this can get confusing because of the powerful and practical relationship between Christ and His Church in the dynamics of mission. While Christ-followers [aka ‘fishers of men’] know and throw the ‘net’ of the Gospel, we neither bring the ‘fish’ to the net, nor ensure their being snared by it, we simply cast the net & bring back into the boat that which has been caught down in the dark depths of the world’s water... Then we cast the net again & again, repeating the process until Christ returns... Catching spiritual fish, the saving of souls, IS to BE every Christian’s and every Church’s priority... while never forgetting that it is only Christ’s power that gets the job

done!) ***the lost.***” (NOTE: Jesus did not come to find the found... We ought not focus on finding the found. If Jesus came to seek the lost, we should seek the lost! At the center of a Christ-centered life is Christ-likeness. Jesus loved the unlovely... As the unlovely who were loved, we are to love the unlovely as well [see the definition of ‘agape’]. Seeing, seeking, and loving the lost (in all their shapes and sizes) was at the heart of Christ’s mission and ministry... Our mission is to mirror our Messiah! Having said that, if you are not living Christ-like, then, by definition, the centrality of Christ is not your reality. That’s a problem... Here’s the solution... The Gospel brings both ‘saving grace AND sanctifying grace!’ Jesus is Lord! Trust His Word. Pray and obey! Surrender to victory! Cry out to Jesus and stop making excuses! From the start check your heart. Fess up when you mess up. Relent & repent... Believe and receive all that the Lord has for you... No matter what!)

**Jesus explains to Zacchaeus that He has come to seek and save what is lost ([19:10](#)).**

*If one’s goal is to save sinners, then associating with sinners is a necessary means to that goal.*

*Those who recognize their need of salvation are being saved, while the self-righteous are losing out.*

**CLOSE:**

## Memorize Philippians 1:21

***For to me, to live is Christ and to die is gain.***

### Charles Spurgeon:

*"For me to live is Christ." **Philippians 1:21***

*The believer did not always live to Christ. He began to do so when God the Holy Spirit convinced him of sin, and when by grace he was brought to see the dying Saviour making a propitiation (a substitutionary, atoning payment) for his guilt. From the moment of the new and celestial birth the man begins to live to/for/IN-Christ. Jesus is to believers the one pearl of great price, for whom we are willing to part with all that we have.*

**("Radical Together")** – *paraphrase*...Andes Mountains, a single drop... become a steady stream. Hundreds of miles later... Flowing in the Atlantic Ocean at a rate of more than seven million cubic feet per second, the Amazon is more powerful than the next ten largest rivers in the world combined... You and I are not intended to plunge down the mountain of radical obedience alone.

## Let's PRAY

## Introduction (“Radical Together”)

Atop the Andes Mountains, the rays of the sun strike ice, a single drop of water forms gradually joining with other drops to become a steady stream. Hundreds of miles later, the mightiest river on earth: the Amazon. Flowing in the Atlantic Ocean at a rate of more than seven million cubic feet per second, the Amazon is more powerful than the next ten largest rivers in the world combined.

You and I are not intended to plunge down the mountain of radical obedience alone. I love this imagery of the Amazon. The force of a single drop of water descending the Andes is minuscule. Similarly, as long as individual Christians journey alone their effect will be minimal. But as men and women who are surrendered to the person of Christ join together in churches that are committed to the purpose of Christ, then nothing can stop the spread of the gospel to the ends of the earth.

- Friend of sinners ([18:35-19:10](#))
  - a. He opens blind eyes ([18:35-43](#))
  - b. He seeks and saves the lost ([19:1-10](#))

The MacArthur Bible Handbook: A Book-by-Book Exploration of God's Word.

## Luke 19:1-10

### Critical Notes

Ver. 1. **Jericho**.—“The city of palm-trees ([Deut 34:3](#); [Judg 1:16](#)) is about six miles from the Jordan and fifteen from Jerusalem. When taken by Joshua the site had been cursed ([Josh 6:26](#)), but in the reign of Ahab, Hiel of Bethel defied and underwent the curse ([1 Kings 16:34](#)). In later times Jericho became a great and wealthy town, being fertilised by its abundant springs ([2 Kings 2:21](#)) and enriched by its palms and balsams” (*Farrar*). The trade in balsam was extensive, and Zacchæus was evidently superintendent of the tax-collectors who had the oversight of the revenue derived from that article.

Ver. 2. **Zacchæus**.—*I.e.*, Hebrew “Zaccai” (“pure”) ([Ezra 2:9](#); [Neh 7:14](#)). **Chief among the publicans**.—Or “a chief publican” (R.V.). The word so translated occurs here only.

Ver. 3. **The press**.—“The crowd” (R.V.).

Ver. 4. **Sycamore**.—See [Luke 17:6](#): a tree with short trunk and wide lateral branches.

Ver. 5. A previous knowledge of the man is not precluded. His name, occupation, and reputation, may have been known to Jesus, but **the Saviour showed supernatural knowledge of his mind and heart**.

***I must.***—A Divine plan, fixing every event in our Lord's ministry. Cf. [Luke 4:43](#); [13:33](#). **Abide.**—Probably remain over the night.

Ver. 7. **They all murmured**—An indication of the strong national prejudice against the occupation of such men as Zacchæus. **To be guest.**—Or, “to lodge” (R.V.).

Ver. 8. ***Stood.***—Took up his stand. **The word expresses a formal and resolute undertaking to be guided by the promptings of conscience, which had now been awakened by Christ's visit to him. I give.**—*I.e.*, not “I am in the habit of giving,” but “I now propose to give.” **If I have taken.**—*I.e.*, “whatever I have taken.” **He does not deny the guilt of his past life.**

***Restore fourfold.***—The restitution commanded by the Law in cases of theft ([Exod 22:1](#)).

Ver. 9. **This day.**—Evidently the day Christ entered his house, and not the following morning.

**Is *salvation come*,**—“Meaning by ‘salvation’ both Himself, and the conversion of Zacchæus, which His words had wrought” (*Speaker's Commentary*). **Is a son of Abraham.**—*I.e.*, is a Jew—one of “the lost sheep of the house of Israel,” not “has *become* a son of Abraham by repentance.”

Ver. 10. **For the Son of Man**, etc.—The greater his guilt, the more need he has of a Saviour.

## Main Homiletics of the Paragraph — [Verses 1-10](#)

—This visit to Jericho was the last. **It was but a few days before Calvary, and the near approach of the end**, as well as the tension of concentrated purpose which marked our Lord in these last days, make the delay and effort to win Zacchæus the more striking. **He was the last convert, so far as we know, before the cross. The penitent thief was the next.**

I. **The character and motives of Zacchæus.**—A Jew who had taken service with Rome could have little patriotism and less religion. His office showed that he cared more for gain than for honour or duty. **A Jew publican was classed with thieves, and regarded as an agent of the enemy and hated accordingly—and knew that he was so hated. The harsh judgment was no doubt generally deserved**, and as a rule would produce the very vices which it attributed. Brand a class with an evil fame and its members will become what the world says they are. **Bitterness breeds bitterness, and Zacchæus would repay contempt with interest.** All this is unpromising enough; but buried below greed, and unscrupulousness, and bitter animosity, was a little seed, the nature of which the man himself did not apparently recognise. He said to himself that it was curiosity that drew him. Probably he was doing himself injustice. There was something better vaguely stirring in him, which he was afraid to acknowledge to himself. **The fame of Jesus as the friend of**

**publicans had probably reached Zacchæus and touched him.** His determination may set us an example. He makes up his mind that see Jesus he will. In all walks of life difficulties are sown thick, and perhaps thickest on the road to Christ. But they can be overcome, and nothing need keep the sight of Jesus from a heart that is in earnest in wishing it. **Zacchæus had been long accustomed to ridicule, and did not mind a jeer or two as he climbed the sycamore. We have often to drop dignity if we want to get high enough above the mob to see the Lord; and a man afraid of being laughed at will stand a poor chance.**

II. **Christ's over-answer to Zacchæus' desire.**—Our Lord is not accustomed to name people without having some deep significance in doing so. **There is always an emphasis of love, or warning, or authority, in His use of men's names.** Here He would probably let Zacchæus feel that he was completely known, and certainly asserts mastership and demands a disciple's allegiance. There is no other instance of Christ's volunteering His company; and His thus inviting Himself to Zacchæus' house shows that He knew that He would be welcome, and that the wish to ask Him was only held back by the sense of unworthiness. Christ never goes where He is not wanted, any more than He stays away where He is wanted; but He often comes in more abundant self-communication and larger gifts than we dare

ask, however we may long for them. Sometimes, too, it is His answer which first interprets to us our wishes. Observe, too, that “must.” **Jesus often speaks of a great “must” ruling His life, and here it determines a comparatively small thing; for the small thing is a means of accomplishing the great end of seeking and saving ([Luke 19:10](#)), and only he who is faithful to the law of the Father’s will in small things will keep it in great.** The offer of visiting Zacchæus expresses Christ’s kindly feelings and declares that He has no share in the common aversion.

**That voluntary association with the outcast is a symbol of Christ’s whole work. The same desire to save, and willingness to be identified with the impure, which led His feet into the shunned house of Zacchæus, led Him from glory to earth and caused Him to “dwell among us.”**

***Zacchæus comes down as fast as he can, and is glad; for he has found a Saviour. Christ is glad, for He has found a sinner whom He will make a saint. Both have found what they sought.***

III. The transforming effect of Christ's love.—The experience of Christ's love convinces of sin far more thoroughly than threats. The frowns of society only make the wrong-doer more hard and merciless; but the touch of love melts him as a warm hand laid on snow. The sight of Jesus reveals our unlikeness and makes us long after some faint resemblance to Him. So Zacchæus did not need Christ to bid him to make restitution, nor show him the blackness of his life; but he sees all the past in a new light, and is aware that there is something sweeter than ill-gotten gains. If we love Jesus Christ as He deserves, we shall not need to be told to give Him our all. The true spring of self-sacrifice is the reception of Christ's love.

Note the calm dignity and self-assertion of Jesus, identifying His coming into the house with the coming of salvation. Who else would have dared to say that without being laughed or hissed down as unsufferably arrogant? Observe the reason for His coming—namely, that Zacchæus also is a “son of Abraham,” publican as he is. That cannot mean merely a born Jew, but must refer to true spiritual descent and affinity.—*Maclaren*.

**Suggestive Comments on [Verses 1-10](#)**

Ver. 1-10. “*On the borders of the kingdom.*”

**I. We cannot tell all Zacchæus' motives.**—Curiosity would seem to have had a leading share. But this curiosity may have had something substantial at its root. He may have heard Jesus spoken of as the friend of publicans and sinners. His conscience may have testified loudly that he stood greatly in need of such a friend.

**II. Christ was worthy of His title.**—“Friend of Sinners.” The very summons must have thrilled Zacchæus' soul. He to be selected among all the men of Jericho as the host of Jesus! For him to come into such close contact with the Lord of the kingdom of heaven? What grace there was in selecting Zacchæus!

**III. A great reformation in heart and life.**—How much need of it! The curiosity is changed into a far higher feeling; his climbing becomes the symbol of a far greater elevation. The change shows itself in the new life he purposes to lead. The very sight of the poor, simple, beneficent and self-denying Christ makes his own old life look black and hideous, and makes him most sincere and cordial in the new ways and habits he resolves to follow.—*Blaikie*.

**I. The meeting of Jesus and Zacchæus** ([Luke 19:1-5](#)).

**II. Jesus entertained in the house of Zacchæus** ([Luke 19:6-8](#)).

**III. The declaration of Jesus concerning Zacchæus** ([Luke 19:9-10](#)).

**I. The rich publican.**

**II. The inquirer.**

**III. The called.**

#### IV. **The saved.**—*Palmer.*

##### *Conversion of Zacchæus.*

#### I. **Difficulties attending it.**—

1. The stigma attaching to the office he held.
2. The temptation to retain a lucrative employment.
3. His wealth.

#### II. **His triumph over the difficulties.**

#### III. **Proofs of the genuineness of his conversion.**—

1. Active gratitude.
2. Charity.
3. Restitution.

Note here—

I. **The simple, natural way in which a soul is brought within the range of Christ's supernatural, Divine power.**—The commonplace motive of *curiosity* fully explains the action of Zacchæus.

II. **The instantaneous nature of conversion.**

III. **The evidence of conversion in the correction of evil habits and besetting sins.**

IV. **Religion sanctifies the life of those who come under its influence.**—It cleanses the heart and passes from it to *the house*. Those most in contact with the true servant of Christ are most convinced of the beneficial change that has been wrought in the character.

Ver. 2. “*And he was rich.*” — Yet, as the sequel shows, rich as he was, he had not incurred the woe of those rich who are full, and

who have so received their consolation here that all longings for a higher consolation are extinct in them ([Luke 6:24](#)).

Ver. 3. “*Sought to see Jesus.*” — His desire to see Jesus is not to be classed with the curiosity of Herod, but is rather akin to that longing after salvation which animated those Greeks who sought to see Jesus at the feast ([John 12:21](#)).

**Spiritual Dwarfs.—Zacchæus is a typical character, the type of many who are wanting to see Christ, but who are spiritually too short to see Him; who are looking out for sycomores to help them to see.** What produces spiritual smallness?

I. **Cold.**—In the vegetable world, cold is one of the secrets of dwarfed stature. Sunshine means height. Read Stuart Mill’s autobiography. His home was an ice-house.

II. **Pride.**—A man ever looking at himself, or his work, or his intellect—never looking higher than self. He thus fails to see One who is higher.

III. **Speciality of training.**—This may be a hindrance to spiritual growth. Ours is an age of specialists. Men give themselves up to one pursuit, and to see one order of facts. So, looking for nothing else, they see nothing else. A giant in materialism is often a spiritual dwarf.—*Lovell.*

Ver. 4. “*Ran.*” — God always rewards us if He sees us eager for good.—*Theophylact.*

“*Climbed up.*” — He overcomes that false pride, through which so many precious opportunities, and oftentimes in the highest things of all, are lost.

Ver. 5. “*Saw him and said.*” — He knows how to discover His own in places the most unlikely. He finds a Matthew at the receipt of custom, a Nathanael under the fig-tree; and so, with sure and unerring glance, He detects Zacchæus in the sycomore, and at once lays bare his hiding-place.

**“*Zacchæus.*” — “He calleth His own sheep by name and leadeth them out” ([John 10:3](#)). Christ**

- (1) singles him out by a glance; then
- (2) addresses him by name; and
- (3) calls him to minister to Him.

“*Must abide at thy house.*” — Words of an extraordinary grace, for while the Lord *accepted* many invitations into the houses of men, yet we do not read that He honoured any but the publican by thus offering Himself to his hospitality. Adopting the royal style, which was familiar to Him, and which commends the loyalty of a vassal in the most delicate manner, by freely exacting his services, He informed Zacchæus of His intention to visit him, and signified His pleasure that a banquet should be instantly prepared. — *Ecce Homo.*

**Christ’s “Musts.” — We have Christ applying the greatest principle to the smallest duty. Why *must* He abide in Zacchæus’ house? Because Zacchæus was to be saved, and was worth saving. What was**

**the “must”? To stop for an hour or two on His road to the cross. So He teaches us that in a life penetrated by the Divine will, which we gladly obey, there are no things too great, and none too trivial to be brought under the dominion of that law, and to be regulated by that Divine necessity. Obedience is obedience, whether in large things or in small. There is no scale of magnitude applicable to the distinction between God’s will and that which is not God’s will.** Gravitation rules the motes that dance in the sunshine as well as the mass of Jupiter. God’s truth is not too great to rule the smallest duties. Bring your doing, then, under that all-embracing law of duty.—  
*Maclaren.*

Ver. 6-8. —

1. Readiness in obeying the call of Christ.
2. Joyfulness in receiving Him.
3. Deeds of charity.
4. Endeavours to remedy past faults.

Ver. 6. “*He made haste.*” — **Zacchæus in the sycomore tree was as ripe fruit, which dropped into the Saviour’s lap at His first and lightest touch.**

—*Trench.*

Ver. 7. *“That is a sinner.”*—Here the fault-finders were in the wrong; he *had been* a sinner, but now he is a new creature.

Ver. 8.

I. A public confession.

II. A public vow of restitution and dedication to God.

***“The half of my goods.”***—A man might bestow “all his goods to feed the poor” ([1 Cor 13:3](#)), and yet his generosity might be of no value in the sight of God; yet St. **Luke here implies that the action was an indication of inward repentance.**

Ver. 9. ***“This day is salvation.”***—Jesus says that salvation has come to the house of the publican, not because that house had received one of His visits, but because its inhabitant really showed himself another man from what he appeared to be in the eyes of the multitude. **While they had even just before named him as “a man that is a sinner,” the Saviour now names him “a son of Abraham”—one who not only was descended from Abraham, but also was animated by the faith for which Abraham was famous.**

*“This day is salvation.”*—Memorable saying! Salvation has already come, but it is not a day nor an hour old. The word “to this *house*” was probably designed to meet the taunt, “He is gone to lodge at a sinner’s house.” The house, says Jesus, is no

longer a sinner's house, polluted and polluting: "'Tis now a saved house, all meet for the reception of Him who came to save." **What a precious idea is *salvation to a house*, expressing the new air that would henceforth breathe in it, and the new impulses from its head which would reach its members.**—*Brown*.

Ver. 10. "*For the Son of Man,*" etc.

**I. What we have lost takes a special dearness and value in our thoughts; so is it with God.**—He is with us now and is now seeking that He may save us.

**II. A man may be lost in more senses than one.**—Lost in sin, lost in the crowd of men, lost in doubt and fear, lost to his proper use and joy in the world: and, in whatever sense we may be lost, His purpose is to find and save us.

Preacher's Complete Homiletical Commentary - Preacher's Complete Homiletical Commentary – Preacher's Complete Homiletical Commentary on the New Testament: Volume 28: Luke.

**When Christopher Columbus made his voyage west in 1492, he kept two log books, one of which contained falsified information. He wanted his men to believe that they were closer to land than they really were.**

**Apparently Columbus felt that the morale of the crew was more important than the integrity of the captain.**

**As Jesus journeyed to Jerusalem, He told His disciples what would happen there,** but they could not grasp what their Lord was saying ([Luke 18:31-34](#)). Some of the people in the crowd thought He was going to Jerusalem to deliver Israel from Roman bondage and usher in the kingdom of God. Still others followed Him just to see the next miracle He would perform.

In this chapter, Dr. Luke focuses on who Jesus really is as he presents Him in a threefold ministry.

**The Saviour Who Seeks the Lost (Luke 19:1-10)**

**The name *Zaccheus* means "righteous one," but this supervisor of tax collectors was not living up to his name.** Certainly the Jewish religious community in Jericho would not have considered him righteous, for he not only collected taxes from his own people but also worked for the unclean Gentiles! And publicans were notorious for collecting more taxes than required; the more money they collected, the more income they enjoyed ([Luke 3:12-13](#)).

*Though Zaccheus was a renegade in the eyes of the Jews, he was a precious lost sinner in the eyes of Jesus.*

**It is interesting to see the changes Zaccheus experienced that day, all because Jesus visited Jericho.**

*A man became a child ([vv. 2-4](#)).*

**In the East, it is unusual for a man to run, especially a wealthy government official; yet Zaccheus ran down the street like a little boy following a parade.** And he even climbed a tree! Curiosity is certainly characteristic of most children, and Zaccheus was motivated by curiosity that day.

**John Calvin wrote, "*Curiosity and simplicity are a sort of preparation for faith.*"** This is often the case, and it was certainly true of Zaccheus. Why the big crowd? Who is this Jesus of Nazareth they are following? What am I missing?

**Jesus said, "*Whosoever shall not receive the kingdom of God like a little child shall in no way enter therein*" ([Luke 18:17](#)).** Perhaps more than anything else, it is pride that keeps many "successful" people from trusting Jesus Christ.

*A seeking man became found ([v. 5](#)).*

*Zaccheus thought he was seeking Jesus  
([Luke 19:3](#)), but Jesus was seeking him!  
([Luke 19:10](#))*

By nature, the lost sinner does not seek the Saviour ([Rom. 3:11](#)). When our first parents sinned, they hid from God, but God came and sought them ([Gen. 3:1-10](#)). When Jesus was ministering on earth, He sought out the lost; and today the Holy Spirit, through the church, is searching for lost sinners.

*We do not know how God had worked in the heart of Zaccheus to prepare him for this meeting with Jesus. Was Levi, the former publican ([Luke 5:27-39](#)), one of his friends? Had he told Zaccheus about Jesus? Was he praying for Zaccheus? Had Zaccheus become weary of wealth and started yearning for something better? We cannot answer these questions, but we can rejoice that a seeking Saviour will always find a sinner who is looking for a new beginning.*

*A small man became big ([vv. 7-8](#)). It was not Zaccheus' fault that he was "little of stature" and could not see over the crowd. He did what he could to overcome his handicap by putting aside*

his dignity and climbing a tree. In a spiritual sense, all of us are "little of stature," for "all have sinned and come short of the glory of God" ([Rom. 3:23](#)). No one measures up to God's high standards; we are all "too little" to enter into heaven.

The tragedy is, many lost sinners think they are "big." They measure themselves by man's standards—money, position, authority, popularity—things that are an "abomination in the sight of God" ([Luke 16:15](#)). They think they have everything when really they have nothing ([Rev. 3:17](#)).

Zaccheus trusted Jesus Christ and became a true "son of Abraham," meaning, of course, a child of faith ([Rom. 4:12](#); [Gal. 3:7](#)). That is as big as you can get!

*A poor man became rich* ([yv. 9-10](#)). The people thought Zaccheus was a wealthy man, but actually he was only a bankrupt sinner who needed to receive God's gift of eternal life, the most expensive gift in the world. **This is the only instance in the four Gospels of Jesus inviting Himself to someone's home, and it illustrates the words of [Revelation 3:20](#).**

**Zaccheus was not saved because he promised to do good works. He was saved because he responded by faith to Christ's gracious word to him. Having trusted the Saviour, he then gave evidence of his faith by promising to make restitution to those he had wronged.**

**Saving faith is more than pious words and devout feelings. It creates a living union with Christ that results in a changed life ([James 2:14-26](#)).**

Under the Mosaic Law, if a thief voluntarily confessed his crime, he had to restore what he took, add one fifth to it, and bring a trespass offering to the Lord ([Lev. 6:1-7](#)). If he stole something he could not restore, he had to repay fourfold ([Ex. 22:1](#)); and if he was caught with the goods, he had to repay double ([Ex. 22:4](#)). **Zaccheus did not quibble over the terms of the Law; he offered to pay the highest price because his heart had truly been changed.**

The child of God is born rich, for he shares "every spiritual blessing" in Jesus Christ ([Eph. 1:3](#)). We have the riches of God's mercy and grace ([Eph. 1:7](#); [2:4](#)) as well as the riches of His glory ([Phil. 4:19](#)) and wisdom ([Rom. 11:33](#)). These are "unsearchable riches" that can never be fully understood or completely exhausted ([Eph. 3:8](#)).

*The host became the guest ([v. 6](#)).* Jesus invited Himself to Zaccheus' house, and Zaccheus received Him joyfully.

**Joy is one of the key themes in the Gospel of Luke, and the word is found over twenty times in**

**one form or another. The experience of salvation certainly ought to produce joy in the believer's heart.**

*Zaccheus became the guest in his own house, for Jesus was now his Master. He was ready to obey the Lord and do whatever was necessary to establish a genuine testimony before the people.*

To be sure, the people criticized Jesus for visiting in a publican's house ([Luke 5:27-32](#)), but the Lord paid no attention to their words. The critics also needed to be saved, but there is no evidence that they trusted Jesus.

When a day begins, you never know how it will end. For Zaccheus, that day ended in joyful fellowship with the Son of God, for he was now a changed man with a new life. **Jesus is still seeking the lost and yearning to save them.** Has He found you?

Bible Exposition Commentary - Bible Exposition Commentary  
– Be Courageous (Luke 14-24).

**[Verse 1](#)**. *And Jesus entered, [Matthew 20:29](#).*

This means, perhaps, *he was passing* through Jericho when Zaccheus saw him. His house was *in* Jerico.

(\*) "Jericho" [Joshua 6:26](#), [1 Kings 16:34](#)

**Verse 2.** *A man named Zaccheus.* The name Zaccheus 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](#), [Nehemiah 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

*He was rich.* Though this class of men was despised and often infamous, yet it seems that they were sometimes wealthy. They sustained, however, the general character of sinners, because they were particularly odious in the eyes of the Jews. [Luke 19:7](#).

**The evangelist has thought it worthy of record that he was rich, perhaps, because it was so unlikely that a *rich man* should follow** so poor and

despised a personage as Jesus of Nazareth, and because it was so unusual a thing during his personal ministry. Not many rich were called, but God chiefly chose the poor of this world. Compare [1 Corinthians 1:26-29](#).

**[Verse 3](#)**. *Who he was*. Rather *what sort of person* he was, or how he appeared. He had that curiosity which is natural to men to see one of whom they have heard much. It would seem, also, that in this case mere *curiosity* led to his conversion and that of his family. Comp. [1 Corinthians 14:23-25](#). God makes use of every principle—of curiosity, or sympathy, or affection, or hope, or fear—to lead men in the way of salvation, and to impress truth on the minds of sinners.

*The press*. The crowd; the multitude that surrounded Jesus. Earthly princes are often borne in splendid equipages, or even carried, as in Eastern nations, in palanquins on the shoulders of men. Jesus mingled with the multitude, not seeking distinctions of that sort, and perhaps, in appearance, not distinguished from thousands that followed him.

*Little of stature*. Short. Not a tall man.

**[Verse 4](#)**. *A sycamore-tree*. [Luke 17:6](#)

**Verse 5** *Abide at thy house*. Remain there, or put up with him.

This was an honour which Zaccheus 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 to behold the Saviour will not pass unnoticed by him, but will meet with his warm approbation, and be connected with his blessing. Jesus was willing to encourage efforts to come to him, and his benevolence prompted him to gratify the desires of the man who was solicitous to see him.

**He does not disdain 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 splendour or grandeur.**

(\* ) "saw him" [Psalms 139:1-3](#)

(\* ) "abide at thy house" [John 14:23](#), [Revelation 3:20](#)

[Verse 7](#). *Murmured*. Found fault, complained.

*To be a guest*. To remain with, or to be entertained by.

***A man that is a sinner.*** All publicans they regarded as great sinners, and the chief of the publicans, therefore, they regarded as peculiarly wicked.

It would appear also from Zaccheus' confession that his character *had been* that of an oppressive man. But the people seemed to forget that he might be a penitent, and that the Messiah came to save that which was lost.

(\*) "That he was gone" [Matthew 9:11](#), [Luke 5:30](#)

[Verse 8](#). *The half of my goods I give to the poor*. It is not necessary to understand this as affirming that this had been his practice, or that he said this in the way of proclaiming his own righteousness. It may be understood rather as a purpose which he then formed under the teaching of Christ. He seems to have been sensible that he was a sinner. Of this he was convinced, as we may suppose, by the presence and discourse of Jesus. At

first, attracted only by curiosity, or, it may be, by partial conviction that this was the Messiah, he had sought to see the Saviour; but his presence and conversation convinced him of his guilt, and he stood and openly confessed his sins, and expressed his purpose to give half his ill-gotten property to the poor. This was not a proclamation of his own righteousness, nor the ground of his righteousness, but it was the evidence of the sincerity of his repentance, and the confession which with the mouth is made unto salvation, [Romans 10:10](#).

*And if I have taken.* His office gave him the power of oppressing the people, and it seems that he did not deny that it had been done.

*By false accusation.* This is the same word which in [Luke 3:14](#) is rendered "neither accuse any falsely." The accusation seems to have been so made that the person accused was obliged to pay much greater taxes, or so that his property came into the hands of the informer. There are many ways in which this might be done, but we do not know the exact manner.

*I restore him.* We cannot suppose that this had been always his practice, for no man would wantonly extort money from another, and then restore him at once four times as much; but it means that he was made sensible of his guilt; perhaps that his mind had been a considerable time perplexed in the matter, and that now he was resolved to make the restoration. This was the

*evidence* of his penitence and conversion. And here it may be remarked that this is *always* an indisputable evidence of a man's conversion to God. A man who has hoarded ill-gotten gold, if he becomes a Christian, will be disposed to do good with it. A man who has injured others—who has cheated them or defrauded them, even by *due forms of law*, must, if he be a Christian, be willing, as far as possible, to make restoration. Zacheus, for anything that appears to the contrary, may have obtained this property by the decisions of courts of justice, but he now felt that it was wrong; and though the defrauded men could not *legally* recover it, yet his conscience told him that, in order to his being a true penitent, he must make restitution. One of the best evidences of true conversion is when it produces this result; and **one of the surest evidences that a professed penitent is not a true one, is when he is not disposed to follow the example of this son of Abraham and make proper restitution.**

*Four-fold*. Four times as much as had been unjustly taken. This was the amount that was required in the Jewish law when a sheep had been stolen, and a man was convicted of the theft by trial at law, [Exodus 22:1](#). **If he confessed it himself, without being detected and tried, he had only to restore what was stolen, and add to it a fifth part of its value, Numbers 5:6,7. The sincerity of Zaccheus' repentance was manifest by his being willing to make restoration as great as if it had**

**been proved against him, evincing his sense of the wrong, and his purpose to make full restitution.**

The Jews were allowed to take *no interest* of their brethren ([Leviticus 25:35,36](#)), and this is the reason why that is not mentioned as the measure of the restitution. When injury of this kind is done in other places, the least that is proper is to restore the principal and interest; for the injured person has a right *to all* that his property would have procured him if it had not been unjustly taken away.

(\* "I give to the poor" [Psalms 41:1](#)

(\* "by false accusation" [Exodus 20:16](#), [Luke 3:14](#)

(\* "restore *him* four-fold" Exodus 22:1, [2 Samuel 12:6](#)

**Verse 9.** *Salvation is come to this house.* This family. They have this day received the blessings of the gospel, and become interested in the Messiah's kingdom. **Salvation commences when men truly receive Christ and their sins are pardoned; it is completed when the soul is sanctified and received up into heaven.**

*Forasmuch.* Because. For he has given evidence that he is a new man, and is disposed to forsake his sins and receive the gospel.

***The son of Abraham.*** Hitherto, although a Jew, yet he has been a sinner, and a great sinner. He was not worthy to be called a son of Abraham. Now, by repentance, and by receiving the Christ whose day Abraham saw and was glad ([John 8:56](#)), he has shown himself to be worthy to be called his son. Abraham was an example of distinguished piety; the father of the faithful ([Romans 4:11](#)), as well as the ancestor of the Jews. **They were called his sons who were descended from him, and particularly they who *resembled* him. In this place the phrase is used in both senses.**

(\* ) "son of Abraham" [Luke 13:16](#)

[Verse 10. Matthew 18:11.](#)

Barnes' Notes on the New Testament.

*JESUS AND ZACCHAEUS ([19:1-10](#))*

**A second person in Jericho came to faith in Jesus. Zacchaeus, like the blind man, was considered outside**

the normal Jewish system because of his activities for Rome as a tax collector (cf. [5:27](#); [18:9-14](#)).

*Zacchaeus responded to Jesus' message in precisely the opposite way the rich ruler had responded ([18:18-25](#)).*

Zacchaeus, also wealthy ([19:2](#)), knew he was a sinner. When Jesus called on him, he responded with a greater enthusiasm than Jesus had asked for. This account is also a commentary on Jesus' words that with God all things are possible ([18:25-27](#)), for Zacchaeus was a wealthy person who found salvation.

[19:1-4](#). This incident seems ludicrous. Here was **Zacchaeus**, a **wealthy** and probably influential man, running **ahead of the crowd** and climbing a **sycamore-fig tree** (cf. [Amos 7:14](#)) to get a chance to see... **Jesus**. Luke may have been presenting Zacchaeus' actions as a commentary on Jesus' words that unless people become like little children they cannot enter the kingdom of God ([Luke 18:17](#)).

[19:5-6](#). **Jesus** already knew Zacchaeus' name and all about him. He instructed the tax man to **come down immediately** for Jesus wanted to **stay at his house**. This was more than Zacchaeus had hoped for, so he **welcomed Him gladly**.

*The word "gladly" (chairōn) is literally "rejoicing."*

**Luke used this verb (and the noun *chara*) nine times (1:14; 8:13; 10:17; 13:17; 15:5, 9, 32; 19:6, 37) to denote an attitude of joy accompanying faith and salvation.**

**19:7-10.** As usual, many complained (**began to mutter**) because Jesus had **gone to be the guest of a "sinner"** (cf. [15:1](#)). **But Zacchaeus stood up and** voluntarily announced that he would **give half of** what he owned **to the poor** and repay fourfold all he had wronged. **He publicly wanted the people to know that his time with Jesus had changed his life. Interestingly he parted with much of his wealth, similar to what Jesus had asked the rich ruler to do (18:22).**

Jesus' words, **Today salvation has come to this house**, did not imply that the act of giving to the poor had saved Zacchaeus, but that his change in lifestyle evidenced his right relationship before God.

Zacchaeus, **a son of Abraham** by birth, had a right to enter the kingdom because of his connection with **Jesus**. That was Jesus'

mission—to seek and to save those who are lost (cf. [15:5](#), [9, 24](#)).

The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.

### Setting Up the Section

Not even halfway through his Gospel, Luke wrote: “As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem” ([9:51](#) NIV). **All the events of [Luke 10-18](#) have occurred along the way (to the cross).**

The subject of the coming kingdom of God has been in view since the Pharisees first asked about when it would come in chapter 17. In chapter 18, the focus changed from the timing and circumstances of the coming kingdom to who would enter into it. **Jesus taught that those who would enter His kingdom would not be those who expected to enter. And so the self-righteous Pharisee is not justified, but the penitent tax collector is ([18:9-14](#)). Jesus taught His disciples that while the rich young ruler, and those like him, would have much difficulty getting into the kingdom ([18:18-27](#)), those who were childlike would possess it ([18:15-17](#)).**

## *A Tax Collector in a Tree*

Jericho ([19:1](#)) was about seventeen miles from Jerusalem. At this point in His ministry, Jesus is still beset by crowds as He travels. A tax collector named Zacchaeus desperately wants to see Him, but is very short and doesn't have much of a chance among the hordes of people. So even though he is a man of wealth and position ([19:2](#)), he decides to climb a tree so he can get a better view.

Unlike **the blind man in the previous story ([18:35-43](#)) who had yelled until he got Jesus' attention,** Zacchaeus seems to desire anonymity. Yet when Jesus surprisingly stops beneath him and invites Himself to dinner, Zacchaeus welcomes Him ([19:6](#)).

**Jesus had associated with tax collectors throughout His ministry, yet He never stopped receiving criticism for it.** We might even wonder if the people who complained ([19:7](#)) included the apostles.

*Jesus doesn't demand that Zacchaeus sell all his possessions to benefit the poor as He had the rich ruler ([18:18-23](#)), but Zacchaeus's response is voluntary and generous ([19:8](#)). And regardless of the attitudes of others, Jesus celebrates the salvation of Zacchaeus ([19:9-10](#)).*

**Jesus explains to Zacchaeus that He has  
come to seek and save what is lost  
([19:10](#)).**

Jesus did not come to associate with the rich and powerful. He did not come to provide positions and power for the disciples.

**He came to save sinners**, people like Zacchaeus, the hated and evil tax collector. **To do so, He had to associate with sinners.** Thus, while it may offend the sensitivities and the social mores of His day, Jesus would go where sinners were, so that the gospel could come to them and they could be saved.

*If one's goal is to save sinners,  
then associating with sinners is a necessary  
means to that goal.*

**Jesus' climactic statement about seeking and saving the lost provides a beautiful summary of this whole Gospel—it is the lost (the outcast, the sinners, the Samaritans, etc.) He has come to save.**

*Those who recognize their need of salvation  
are being saved, while the self-righteous  
are losing out.*

## Critical Observation

When you compare Zacchaeus's story with the story of the blind man named Bartimaeus ([18:35-43](#)) you see an interesting picture of the tension that is maintained here between the sovereignty of God and the responsibility of humanity. The blind man called out to the Savior for mercy and received it. Zacchaeus did not call upon the Lord, but the Lord called to him. The scriptures clearly teach that no one who truly comes to Jesus for mercy, on the basis of faith, will be turned away. The scriptures also teach that anyone who comes to Christ for salvation does not come on their own initiative, but is drawn by God. Both of these perspectives are true. God seeks us, and we give ourselves to Him, and it all happens only through the faith that He enables in us.

- Layman's Bible Commentary

**1. He entered and was passing through Jericho.** He had crossed the Jordan at the ford beyond Jericho, and the road from thence to Jerusalem led through Jericho, “the city of palm trees,” the chief city of all eastern Judea. It stood at the mouth of the gap in the mountain rampart, through which the road ascended to Jerusalem, more than 3,000 feet above the plain of Jericho.

**2. Zacchæus,... chief among the publicans.** The importance of Jericho and its situation would make it an important center for the collection of the Roman tribute. At the head of the publicans engaged in this business was Zacchæus. **He seems to have had supervision of the district. He was rich.** A very suspicious fact in a member of a class noted for their extortion.

**3, 4. Sought to see Jesus.** Out of curiosity. **Climbed up into a sycamore tree.** A kind of mulberry fig with low branches. His shortness of stature and the crowd made this necessary if he would see Jesus.

**5. To-day I must abide at thy house.** Tarry there for the night. Jesus went there, not for congenial society, but because his mission was to seek and save the lost.

**6. He received him joyfully.** He did not expect such an honor as the Great Teacher would stop with one of a class so despised by the Jews as his own.

**7. They all murmured.** How often these complaints of Jesus stooping down at the company of sinners are recorded! Now, however, the crowd expected that at Jerusalem his kingdom would be proclaimed, but here he is the guest of the chief agent of the oppressive Roman tribute!

*Had Christ sought popularity he would never have gone with Zacchæus.*

**8. Zacchæus stood, and said.** The record is silent as what had wrought so great a change. No doubt the Lord had preached to him. **Half of my goods, I give to the poor.** What greater proof of a change of heart! His heart had been on riches; now at once he consecrates one-half to the relief of suffering. **If I have wrongfully exacted.** He no doubt had, if half that is stated of the publicans was true. **I restore fourfold.** Not only what he has taken, but four times as much.

*No repentance that does not lead to restitution is genuine.*

“If what thou hast taken wrongfully cannot be restored to those who were wronged, give it to God; the poor are God's receivers.”

**9. Salvation is come to this house.** Because Zacchæus has truly repented. **Forasmuch as he also is a son of Abraham.** Therefore entitled to a place in the kingdom, according to the narrow Jewish ideas, but also now shown to be a spiritual son of Abraham, born not of the flesh, but of the spirit ([Gal 3:7](#)).

**10. The Son of man is come to seek, etc.** Therefore he went to lodge with the publicans and the sinner in order to save.

**- Johnson's Notes on the New Testament.**

**19:2** *chief tax collector.* See note on [Matthew 5:46](#).

**Zacchaeus probably oversaw a large tax district, and had other tax collectors working for him.**

Jericho alone was a prosperous trading center; so, it is certain that Zacchaeus was a wealthy man.

*It is striking to note that only a chapter earlier, Luke recorded the account of the rich young ruler, and Jesus' statement about "how hard it is for those who have riches to enter the kingdom of God" (18:24). Here, Jesus demonstrates that with God, nothing is impossible (cf. 18:27).*

**19:3** *the crowd.* Christ was probably traveling with a large entourage of pilgrims to the Passover in Jerusalem. But "the crowd" apparently refers to people in Jericho who lined the street to see Him pass through. **They had undoubtedly heard about the recent raising of Lazarus in Bethany, less than fifteen 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.

**19:4** *sycamore tree.* **A sturdy tree with low, spreading branches. A small person could get out on a limb and hang over the road. This was an undignified position for someone of Zacchaeus's rank, but he was desperate to see Christ.**

**19:5** *I must stay at your house.* This was worded as a mandate, not a request. It is the only place in all the Gospels where Jesus invited Himself to be someone's guest (cf. [Isa. 65:1](#)).

**19:6** *joyfully.* Such a despicable sinner as a typical tax collector (see note on [Matt. 5:46](#)) might have been distressed at the prospect of a visit from the perfect, sinless Son of God. But, Zacchaeus's heart was prepared.

**19:7** *they all complained.* 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. But He had come to seek and to save the lost ([v. 10](#)). See note on [15:2](#).

**19:8** *I restore fourfold.* Zacchaeus's willingness to make restitution was proof that his conversion was genuine. 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. The law required four-fold restitution only when an animal was stolen and killed ([Ex. 22:1](#)). If the animal was found alive, only two-fold restitution was required ([Ex. 22:4](#)). But 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.

*Zacchaeus had just found incomprehensible spiritual riches and did not mind the loss of material wealth.*

**He stands in stark contrast with the rich young ruler in [18:18-24](#).**

**[19:9](#) a son of Abraham.** A Jew by race for whom Christ came as Savior (cf. [Matt. 1:21](#); [10:6](#); [15:24](#); [John 4:22](#)).

**[19:10](#) the Son of Man.** See note on [Matthew 8:20](#).

*to seek and to save that which was lost =*  
**The main theme of Luke's Gospel.**

Cf. [5:31, 32](#); [15:4-7, 32](#)

- The MacArthur Bible Commentary.

**The Conversion of Zaccheus the Publican at Jericho**

19:1-10

Many, no doubt, were converted to the faith of Christ of whom no account is kept in the gospels; but the conversion of some, whose case had something in it extraordinary, is recorded, as this of Zaccheus. Christ passed through Jericho, v. 1. This city was build under a curse, yet Christ honoured it with his presence, for the gospel takes away the curse. Though it ought not to have been built, yet it was not therefore a sin to live in it when it was built. Christ was now going from the other side Jordan to Bethany near Jerusalem, to raise Lazarus to life; when he was going to do one good work he contrived to do many by the way. He did good both to the souls and to the bodies of people; we have here an instance of the former. Observe,

I. Who, and what, this Zaccheus was. His name bespeaks him a Jew. Zaccai was a common name among the Jews; they had a famous rabbi, much about this time, of that name. Observe,

1. His calling, and the post he was in: He was the chief among the publicans, receiver-general; other publicans were officers under him; he was, as some think, farmer of the customs. We often read of publicans coming to Christ; but here was one that was chief of the publicans, was in authority, that enquired after him. **God has his remnant among all sorts. Christ came to save even the chief of publicans.**

2. His circumstances in the world were very considerable: He was rich. The inferior publicans were commonly men of broken fortunes, and low in the world; but he that was chief of the publicans had raised a good estate. **Christ had**

**lately shown how hard it is for rich people to enter into the kingdom of God, yet presently produces an instance on one rich man that had been lost, and was found, and that not as the prodigal by being reduced to want.**

II. How he came in Christ's way, and what was the occasion of his acquaintance with him.

1. He had a great curiosity to see Jesus, what kind of a man he was, having heard great talk of him, [v. 3](#). It is natural to us to come in sight, if we can, of those whose fame has filled our ears, as being apt to imagine there is something extraordinary in their countenances; at least, we shall be able to say hereafter that we have seen such and such great men. But the eye is not satisfied with seeing. We should now seek to see Jesus with an eye of faith, to see who he is; we should address ourselves in holy ordinances with this in our eye, We would see Jesus.

2. He could not get his curiosity gratified in this matter because he was little, and the crowd was great. **Christ did not study to show himself, was not carried on men's shoulders (as the pope is in procession), that all men might see him; neither he nor his kingdom came with observation. He did not ride in an open chariot, as princes do, but, as one of us, he was lost in a crowd; for that was**

**the day of his humiliation.** Zaccheus was low of stature, and over-topped by all about him, so that he could not get a sight of Jesus. Many that are little of stature have large souls, and are lively in spirit. Who would not rather be a Zaccheus than a Saul, though he was higher by head and shoulders than all about him? Let not those that are little of stature take thought of adding cubits to it.

3. Because he would not disappoint his curiosity he forgot his gravity, as chief of the publicans, and ran before, like a boy, and climbed up into a sycamore-tree, to see him. Note, **Those that sincerely desire a sight of Christ will use the proper means for gaining a sight of him, and will break through a deal of difficulty and opposition, and be willing to take pains to see him.** Those that find themselves little must take all the advantages they can get to raise themselves to a sight of Christ, and not be ashamed to own that they need them, and all little enough. Let not dwarfs despair, with good help, by aiming high to reach high.

III. The notice Christ took of him, the call he gave him to a further acquaintance ([v. 5](#)), and the efficacy of that call, [v. 6](#).

1. Christ invited himself to Zaccheus's house, not doubting of his hearty welcome there; nay, wherever Christ comes, as he brings his own entertainment along with him, so **he brings his own welcome; he opens the heart, and inclines it to receive him.** Christ looked up into the tree, and saw Zaccheus. He came to look upon Christ, and resolved to take particular notice of him, but little

thought of being taken notice of by Christ. That was an honour too great, and too far above his merit, for him to have any thought of. See how Christ prevented him with the blessings of his goodness, and outdid his expectations; and see how he encouraged very weak beginnings, and helped them forward. He that had a mind to know Christ shall be known of him; he that only courted to see him shall be admitted to converse with him. Note, **Those that are faithful in a little shall be entrusted with more. And sometimes those that come to hear the word of Christ, as Zaccheus did, only for curiosity, beyond what they thought of, have their consciences awakened, and their hearts changed.** Christ called him by name, Zaccheus, for he knows his chosen by name; are they not in his book?

**He might ask, as Nathanael did ([John 1:48](#)), Whence knowest thou me? But before he climbed the sycamore-tree Christ saw him, and knew him.**

He bade him make haste, and come down.

*Those that Christ calls must come down, must humble themselves, and not think to climb to heaven by any righteousness of their own; and they must make haste and come down, for delays are dangerous.*

Zaccheus must not hesitate, but hasten; he knows it is not a matter that needs consideration whether he should welcome such a guest to his house. He must come down, for Christ intends this day to bait at his house, and stay an hour or two with him. **Behold, he stands at the door and knocks.**

2. Zaccheus was overjoyed to have such an honour put upon his house ([v. 6](#)): He made haste, and came down, and received him joyfully; and his **receiving him into his house was an indication and token of his receiving him into his heart.** Note, When Christ calls to us we must make haste to answer his calls; and when he comes to us we must receive him joyfully. Lift up your heads, O ye gates. We may well receive him joyfully who brings all good along with him, and, when he takes possession of the soul, opens springs of joy there which shall flow to eternity. How often has Christ said to us, Open to me, when we have, with the spouse, made excuses! [Song 5:2](#), [3](#). Zaccheus's forwardness to receive Christ will shame us. We have not now Christ to entertain in our houses, but we have his disciples, and what is done to them he takes as done to himself.

IV. The offence which the people took at this kind greeting between Christ and Zaccheus. Those narrow-souled censorious Jews murmured, saying that he was gone to be a guest with a man that is a sinner, *para hamartōlō andri*-with a sinful man; and **were not they themselves sinful men? Was it not Christ's errand into the world to seek and**

**save men that are sinners?** But Zaccheus they think to be a sinner above all men that dwelt in Jericho, such a sinner as was not fit to be conversed with. Now this was very unjust to blame Christ for going to his house; for,

1. Though he was a publican, and many of the publicans were bad men, it did not therefore follow that they were all so. We must take heed of condemning men in the lump, or by common fame, for at God's bar every man will be judged as he is.

2. Though he had been a sinner, it did not therefore follow that he was now as bad as he had been; though they knew his past life to be bad, Christ might know his present frame to be good. **God allows room for repentance, and so must we.**

3. Though he was now a sinner, they ought not to blame Christ for going to him, because he was in no danger of getting hurt by a sinner, but in great hopes of doing good to a sinner; whither should the physician go but to the sick? Yet see how that which is well done may be ill construed.

**V. The proofs which Zaccheus gave publicly that, though he had been a sinner, he was now a penitent, and a true convert, v. 8.**

**He does not expect to be justified by his works as the Pharisee who boasted of what he had done, but by his good works he will, through the grace of God, evidence the sincerity of his faith and**

**repentance**; and here he declares what his determination was. He made this declaration standing, that he might be seen and heard by those who murmured at Christ for coming to his house; with the mouth confession is made of repentance as well as faith. He stood, which denotes his saying it deliberately and with solemnity, in the nature of a vow to God. He addressed himself to Christ in it, not to the people (they were not to be his judges), but to the Lord, and he stood as it were at his bar. What we do that is good we must do as unto him; we must appeal to him, and approve ourselves to him, in our integrity, in all our good purposes and resolutions. He makes it appear that there is a change in his heart (and that is repentance), for there is a change in his way. His resolutions are of second-table duties; for Christ, upon all occasions, laid great stress on them: and they are such as are suited to his condition and character; for in them will best appear the truth of our repentance.

1. Zaccheus had a good estate, and, whereas he had been in it hitherto laying up treasure for himself, and doing hurt to himself, now he resolves that for the future he will be all towards God, and do good to others with it: Behold, Lord, the half of my goods I give to the poor. Not, "I will give it by my will when I die," but, "I do give it now." Probably he had heard of the command of trial which Christ gave to another rich man to sell what he had, and give to the poor ([Matthew 19:21](#)), and how he broke with Christ upon it. "But so will not I," saith Zaccheus; "I agree to it at the first word; though hitherto I have been uncharitable to the poor, now I will relieve them, and give so much the more for having neglected the duty so long, even the half of my goods." This is a very large proportion to be set apart for

works of piety and charity. The Jews used to say that a fifth part of a man's income yearly was very fair to be given to pious uses, and about that share the law directed; but Zaccheus would go much further, and give one moiety to the poor, which would oblige him to retrench all his extravagant expenses, as his retrenching these would enable him to relieve many with his superfluities. If we were but more temperate and self-denying, we should be more charitable; and, were we content with less ourselves, we should have the more to give to them that need. This he mentions here as a fruit of his repentance. Note, It well becomes converts to God to be charitable to the poor.

2. Zaccheus was conscious to himself that he had not gotten all he had honestly and fairly, but some by indirect and unlawful means, and of what he had gotten by such means he promises to make restitution: "If I have taken any thing from any man by false accusation, or if I have wronged any man in the way of my business as a publican, exacting more than was appointed, I promise to restore him four-fold." This was the restitution that a thief was to make, [Exodus 22:1](#).

(1.) He seems plainly to own that he had done wrong; his office, as a publican, gave him opportunity to do wrong, imposing upon the merchants to curry favour with the government. True penitents will own themselves not only in general guilty before God, but will particularly reflect upon that which has been their own iniquity, and which, by reason of their business and employment in the world, has most easily beset them.

(2.) That he had done wrong by false accusation; this was the temptation of the publicans, which John Baptist

had warned them of particularly, ch. [3:14](#). They had the ear of the government, and every thing would be stretched in favour of the revenue, which gave them an opportunity of gratifying their revenge if they bore a man an ill will.

(3.) He promises to restore four-fold, as far as he could recollect or find by his books that he had wronged any man. He does not say, "If I be sued, and compelled to it, I will make restitution" (some are honest when they cannot help it); but he will do it voluntarily: It shall be my own act and deed. Note, Those who are convinced of having done wrong cannot evidence the sincerity of their repentance but by making restitution. Observe, He does not think that his giving half his estate to the poor will atone for the wrong he has done. God hates robbery for burnt-offerings, and we must first do justly and then love mercy. It is no charity, but hypocrisy, to give that which is none of our own; and we are not to reckon that our own which we have not come honestly by, nor that our own which is not so when all our debts are paid, and restitution made for wrong done.

VI. Christ's approbation and acceptance of Zaccheus's conversion, by which also he cleared himself from any imputation in going to be a guest with him, [v. 9,10](#).

**1. Zaccheus is declared to be now a happy man. Now he is turned from sin to God; now he has bidden Christ welcome to his house, and is become an honest, charitable, good man: This day is salvation come to this house.**

Now that he is converted he is in effect saved, saved from his sins, from the guilt of them, from the power of them; all the benefits of salvation are his. Christ is come to his house, and, where Christ comes, he brings salvation along with him. He is, and will be, the Author of eternal salvation to all that own him as Zaccheus did. Yet this is not all. Salvation this day comes to his house.

(1.) When Zaccheus becomes a convert, he will be, more than he had been, a blessing to his house. He will bring the means of grace and salvation to his house, for he is a son of Abraham indeed now, and therefore, like Abraham, will teach his household to keep the way of the Lord. He that is greedy of gain troubles his own house, and brings a curse upon it ([Habakkuk 2:9](#)), but he that is charitable to the poor does a kindness to his own house, and brings a blessing upon it and salvation to it, temporal at least, [Psa. 112:3](#).

(2.) When Zaccheus is brought to Christ himself his family also become related to Christ, and his children are admitted members of his church, and so salvation comes to his house, for that he is a son of Abraham, and therefore interested in God's covenant with Abraham, that blessing of Abraham which comes upon the publicans, upon the Gentiles, through faith, that God will be a God to them and to their children; and therefore, when he believes, salvation comes to his house, as the gaoler's to whom it was said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house, [Acts 16:31](#). Zaccheus is by birth a son of Abraham, but, being a publican, he was deemed a heathen; they are put upon a level, [Matthew 18:17](#). And as such the Jews were shy of conversing with him, and

expected Christ should be so; but he shows that, being a true penitent, he is become *rectus in curia*-upright in court, as good a son of Abraham as if he had never been an publican, which therefore ought not to be mentioned against him.

2. What Christ had done to make him, in particular, a happy man, was consonant to the great design and intention of his coming into the world, [v. 10](#). With the same argument he had before justified his conversing with publicans, [Matthew 9:13](#). There he pleaded that he came to call sinners to repentance; now that he came to seek and save that which was lost, to *to apolōlos*-the lost thing. Observe,

(1.) The deplorable case of the sons of men: they were lost; and here the whole race of mankind is spoken of as one body. Note, The whole world of mankind, by the fall, is become a lost world: lost as a city is lost when it has revolted to the rebels, as a traveller is lost when he has missed his way in a wilderness, as a sick man is lost when his disease is incurable, or as a prisoner is lost when sentence is passed upon him.

(2.) The gracious design of the Son of God: he came to seek and save, to seek in order to saving. He came from heaven to earth (a long journey), to seek that which was lost (which had wandered and gone astray), and to bring it back ([Matthew 18:11, 12](#)), and to save that which was lost, which was perishing, and in a manner destroyed and cut off. Christ undertook the cause when it was given up for lost: undertook to bring those to themselves that were lost to God and all goodness. Observe, Christ came into this lost world to seek and save it. His design was to save, when there was not salvation in any other. In prosecution

of that design, he sought, took all probable means to effect that salvation. He seeks those that were not worth seeking to; he seeks those that sought him not, and asked not for him, as Zaccheus here.

- **Matthew Henry's Commentary**

**19:1-10** To finance their great world empire, the Romans levied heavy taxes on all nations under their control. The Jews opposed these taxes because they supported a secular government and its pagan gods, but they were still forced to pay. **Tax collectors were among the most unpopular people in Israel. Jews by birth, they chose to work for Rome and were considered traitors. Besides, it was common knowledge that tax collectors were making themselves rich by gouging their fellow Jews.** No wonder the people muttered when Jesus went home with the tax collector Zacchaeus. But **despite the fact that Zacchaeus was both a cheater and a turncoat, Jesus loved him; and in response, this tax collector was converted.** In every society, certain groups of people are considered "untouchable" because of their political views, their immoral behavior, or their lifestyle. We should not give in to social pressure to avoid these people. Jesus loves them, and they need to hear his Good News.

**19:8** Judging from the crowd's reaction to him, Zacchaeus must have been a very crooked tax collector. After he met Jesus, however, he realized that his life needed straightening out. By giving to the poor and making restitution—with generous interest—to those he had cheated, **Zacchaeus demonstrated inner change by outward action.**

*Following Jesus in your head or heart alone is not enough. You must show your faith by changed behavior.*

Has your faith resulted in action? What changes do you need to make?

**19:9, 10** When Jesus said Zacchaeus was a son of Abraham and yet was lost, he must have shocked his hearers in at least two ways: (1) They would not have liked to acknowledge that this unpopular tax collector was a fellow son of Abraham, and (2) they would not have wished to admit that sons of Abraham could be lost. But **a person is not saved because of a good heritage or condemned by a bad one; faith is more important than genealogy.** Jesus came to save all the lost, regardless of their background or previous way of life.

*Through faith, the lost can be forgiven and made new.* - **Life Application Study Bible.**

## Luke 19

**19:1-2 Jericho** was one of the most ancient cities in the world. Today its ruins date back more than 10,000 years. It was located about five miles west of the Jordan River, 10 miles northwest of the Dead Sea, and about 17 miles by winding road from Jerusalem. **Chief tax collector** refers to a supervisor of other tax collectors in a certain tax district. **Zacchaeus** was rich because he had taken advantage of his position by extorting money (see note at [vv. 5-9](#)).

**19:3-4** A **sycamore tree** might grow to be 30 to 40 feet tall. However, it had low, spreading branches that even a **short man** could climb and that would support his weight.

**19:5-9 Must** (Gk *dei*; "it is necessary") implies divine necessity in Jesus' statement about staying at Zacchaeus's **house**. The Jews greatly resented tax collectors because they worked for the Roman government that had invaded Israel, turning her into a subject nation. Thus Jesus' decision to stay overnight with such a **sinful man** as Zacchaeus, who had sold out and mistreated his own people, seemed outrageous. But Zacchaeus's words and actions were those of a transformed man. It was considered extremely generous to give one-fifth of your possessions to the poor, but Zacchaeus stated he would give **half**. Also, while repayment for extortion was 20 percent over what had been extorted, Zacchaeus promised to repay **four times as much**. Zacchaeus had become a **son of Abraham** and gained **salvation** through faith in Jesus Christ ([Gal 3:7](#)).

**19:10 Son of Man** was both a messianic title for Jesus and a reflection of His full humanity. His mission was to **seek and to save** those who were **lost**.

- **HCSB Study Bible.**

**19:1-10 *Jesus and Zacchaeus.*** Jesus' encounter with Zacchaeus is an example of the kingdom of God bringing salvation to the outcasts. It also provides a lesson on the proper kingdom use of money and possessions.

**19:1 He entered Jericho** ties this account closely with the preceding (see [18:35](#)). Jericho in this period was quite different from the OT city. Herod the Great had obtained Jericho from Caesar Augustus and proceeded to build aqueducts, a fortress, a monumental winter palace, and a hippodrome in the vicinity of the more ancient town. Excavations have revealed much of the Herodian palace structures; they were built in stages, by expanding on a previous Hasmonean palace. One striking feature of the palace site is its huge pools, in one of which Herod probably had his own son drowned. Jericho boasted a tropical climate and excellent access to water for agriculture.

**19:2 chief tax collector. This title is found nowhere else in the NT.**

Jericho was a major toll collection point for goods passing east and west.

**19:5** **Zacchaeus,...** **I must stay at your house today** shows the divine necessity of Jesus' bringing salvation to Zacchaeus's home ([vv. 9-10](#)).

**19:6** **Joyfully** may imply that Zacchaeus had already come to faith.

**19:7** **All grumbled** is in sharp contrast to "glorified by all" ([4:15](#)). Zacchaeus symbolized the authority of a government that was taking the people's money and oppressing them. For the symbolism of Jesus' eating with tax collectors and sinners, see note on [5:30](#); also [4:18](#); [5:32](#); [15:1-2](#).

**19:8** Half of my goods **includes Zacchaeus's possessions** (cf. [12:15](#), [33](#)), **not just his salary**. I (shall) give to the poor (cf. [11:41](#); [12:33](#); [18:22](#)). if I have defrauded... I (shall) restore it fourfold (cf. [Ex. 22:1](#); [2 Sam. 12:6](#)). **Zacchaeus's actions reveal that his repentance and faith are genuine** (see [Luke 3:8](#)).

*The example of Zacchaeus, who gave away half of his goods, underscores the kind of openhanded generosity that characterizes those whose hearts have been transformed by the gospel.*

(See note on [Acts 2:44](#).)

**[19:9](#) Jesus said to him.**

*Although spoken to Zacchaeus, Jesus' statement is directed to the grumbling "all" ([v. 7](#)).*

**Today salvation has come** indicates that with God all things are possible, and a rich man can be saved (cf. [18:26-27](#)).

By his actions, Zacchaeus reveals that he **also** is a true **son of Abraham** (cf. [Gal. 3:7](#)) and not just his physical descendant (cf. [Luke 3:8](#)).

**[19:10](#) To seek and to save the lost** summarizes Jesus' mission (cf. [5:32](#); [15:4](#), [6-7](#), [10](#), [24](#), [32](#)).

- **ESV Study Bible**