Zacchaeus

Bible Stories Anthology — Luke 19:1-10

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> **Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Why These Stories Were Written — Romans 15:4

Paul had just quoted a thousand-year-old psalm and applied it to Christ (Romans 15:3, quoting Psalm 69:9), and then he explained why he could: *whatsoever things were written aforetime were written for our learning*. **Written aforetime** — the scriptures that already stood before this present age of grace opened at Pentecost: the record God gave through Moses, the prophets and the writings, along with the Gospel accounts of Christ's earthly ministry, which belong to that same time before Pentecost. (When Paul wrote these words, the scriptures he had in hand were the Hebrew scriptures; the Gospels had not yet been written down.) **Written for our learning** — "learning" is the Greek word for *teaching*, the very word rendered "doctrine" in 2 Timothy 3:16. These are not quaint tales; they are doctrine in narrative form. Adam, Ruth and David never knew us, but God did, and He had their lives recorded with us in mind — written *for* us, though not all of it written *to* us, which is why we read Israel's history as our instruction and not as our marching orders. **Through patience and comfort of the scriptures** — "patience" is literally *remaining under*, the staying power we gain from watching men and women stay under a load; "comfort" is a *calling alongside*, the strength God brings when He meets them there, which is why Paul calls Him "the God of patience and consolation" in the very next verse. **That we might have hope** — not a wish, but confident expectation: the return of Jesus Christ and everlasting life with Him. That is why these accounts exist, and it is how they should be read.

A Man in a Tree

Everyone in Jericho knew Zacchaeus, and almost everyone hated him.

He was rich — one of the richest men in town. He lived in a fine house. And every coin he owned, as far as his neighbours were concerned, had been squeezed out of them. He was the chief tax collector, a Jew who worked for Rome, and in the eyes of his people that made him a traitor, a cheat, and a sinner.

One day the whole town turned out to see the famous teacher from Galilee pass through on his way to Jerusalem. Zacchaeus wanted to see him too. But he was a short man, and the crowd would not let him through — perhaps they made sure of it.

So the richest man in Jericho did something no dignified man would do. He ran ahead down the road, tucked up his robe, and climbed a tree.

When Jesus reached that spot, he stopped, looked up into the branches, and called him by name: *Zacchaeus, make haste, and come down; for to day I must abide at thy house.*

The crowd was scandalised. But by the end of that day, the man in the tree was a different man — and Jesus said the words that sum up why he came: **"For the Son of man is come to seek and to save that which was lost."**

This is the story of Zacchaeus.

The Setting

When. In the last week or two before Jesus' death, in the spring of about A.D. 30 by the reckoning this series uses. Jesus had **"stedfastly set his face to go to Jerusalem"** (Luke 9:51), and he was now on the last stage of the journey. The Passover was near. Crowds of pilgrims were on the road with him, going up to the feast.

What had just happened. Luke places three stories together. First, a rich young ruler asked Jesus what he must do to inherit eternal life, and went away very sorrowful when Jesus told him to sell all he had and give to the poor; Jesus said, **"How hardly shall they that have riches enter into the kingdom of God!"** — and then, **"The things which are impossible with men are possible with God"** (Luke 18:18-27). Second, as Jesus came near Jericho, a blind beggar sat by the road crying, **"Jesus, thou son of David, have mercy on me,"** and Jesus healed him (Luke 18:35-43; Mark calls him Bartimaeus, Mark 10:46). Third — Zacchaeus. Here is a rich man who *did* enter the kingdom: the impossible made possible.

Where. Jericho, in the Jordan valley, about seventeen miles north-east of Jerusalem and some 850 feet below sea level. The Old Testament Jericho, whose walls fell in Joshua's day (story 17), was a mound of ruins. The Jericho of Jesus' time had been rebuilt nearby by Herod the Great, who built a winter palace there; it was warm when Jerusalem was cold. It was a rich, green oasis — **"the city of palm trees"** (Deuteronomy 34:3) — famous for its date palms and for its groves of balsam, a costly perfume and medicine that the historian Josephus and the Roman writer Pliny both describe. It stood on the main road from the lands east of the Jordan into Judea, so goods passed through it constantly. For a tax collector, it was a rich post.

Who.

- **Jesus**, on his last journey to Jerusalem.
- **Zacchaeus**, the chief tax collector of Jericho, rich and short.
- **The crowd** of Jericho and the pilgrims.
- (Mentioned) **the poor**, and those Zacchaeus had cheated.

The administration. The **Christ administration**, under the Law of Moses.

The Story, Told Faithfully

Jesus Passed Through Jericho

> **Luke 19:1** *And Jesus entered and passed through Jericho.*

"And Jesus entered and passed through Jericho." He was not planning to stay. Jericho was a stop on the road to Jerusalem, where he knew what awaited him. He had told the twelve plainly only days before: **"Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked … And they shall scourge him, and put him to death: and the third day he shall rise again"** (Luke 18:31-33). He was passing through. But one man in Jericho would change his plans.

A Man Named Zacchaeus

> **Luke 19:2** *And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.*

“And, behold.” *Look!* — Luke calls our attention to something surprising.

“A man named Zacchaeus.” His name comes from the Hebrew *Zakkai*, which means *pure*, *clean*, *innocent*. The same name appears among the families who returned from Babylon: **“The children of Zaccai, seven hundred and threescore”** (Ezra 2:9). His parents gave him a name that meant *pure*. By the time we meet him, the people of Jericho would have laughed at it.

“Which was the chief among the publicans.” “Publicans” (*telōnai*) were tax collectors — specifically collectors of tolls, customs and duties on goods, for the Roman government. Rome did not collect most of these taxes itself. It sold the right to collect them in each district to the highest bidder, who paid Rome a fixed sum and then kept whatever extra he could collect. That system invited cheating, and the collectors used it. **“Chief among the publicans”** — *architelōnēs*, a word found nowhere else in the New Testament — means he was the head tax collector, the one who held the contract for the district and employed other collectors under him.

To the Jews, publicans were among the worst of sinners:

- **They worked for Rome**, the pagan power that occupied God’s land. A Jewish publican was seen as a traitor to his people.
- **They cheated.** John the Baptist told publicans who came to him, **“Exact no more than that which is appointed you”** (Luke 3:13).
- **They were unclean**, because they dealt constantly with Gentiles and handled their money and goods.
- **They were lumped together with the worst.** People spoke of **“publicans and sinners”** (Luke 15:1) and **“the publicans and the harlots”** (Matthew 21:31) in the same breath. A Jewish teaching recorded later counted them with robbers.

Jesus was known for welcoming them. He had called a publican named Levi, also called Matthew, from his tax booth to be one of the twelve (Luke 5:27-29). His enemies called him **“a friend of publicans and sinners”** (Luke 7:34).

“And he was rich.” Luke has just told of a rich young ruler who could not let go of his wealth (18:23), and of Jesus’ words that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God (18:25). Now, behold: another rich man.

Little of Stature

> **Luke 19:3** *And he sought to see Jesus who he was; and could not for the press, because he was little of stature.*

“He sought to see Jesus who he was.” He wanted to see what Jesus looked like, to see for himself this man everyone was talking about. Perhaps it was mere curiosity. Perhaps he had heard that Jesus ate with publicans, that one of his closest followers had been a tax collector. Perhaps something in him was hungry for what he did not have. Luke does not say. He says Zacchaeus kept *seeking* — the Greek tense means he kept trying.

“And could not for the press.” “The press” is the *crowd*, pressing around Jesus. The road was lined with people.

“Because he was little of stature.” He was short. He could not see over the heads of the crowd, and no one was going to make way for the chief tax collector. (In the Greek, the word “he” could grammatically refer either to Zacchaeus or to Jesus; but the sense plainly fits Zacchaeus, and he is the one who then climbs the tree.)

He Ran Before, and Climbed

> **Luke 19:4** *And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.*

“And he ran before.” In that world, grown men of rank did not run in public. To run, a man had to hitch up his long robe and show his legs — undignified and embarrassing. The father who ran to meet his prodigal son did the same (Luke 15:20; story 47). Zacchaeus, rich and important, ran down the road like a boy.

“And climbed up into a sycomore tree.” This was not the sycamore of Britain or America, but the *sycomore fig* (*Ficus sycomorus*), a tree common in the warm Jordan valley. It grows broad and spreading, with a short, thick trunk and low branches that start close to the ground — very easy to climb, even for a short man. It bears small figs eaten by the poor. The prophet Amos, before God called him, was **“a gatherer of sycomore fruit”** (Amos 7:14). Its thick, leafy branches also made a good hiding place.

A rich man running down the road and climbing a tree like a child — the people who saw him must have laughed. He did not care. He wanted to see Jesus more than he wanted to keep his dignity.

“For he was to pass that way.” Zacchaeus knew which way Jesus was going and went ahead to wait for him.

“Zacchaeus, Make Haste, and Come Down”

> **Luke 19:5** *And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.*
> **Luke 19:6** *And he made haste, and came down, and received him joyfully.*

“And when Jesus came to the place, he looked up.” The crowd moved along with Jesus at its centre. Zacchaeus waited in his branches. And when Jesus reached that very tree, he stopped and looked up.

Zacchaeus had climbed up to see Jesus. He found that Jesus had come to see him.

“Zacchaeus.” Jesus called him by name. No one had introduced them. How did Jesus know his name? Perhaps someone in the crowd shouted it with a sneer; perhaps God showed it to him, as God showed him Nathanael under the fig tree (John 1:48). Either way, the despised tax collector heard his own name from the lips of the teacher everyone had come to see. Jesus said of himself, **“he calleth his own sheep by name, and leadeth them out”** (John 10:3).

“Make haste, and come down.” *Hurry, come down!*

“For to day I must abide at thy house.” *Abide* means *stay*, *lodge*. Jesus did not wait to be invited. He invited himself to Zacchaeus’s house — and not as a favour, but as a necessity: **“I must.”** The word is *dei*, the word Luke uses for what God has ordained, for what has to happen in God’s plan: **“The Son of man must suffer many things”** (Luke 9:22); **“I must preach the kingdom of God to other cities also”** (4:43). Jesus’ stay at Zacchaeus’s house was part of God’s purpose.

"To day." Luke loves this word. The angels told the shepherds, **"For unto you is born this day … a Saviour"** (2:11). In Nazareth Jesus said, **"This day is this scripture fulfilled in your ears"** (4:21). On the cross he would say to the dying thief, **"Verily I say unto thee To day, shalt thou be with me in paradise"** (23:43, with the comma placed as this series reads it; story 52). Here, *today* salvation comes to a sinner's house. God's time is now.

"And he made haste, and came down, and received him joyfully." He did exactly what Jesus said, in exactly the words Jesus used: *made haste*, *came down*. He welcomed Jesus into his home **"joyfully."** Joy is the mark of salvation in Luke: the shepherd rejoices over the lost sheep, the woman over the lost coin, the father over the lost son, and **"there is joy in the presence of the angels of God over one sinner that repenteth"** (Luke 15:10).

They All Murmured

> **Luke 19:7** *And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.*

"They all murmured." *All* of them — not only the Pharisees, but the whole crowd. *Murmured* is the word used of Israel grumbling in the wilderness (Exodus 16:7-8), and of the Pharisees in Luke 15:2: **"This man receiveth sinners, and eateth with them."**

"That he was gone to be guest with a man that is a sinner." To stay in a man's house and eat at his table was to accept him, to share fellowship with him. In that culture it was a public statement: *this man and I are friends*. The crowd was offended. Of all the houses in Jericho — the homes of priests, of devout and respectable families — Jesus chose the house of the town's most notorious sinner.

Jesus did not choose him because Zacchaeus deserved it. He chose him because he did not. **"They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance"** (Luke 5:31-32).

"Behold, Lord, the Half of My Goods"

> **Luke 19:8** *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.*

We are not told what Jesus said to Zacchaeus in his house, or how long they talked. Luke goes straight to the result.

"And Zacchaeus stood." He stood up — perhaps at the meal, before his guests — to make a public statement.

"And said unto the Lord." Luke calls Jesus *the Lord*, and Zacchaeus addresses him as **"Lord."**

"Behold, Lord, the half of my goods I give to the poor." Half of everything he owned — given away. Not a tenth, but half. The rich young ruler could not part with his wealth; Zacchaeus gave half of it away without being asked. No one told him to. Jesus did not demand it. It came from a changed heart.

"And if I have taken any thing from any man by false accusation." *If* — not because he was unsure, but in the way a man says, *Wherever I have done it*. He knew he had. "Taken … by false accusation" is the Greek *sykophanteō*, *to extort*, to get money by threats or false charges. A tax collector could inflate a

man's assessment, accuse him of hiding goods, or threaten to report him — and take extra money to make the problem go away. It is the same word John the Baptist used to the soldiers: **"Do violence to no man, neither accuse any falsely"** (Luke 3:14).

"I restore him fourfold." Four times as much as he had taken. The law of Moses set out how restitution was to be made. When a man confessed that he had cheated someone, he was to repay the full amount plus a fifth: **"he shall even restore it in the principal, and shall add the fifth part more thereto"** (Leviticus 6:5; Numbers 5:7). Fourfold was the penalty for a thief caught with a stolen sheep he had killed or sold: **"he shall restore ... four sheep for a sheep"** (Exodus 22:1). When Nathan told David the parable of the poor man's lamb, David said of the rich man who took it, **"he shall restore the lamb fourfold"** (2 Samuel 12:6; story 25). Zacchaeus did not take the lighter penalty the law allowed a man who confessed. He took the heaviest one, the penalty of a convicted thief, on himself.

If he gave away half his goods and then repaid fourfold to everyone he had cheated, he may well have had little left. He did not care. He had found something worth more.

A word on the tenses: in Greek, *I give* and *I restore* are present tense. Most readers take them as Zacchaeus's resolve, spoken that day: *Here and now, I give; I will restore.* A few have suggested he was describing his usual practice, defending himself against the crowd's charge. But the crowd called him a sinner and Jesus did not contradict them; Jesus said salvation came to his house **"this day,"** and that the Son of man came to save **"that which was lost."** The plain sense is that Zacchaeus was a changed man, and this was the proof.

Notice too: Zacchaeus did not do these things *in order to* be accepted by Jesus. Jesus had already accepted him — had called him by name, invited himself to his house, eaten at his table — while the crowd was still calling him a sinner. Zacchaeus's generosity was not the price of Jesus' friendship. It was his response to it.

"This Day Is Salvation Come to This House"

> **Luke 19:9** *And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.*
>
> **Luke 19:10** *For the Son of man is come to seek and to save that which was lost.*

"This day is salvation come to this house." *Salvation* — deliverance, rescue, being made whole and brought back to God. It came that very day, **"to this house"** — to Zacchaeus and his household. In that world the head of a house represented his whole family.

"Forsomuch as he also is a son of Abraham." *Because he too is a son of Abraham.* The people of Jericho had treated Zacchaeus as an outsider, as if he had stopped being an Israelite when he went to work for Rome. Jesus said: *He is a son of Abraham too* — one of God's people, an heir of the promises made to Abraham. Jesus had said the same of a woman bent over for eighteen years whom he healed on the sabbath: **"ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"** (Luke 13:16). And Zacchaeus showed himself a son of Abraham in the deeper sense, too: he believed. Paul later wrote, **"Know ye therefore that they which are of faith, the same are the children of Abraham"** (Galatians 3:7).

"For the Son of man is come to seek and to save that which was lost." This is the key verse of the whole Gospel of Luke, perhaps of Jesus' whole earthly ministry. In one sentence Jesus said why he came.

- **"To seek."** He did not wait for the lost to find their way back. He went looking. He looked up into a sycomore tree.
- **"And to save."** Not only to find, but to rescue, to bring home.
- **"That which was lost."** Not the righteous, but the lost — those who had wandered, or been driven, away from God.

These words echo God's own promise through Ezekiel, when He condemned Israel's selfish shepherds and promised to shepherd His flock Himself: **"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick"** (Ezekiel 34:16). Now the Son of man, sent by God, had come to do exactly that. Luke 15 had told three stories of the lost: a lost sheep, a lost coin, and a lost son (story 47). In Jericho, the parables came to life in a real man.

Where the Story Leads

To the Messiah

The shepherd who seeks. God promised through Ezekiel, **"I will seek that which was lost."** He sent His Son to do it. **"I am the good shepherd: the good shepherd giveth his life for the sheep"** (John 10:11). In Jericho the shepherd stopped under a tree to call one lost sheep by name.

On the way to the cross. Jericho was the last town Jesus passed through before he went up to Jerusalem. Within days he would ride into the city, be arrested, tried and crucified. **"For the Son of man is come to seek and to save that which was lost"** — and he would save them by giving his own life. **"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"** (1 Timothy 1:15). God raised him from the dead and exalted him to His right hand, **"to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins"** (Acts 5:31).

Salvation in Jericho again. Long before, when Jericho fell, one household in the city was saved: the house of Rahab the harlot, an outsider who believed and was received among God's people (Joshua 6:25; story 17). Rahab became an ancestor of the Messiah (Matthew 1:5). Now, in the same city, the Messiah himself brought salvation to the house of another outsider. This series notes it as a picture readers have drawn, not as something Luke points out.

The son of David. Just before Zacchaeus, the blind man outside Jericho cried, **"Jesus, thou son of David, have mercy on me"** (Luke 18:38). The son of David was on his way to Jerusalem to be King — but first to the cross.

The impossible made possible. "How hardly shall they that have riches enter into the kingdom of God!" — "The things which are impossible with men are possible with God" (Luke 18:24, 27). Zacchaeus is the proof. God, through His Son, did in one day what no rich man could do for himself.

To the Grace Administration

Christ came for sinners. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). No one is too far gone, too hated, too compromised. If Jesus would stop for the chief tax collector of Jericho, he will stop for anyone.

Saved by grace, not by giving. Zacchaeus did not buy his salvation with his half and his fourfold. Jesus accepted him first. **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works"** (Ephesians 2:8-10). The good works come *after*, and they come *from* the new life.

A new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). The man who took became the man who gave.

Steal no more — give. Paul wrote to believers, **"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth"** (Ephesians 4:28). That is exactly what happened to Zacchaeus: the taker turned giver.

Grace teaches. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

Cheerful giving. No one forced Zacchaeus. **"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver"** (2 Corinthians 9:7). And to the rich: **"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God ... That they do good, that they be rich in good works, ready to distribute, willing to communicate"** (1 Timothy 6:17-18).

Children of Abraham by faith. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).

To the Topic of the Lost

- **No one is beyond God's reach** — not even the most despised man in town.
- **The lost are often lonely,** cut off by their own sin and others' contempt.
- **A seeking heart will not let pride stop it** — run, climb, whatever it takes.
- **Jesus seeks the seeker** — he looks up and calls by name.
- **Grace comes first;** change follows.
- **Real change shows** — in what we do with money, and how we treat those we have wronged.
- **Salvation brings joy.**
- **Religious people may grumble;** God rejoices.

The Main Takeaway

On his last journey to Jerusalem, Jesus passed through Jericho, where Zacchaeus — whose name meant "pure" — was the chief tax collector, rich and despised as a traitor and a cheat; he wanted to see Jesus but was too short to see over the crowd, so he ran ahead, undignified, and climbed a sycomore fig tree beside the road; when Jesus reached the place, he looked up and called him by name: "Zacchaeus, make haste, and come down; for to day I must abide at thy house"; Zacchaeus hurried down and welcomed him joyfully, while the whole crowd grumbled that Jesus had gone to be the guest of a sinner; then Zacchaeus stood and said, "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," taking on himself the law's heaviest penalty; and Jesus said, "This day is salvation come to this house,

forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." Days later, the one who sought him gave his life for the lost, was raised, and was exalted as Saviour — and the same grace that found a tax collector in a tree still finds sinners today and makes them new.

- **Seek him,** and don't let pride or a crowd stop you.
- **He is already seeking you,** and knows your name.
- **Welcome him gladly.**
- **Let grace change what you do** with what you have.
- **Make things right** with those you have wronged.
- **No one is too lost** to be found.

For Our Learning — The People

- **Jesus.** The Son of man, on his way to Jerusalem to die; who came to seek and to save the lost.
- **Zacchaeus.** Chief tax collector of Jericho, rich, short and despised; his name means "pure."
- **The crowd.** Pilgrims and townspeople who blocked his view and murmured when Jesus went to his house.
- **The rich young ruler.** Who went away sorrowful just before (Luke 18:18-23).
- **The blind man of Jericho (Bartimaeus).** Healed as Jesus came near the city (Luke 18:35-43; Mark 10:46).
- **Abraham.** Father of Israel; Zacchaeus too was his son.
- **Rahab.** The woman of Jericho whose house was saved long before (Joshua 6:25).

For Our Learning — Customs and Orientalisms

- **Publicans (telōnai)** — collectors of tolls and customs for Rome; seen as traitors, cheats and unclean.
- **Tax farming** — Rome sold the right to collect; the collector kept whatever he could get above the contract.
- **The chief publican (architelōnēs)** — head of the collectors in a district.
- **Jericho** — Herod's rebuilt city of palms and balsam, rich, on the main road from the east.
- **Running in public** — undignified for a grown man of rank; it meant hitching up the robe.
- **The sycomore fig** — a low, spreading tree with branches near the ground, easy to climb.
- **Being a guest** — staying and eating in a man's house meant accepting him as a friend.
- **Restitution under the law** — the principal plus a fifth for a confessed wrong (Leviticus 6:5); fourfold for a sheep stolen and killed or sold (Exodus 22:1).
- **The household** — the head of the house represented his whole family.
- **Pilgrim crowds** — travelling up to Jerusalem for Passover.

For Our Learning — Figures of Speech

A figure of speech is a deliberate departure from the plain, ordinary way of saying something, used by God to add emphasis and feeling. These are the ones in this story:

- **Asterismos ("behold")** — "And, behold, there was a man named Zacchaeus" (19:2); "Behold, Lord" (19:8): calling attention to something important.
- **Repetition** — "make haste, and come down" (19:5) answered by "he made haste, and came down" (19:6): the same words show his immediate obedience.
- **Synecdoche (a part for the whole)** — "this house" (19:9) for the whole household.
- **Idiom** — "a son of Abraham" (19:9), an Israelite, an heir of the promises.
- **Hyperbole (exaggeration for emphasis)** — "they all murmured" (19:7), the whole crowd.
- **Metaphor** — "that which was lost" (19:10): sinners pictured as lost sheep, coins or sons.
- **Antithesis (setting opposites against each other)** — "a man that is a sinner" (19:7) and "This day is salvation come to this house" (19:9).

What the Bible Actually Says

- **Jesus passed through Jericho** on his way to Jerusalem.
- **Zacchaeus was the chief tax collector, and rich.**
- **He wanted to see Jesus but was short and could not see over the crowd.**
- **He ran ahead and climbed a sycomore tree.**
- **Jesus stopped, looked up, and called him by name.**
- **Jesus said he must stay at his house that day.**
- **Zacchaeus came down quickly and received him joyfully.**
- **Everyone murmured that Jesus was the guest of a sinner.**
- **Zacchaeus gave half his goods to the poor** and promised fourfold restitution.
- **Jesus said salvation had come to his house that day,** for he too was a son of Abraham.
- **Jesus said he came to seek and to save that which was lost.**
- **The Bible does not say Jesus demanded Zacchaeus's money;** he gave it freely.

God's Will and Intent

- **God seeks the lost** — He sent His Son to find them.
- **God knows each person by name.**
- **God's grace comes before our change,** and causes it.
- **God makes the impossible possible** — even a rich man saved.
- **God counts the outcast among His people.**
- **God rejoices over one sinner who repents.**
- **God sent His Son to save sinners by his death,** raised him, and exalted him as Prince and Saviour.