

**Zacchaeus**  
(Luke 19:1-10)

- v. 1. Jericho had a colored history.
- A. It was the firstfruits of Canaan, utterly destroyed and rebuilt under a curse. **JOS 6:26 c/w 1KI 16:34.**
    - 1. Sin and false religion, once destroyed in us by repentance to the truth, ought not to be rebuilt either. **GAL 2:18; 4:9.**
    - 2. Christ once destroyed Satan and took away sin by the sacrifice of Himself (**HEB 2:14; 9:26**). Why would He even think of having to do it again in the Mass?
  - B. Zacchaeus seems to have been the reason Christ had interest in Jericho which He passed through. God determines sometimes to "...take you one of a city..." (**JER 3:14**).
- v. 2. Zacchaeus was a publican.
- A. publican: *Rom. Hist.* One who farmed the public taxes; hence, a tax-gatherer. (Chiefly in Scriptural quotations or allusions.)
  - B. Publicans were generally despised in Israel and considered like heathen. **MAT 18:17.**
  - C. Zacchaeus is a Hebrew name. He was a Jew working for the Romans and likely looked upon with particular disdain as a sell-out, unpatriotic.
  - D. He was not just a publican but *chief* among them, a high-ranking state agent. One wonders if there was a bit of a "Napoleon complex" here.
  - E. No surprise: he was rich, and the account here implies that his riches were tainted by corruption.
  - F. Zacchaeus would prove to be exactly what Jesus had just taught concerning the seeming impossibility of a rich man being saved. **LUK 18:24-27.**
  - G. Some have to lose all their riches to find repentance (**LUK 15:11-19**). Early repentance is much less costly.
- v. 3. Zacchaeus wanted to see Jesus, Whose fame was widespread. **LUK 4:14, 37; 5:15.**
- A. Massive crowds sought and followed Jesus as His fame in miracles and speaking grew. Jesus is very popular to the world when He is helpless in a manger or hanging on a cross, when He is healing infirmities, feeding the multitudes, doing miracles, or being made an excuse for an emotional holiday. But Jesus knows how to thin out the crowd. **JOH 6:60-68.**
  - B. Zacchaeus was little of stature but he didn't waste his time mentally claiming height, identifying as something he wasn't. **MAT 6:27.**
  - C. If Christ had been carried about on men's shoulders like a pope, Zacchaeus would have had an easy view. But He rather had the weight of the eternal government and of sinful men upon His shoulder (**ISA 9:6; 53:4**) and His lifting up was for men to scorn Him. **JOH 12:32-33 c/w PSA 22:6-8.**
  - D. Christ obviously knew Zacchaeus with a particular interest and cared nothing about his stature. He is much more concerned with the heart. **HEB 4:12.**
- v. 4. Zacchaeus set aside decorum and professionalism, running and climbing a tree like a child.
- A. He did not give in to a victim mentality and give up, nor demand that everyone capitulate to his will.
  - B. Sometimes fervency for God will look like folly to nobles. **2SAM 6:16.**
  - C. When all is here said and done, Zacchaeus (like Queen Victoria years later) could be thankful for the letter "m." **1CO 1:26.**
  - D. The gospel and reward is to *small and great*. **ACT 26:22; REV 11:18.**
  - E. Those who genuinely want an encounter with Jesus will not be hindered by circumstances **MAR 2:1-4.**

- v. 5. Christ invited Himself to his house. c/w **1KI 17:9-14**.
  - A. A tax collector should be familiar with this concept.
  - B. Christ knew him by name, as He does all His elect. **JOH 10:3**.
  - C. Those who truly desire Christ may be surprised to discover that He already knows them. **ISA 43:1; 2TI 2:19**.
  - D. Those who love God were first loved by Him. **1JO 4:19**.
  - E. Christ promises to abide with all who love Him. **JOH 14:23**.
- v. 6. Zacchaeus made good use of the day and hasted. c/w **PSA 119:60; HEB 3:7-8**.
  - A. He received not the grace of God in vain. **2CO 6:1**.
  - B. He was indeed a son of Abraham. **GEN 22:2-3**.
  - C. To a sinner in the frame of heart as Zacchaeus, Christ's coming is cause for faith and joy, not fear. **2TI 1:7; 1JO 4:18**.
- v. 7. Murmurers murmur. They were more concerned about propriety than a publican entering the kingdom of God by repentance. **MAT 21:31-32**.
  - A. The sick need the doctor, not the whole. **MAR 2:17**.
  - B. The publican's humility is better than the Pharisee's pride. **LUK 18:13**.
- v. 8. Zacchaeus is openly penitent while confessing both his fault and resolve. **ROM 10:9-10**.
  - A. He doesn't only profess charity to the poor. And charity with others' money isn't exactly pure charity. God rejects robbery for offerings. **ISA 61:8**.
  - B. He is also making restitution, resolving to do more than even the Law required. **LEV 6:5**.
  - C. He was truly bringing forth fruits worthy of repentance. **LUK 3:8, 12-13**.
- v. 9. Jesus declares him thus a son of Abraham. c/w **GAL 3:7**.
  - A. Greed may have troubled his house but salvation has come. **PRO 15:27**.
  - B. "*He that is greedy of gain troubles his own house, and brings a curse upon it (Hab 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.*"  
(Matthew Henry on Luke 19:9-10)
  - C. Repentance puts one in the way of life. **ACT 11:18**.
- v. 10. Our Lord's sheep are by nature, and too often, lost. But that's why He came. **MAT 18:11-12**.