

181028-1 Luke Series, 19, 1-11, The Salvation of Zacchaeus – Craig Thurman

1 ¶ And (Jesus) entered and passed through Jericho.

passed, διήρχετο, 3ps. imperf. of διέρχομαι, διά by, through + ἔρχομαι to come or go; the imperfect verb expresses that the act of passing is incomplete. The narrative picks up with Jesus' travels in the past when he entered into Jericho and reports the course of the act of His passing through Jericho, but not yet leaving it. The action of passing through Jericho is incomplete. The act of completely passing through has not yet been attained. (Cf. *A Manual of the Greek New Testament*, Dana & Mantey, pp.186, 187)

Lk. 18.35 ... *and as he was come nigh unto Jericho* ... Mk.10.46 ... *as he went out of Jericho* ... Mt.20.29 ... *and as they departed Jericho* ... The Lucian narrative takes us with Christ's trek through Jericho

1 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ

2 And, behold, there was a man named Zacchaeus,
ὄνοματι καλούμενος
called

which was the chief among the publicans, and he was rich.

ἀρχιτελώνης, ἀρχι chief, master, head + τελώνης always tss.
publican

We previously read in the Lucian account of the rich man that hoarded up for himself treasures on earth. (Lk.12.16) Also, of the rich man that fared sumptuously every day unto the day of his death, and then that he lifted his eyes up in hell *being in torments*. (Lk.16.19) Of the rich, young ruler that went away sorrowing because he could not follow after Christ for the love of his riches. (Lk.18.18) And here is a rich, master publican. (Read 1Co.26-30)

2 καὶ ἰδοῦ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης
καὶ οὗτος ἦν πλούσιος

3 **And he sought to see Jesus who he was; and could not for the press,**
from multitude
out of

the press, ὄχλου, gen. sing. of ὄχλος; KJV, multitude, people, press, company, and number.

because he was little of stature.

little, μικρός, noun; KJV, little, least, less, small.

of stature, ἡλικία, dat. sing. of ἡλικία; KJV, stature (5), age (3)

As long as he tried to see Jesus from the perspective of the masses he would never see Him. What a thought! To see Jesus we must have a view that is *higher* than the *world* view.

3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι
τῇ ἡλικία μικρὸς ἦν

4 **And he ran before,** **and climbed up into a sycamore tree**
ran ahead [the multitude] went up upon

ran before, προδραμών, nom. sing. masc. part. aor. of προτρέχω, πρό before + τρέχω to run, to take a course; προτρέχω, KJV, only twice, ran before and outran (Jn.20.4).

ἵνα ἴδῃ αὐτόν
to see him: for he was to pass that way.
in order that he might come by

ἴδῃ, 3ps. aor. subj. of ὁράω, see εἶδέω, to see; v.5, and saw

διέρχεσθαι, pres. infin. of διέρχομαι, διά among, by, by reason of, therefore, through + ἔρχομαι to come or go;

4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν ὅτι δι' ἐκείνης ἤμελλεν διέρχεσθαι

ἐπὶ

5 And when Jesus came to the place, he looked up, and saw him,
upon

he looked up, ἀναβλέψας, nom. sing. masc. part. aor. of ἀναβλέπω, ἀνά above, again, re-, up + βλέπω to see; Lk.18. 42 is the imperative of this verb: *see or receive thy sight*.

and said unto him, Zacchaeus, make haste, and come down;

make haste, σπεύσας, nom. sing. masc. part. aor. of σπεύδω; always tss. with the English word, *haste*.

Christ, knew Zacchaeus and called for him to come down from the tree.

for to day I must abide at thy house.

must remain me in your house.

abide, μέναι, aor. infin. of μένω, to abide, remain, tarry, continue, endure, dwell, stand.

Why Zacchaeus, a wealthy chief publican?

There were two demoniacs of Gadara recorded by the Evangelist, Matthew. Why the one and not the other? (Mt.8.28) They were both equally in distress, crying night and day, living in the tombs, cutting themselves with knives, harassing and threatening any that came near. But Christ only dealt with the one. And, there was a change come over that man in an instant too. *Lu 8:35 Then they (the inhabitants of the city nearby) went out to see what was done (by Jesus to this man); and came to Jesus, and found the*

man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

Again, there was the one impotent man among so many of a *great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.* But Jesus walked through the midst of them all, secretly, privately, and came only to this him. Why him over any others that were there, in need, and desperate for healing? (Jn.5.1-9, Christ asks the man, *Wilt thou be made whole?* The impotent man could do nothing for himself by lay there in his desperately needing condition.)

There was the woman which had an issue of blood for twelves years that but touched the hem of Christ's garment and received healing. Why was she singled out above all of the others that were touching him? *Mr 5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?* I think this is a question we ought all to ask. And the answer must come from the word of God. Jesus drew her out from among the masses.

Today is Zacchaeus' day. Zacchaeus thought that he was the one coming to see Jesus when all along, the truth is, Jesus had come to see him. Every seemingly chance act of Zacchaeus was being directed by the eternal purpose of God. Zacchaeus was predestinated by God to be in the right place, at just the precise moment. Everything about Zacchaeus conspired together, according to the will of God, to bring him to Christ on this day. Why? Let me lay out some things that most of you know already about the working of God in salvation.

According to Scriptures, God foreknew Zacchaeus. Before God's creative works He knew Zacchaeus. Why, if the Bible tells us that God elected some before the foundation of the world in Christ, then He must have known them first. That is called *foreknowledge*. *Foreknowledge* is the Lord's special, intimate, loving knowledge of one from eternity. Obviously, if you believe the Bible, God knows all things. But that is not foreknowledge.

Ps 147:5 Great is our Lord, and of great power: his understanding is infinite.

Ac 15:18 Known unto God are all his works from the beginning of the world.

Isa 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand ...

*Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,
10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure ...*

But foreknowledge is this: God foreknew Jeremiah.

Jer 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Foreknowledge is a special knowledge which God takes of an object. God foreknew the nation of Israel from all of the other nations:

Am 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Foreknowledge is the first of five building blocks guaranting the salvation of some sinners from among fallen humanity. Let's take a moment to consider them. These apply to Zacchaeus, and they apply to everyone that will ever come to Christ in faith.

Ro.8.28 And we know that all things work together for good to them that love God,

Everything conspires together for good ...

to them who are the called according to his purpose.

Now Paul, by the Holy Spirit of God, explains how it is possible that all things conspire for their good.

29 ¶ For **whom**

Whom is a person, not a thing.

he did foreknow, he also did predestinate

One cannot be predestinated without first being known by God; predestination marks out the course of the one foreknown, and only them. In this way foreknowledge considers the object, and predestination marks that one out to a certain, specific destination. Both are *emphatic ... did foreknow* and *did predestinate* unto a certain end ...

to be conformed

That their lives would become *συμμορφόμοιαι*, *fashioned like* ...

to the image of his Son,

One day the bodies of these will be *fashioned* like unto His glorious body (Phl.3.21), but now their lives will be patterned after the life of the blessed Son of God.

*Lk.1.74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
75 In holiness and righteousness before him, all the days of our life.*

that he might be the firstborn among many brethren.

30 Moreover **whom** he did predestinate, them he also called:

This calling is an effectual calling. A calling which is irresistible. This is why some hear the gospel, the glad tidings of Jesus Christ's death, burial, and resurrection, and some do not – hear the voice of Christ, Jn.5.24, because they have life.

1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (By the gospel: the gospel informs the newly quickened mind to Christ and His word.)

Ga 1:15 But when it pleased God, who separated me from my mother's womb (this is predestination), and called me by his grace (not because of personal merit or worth),

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood ...

No grace no effectual call.

*and **whom** he called, them he also justified:*

Freely by His grace ... (Ro.3.24, *freely*, δωρεάν, adv., without any cause in those receiving grace) Justification is God imputing the righteousness of Christ to the sinner for whom He died. Because Christ received the imputation of the sins of the elect at His death, so those same elect received the declaration of Christ's righteousness, not when we believed, but when He died on the cross. Our justification was for no other reason but the free bestowal of God's grace.

Justification has absolutely nothing to do with merit or worth in the one justified.

Ro.3.19 ¶ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (cf. Ge. 15.6; Ps.32.2; 106.30, 31)

22 Even the righteousness of God which is by faith of Jesus Christ (in other words, based on Christ's merit; this is Christ's active obedience for us during his earthly ministry under the law of God) unto all and upon all them that believe: for there is no difference:

23 For all have sinned (no merit or worth in humankind), and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

The one that believes is the one that has been freely justified by His grace – not for faith, but to faith, to believe.

*and **whom** he justified, them he also glorified.*

The end of the purpose of God for the elect is to be brought into a state of the blessed Son of God after His death: glorified. To be like him in even in our body.

Job 14:14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Job 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

2Co.5.1 ¶ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven ...

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Zacchaeus didn't know all of that at the moment, but he would undoubtedly understand it by the word of God. Every child of God that feeds his soul a faithful diet of God's word will learn these great and comforting truths. (Ro.15.4)

5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπεν πρὸς αὐτόν, Ζακχαῖε σπεύσας κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι

6 And he made haste, and came down, and received him joyfully.
rejoicing

received, ὑπεδέξατο, 3ps. aor. of ὑποδέχομαι, ὑπό among, by, from, under, with + δέχομαι to receive; 3 times by Luke, and once by James (Ja.2.25).

joyfully, χαίρων, nom. sing. masc. part. pres. of χαίρω; the verb, χαίρων, is tss. in Lk.15.5; Acts 8.39, *rejoicing*; in Lk.19.6, *joyfully*; in Col.2.5, *joying*.

6 καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων

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

be a guest, καταλύσαι, aor. infin. act. of καταλύω, κατά at, under, down + λύω to loose, free; καταλύω, is tss. *to destroy, throw down, to be a guest, overthrow, dissolve*; **is the sense that Christ was perceived to have been duped by this sinner of a publican?**

By Luke's context the pronoun *they* refers to the multitude. (cf. 18.36) It was this same crowd that *rebuked* blind Bartimaeus from crying out to the Lord. (Lk. 18.39) Yet after the Lord Jesus restored to him his sight they turned to *praising* God. (Lk.18.43) And here the multitude criticizes Jesus for coming into a publican's house; a man that is a sinner. To them, they wonder how it was that the Christ of God could be so duped into becoming a guest in the house of a chief publican. Does Christ support the Roman matter of taxation? This is the world-view of Jesus.

The masses misunderstood Christ and His work. The fact that they were fickle says that much. They vassilated between joy and condemnation. In a

few days Christ will enter into Jerusalem and the masses will *rejoice and praise God with a loud voice*. (Lk.19.37) About two days after that they will condemn Him crying, '*crucify him, crucify him!*' (Lk.23.21) This is the Christless world. And that's us but for the grace of God. Christ came to save sinners.

1Ti 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

He came to save the ungodly, unrighteous, unholy and profane, blasphemers and persecutors, thieves, drunkards, and harlots, demon possessed and infirm.

'[I]t is manifest that he [Christ] did not assume his condescending and mediatorial characters, come into the world, and expire on a cross to save the innocent, or the righteous, but sinners – the ungodly – the justly accursed; so individuals of that description must be the only persons with whom, as a savior from eternal ruin he has any concern.' Abraham Booth

He saved them, by His grace, without any merit whatsoever, from the condemnation of sin they had before God. And when God works to save sinners He changes them from what they once were into a new creature in Christ Jesus. Old things are passed away, behold all things are made new. (2Co.5.17) A salvation that doesn't mark a change in the life of a sinner is a lie. Those who come to Christ were so affected by Christ that they repented of their sins, identified with Him, walked with Him, and desired to be like Him.

Joh 8:11 ... go, and sin no more.

Christ, in so many words said to this adulteress, 'What you once were is past. Now you are mine to live to the glory of God.'

Ac 4:13 ... they (the Sanhedrin) took knowledge of them (Peter & John), that they had been with Jesus.

Joh 9:25 ... I was blind, now I see.

The prodigal:

Lu 15:32 ... thy brother was dead, and is alive again; and was lost, and is found.

Showing the great love of the Father for the lost. While the son was a great way off, fallen in sin, the Father *saw* him, *loved* him, *ran* to him, *fell* on his neck, *kissed* him, *commanded* a robe be brought to clothe him in Christ's righteousness to cover his nakedly undone, unrighteous state, and *put a ring* on his hand (at the least a sign of his elevated state with Christ).

Christ so invades the life of the sinner that the former manner of life is forsaken immediately. (Eph.4.22; 1Pe.1.14), Sinners saved by the grace of God now condemn in themselves what they had formerly loved. They are ashamed of what they once gloried in. (Ro.6.21)

7 καὶ ἰδόντες ἅπαντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι

Zacchaeus was a changed man!

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

half, ἡμίση, acc. pl. neut. of ἡμισυς; always tss. *half* (5).

I give, δίδωμι, 1ps. pres. ind. act.

have taken ... by false accusation, ἐσυκοφάντησα, 1ps. aor. ind. of συκοφαντέω; only Luke, and twice (cf. Lk.3.14; 19.8)

I restore, ἀποδίδωμι, 1ps. pres. ind. act.; KJV, *to pay, perform, give, reward, render, deliver again, sell, yield*.

fourfold, τετραπλῶς, quadruple, fourfold.

Whatever kind of sinner Zacchaeus was before Christ he is no longer. He is a new man in Christ Jesus. Christ effected a change in him so that he could never be content to return to a former & Christless manner of life.

8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ, τὰ ἡμίση τῶν
ὑπαρχόντων μου κύριε δίδωμι τοῖς πτωχοῖς καὶ εἴ τινός τι ἐσυκοφάντησα
ἀποδίδωμι τετραπλοῦν

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

is ... come, ἐγένετο, 3ps. aor. ind. of γίνομαι, to become, to come, to come to pass; very popular verb for Luke (73 times.)

forsomuch as he also is a son of Abraham.

forasmuch as, καθότι, κατά + ὅτι,; only used by Luke 5 times, Lk.1.7, because that; 19.9, forasmuch as; Acts 2.24, because; 2.45, as; 4.35, according as.

Without discrimination, God bestowed His grace upon and among the people of Israel, whether rich or poor, well or diseased, whole or possessed, criminal or righteous, civilian, military, religious or profane it didn't matter. He came to save sinners.

Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

1Ti 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Zacchaeus now was revealed to have been a two-fold son of Abraham. Not only was he a descendent of Abraham according to the flesh, but he was a descendent of Abraham by faith.

Jn.8.37 I (Jesus) know that ye are Abraham's seed (natural seed); but ye seek to kill me, because my word hath no place in you.

38 ¶ I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν

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

is come, ἦλθεν, 3ps. aor. of ἔρχομαι, to come.

to seek, ζητῆσαι, aor. infin. of ζητέω, to seek, desire, endeavor, enquire.

to save, σῶσαι, aor. infin. of σώζω, to save, be whole, healed, do well, be preserved.

which was lost, ἀπολωλός, acc. sing. neut. part. perf. of ἀπόλλυμι, to destroy, perish, lose, mar, die.

No question about it; Zacchaeus was lost and perishing. Christ came to seek and to save that which was lost, that which was destroyed in the fall of Adam, that which became defiled, impotent, worthless, and dead.

Lu 5:31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

Are you lost & apart from God? Are you ungodly, caring nothing about the things of God? Are you without hope, you see an end that is doomed and you're helpless to make any kind of a change? Are you accursed for sin? These are the sinners Christ came to save.

Re 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Are you willing? The mark of life is whether you're willing to come to Christ.

Or are you righteous (you believe God will accept you for the things you have done; you're not as bad as the other), innocent (you can't identify yourself with sinners; it's everyone else's fault. you do what you do), well, and perfectly contented with your way? Clearly, Christ didn't come to save you. You'll go on in unbelief into eternity and receive your final sentence:

Lk.13.27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

This day, Jesus said, is salvation come to this house – Has He come to you? Then, it is guaranteed 100%, that you'll come to Christ.

That's the message today by His grace.

10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός