

Message Notes

Big man on campus!

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(taken from the New International Version)

Luke 19:1-10

Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but because he was short he could not see over the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. 5 When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." 6 So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, "He has gone to be the guest of a sinner." 8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham."

10 For the Son of Man came to seek and to save the lost."

1 John 4:9-10, 19

9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. 10 In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins... 19 We love because he first loved us.

SABBATICAL ANNOUNCEMENT

Sabbatical (n.)

- 1) a period of time during which someone does not work at his or her regular job and is able to rest, travel, do research, etc.;
- 2) a break or change from normal routine

from Merriam-Webster Dictionary

The Gospel of
LUKE

Setting His Face to Jerusalem
Luke 9:51 to Luke 19:44

Little man in height.

Big man on campus!

Luke 19:1-10

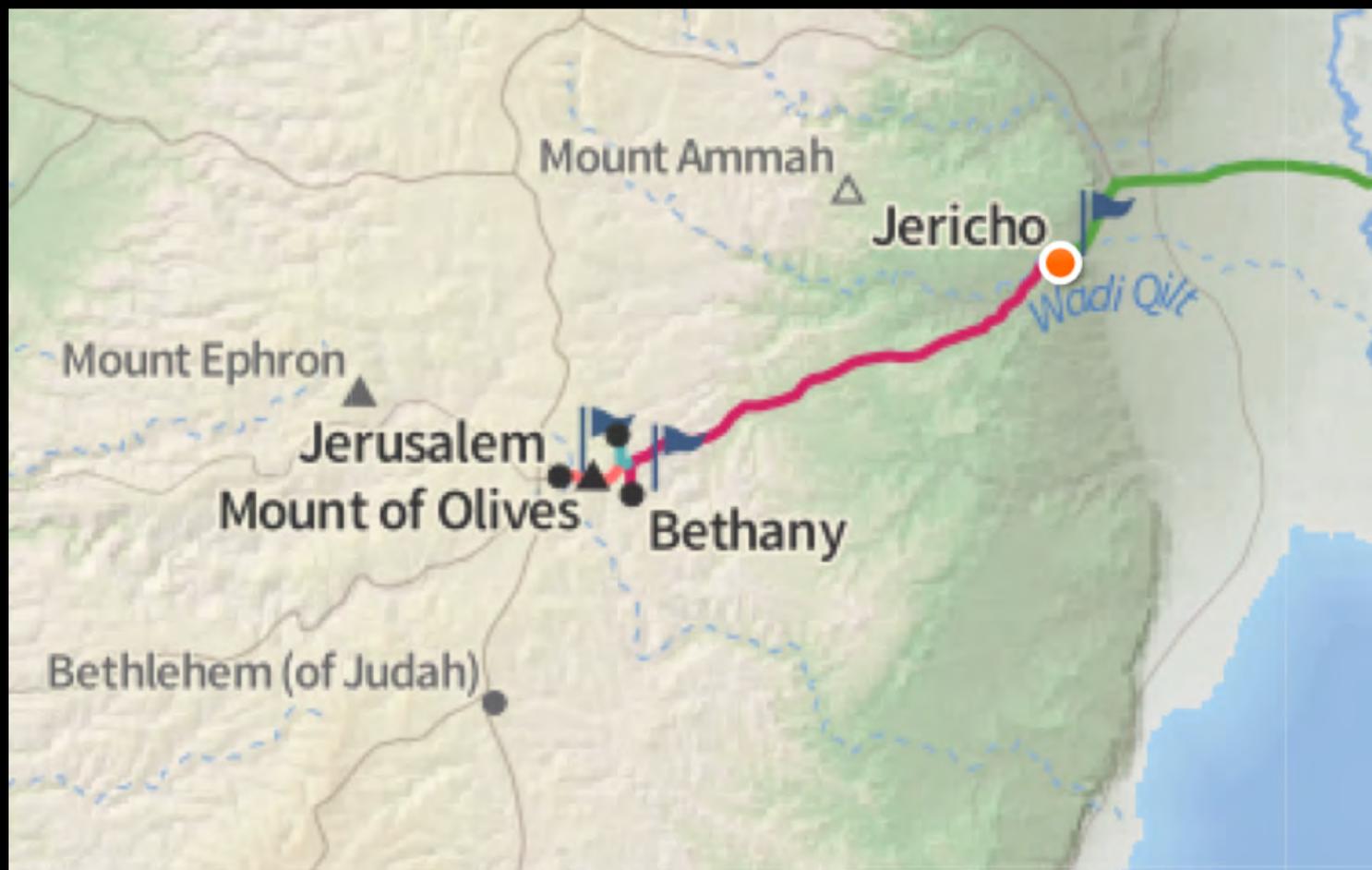
*Zacchaeus was a wee little man
And a wee little man was he.
He climbed way up in a sycamore tree,
For the Lord he wanted to see.
And as the Savior passed his way,
He looked up in the tree.
And he said, "Zacchaeus, you come down!
For I'm going to your house today,
For I'm going to your house today."*

The mission of Jesus

Luke 19:1

1 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but because he was short he could not see over the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.





Jericho had a commanding position at the crossing of the Jordan River and one of the prime approaches to Jerusalem. And Jericho was rich due to its great palm forests and balsam groves. As chief tax collector Zacchaeus was head of a tax-farming corporation with collectors who extorted the people, then paid him before he paid the Romans. He was the kingpin of the Jericho tax cartel and had the scruples of a modern-day crack dealer. He was filthy rich in the fullest sense of the term. Not a likely candidate for the kingdom!

~ R. Kent Hughes, Luke: That You May Know the Truth, Preaching the Word



The description of Zacchaeus – Part 1

Luke 19:2

1 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but because he was short he could not see over the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

‘Niceness’ – wholesome...personality – is an excellent thing...But we must not suppose that even if we succeeded in making everyone nice we should have saved their souls...For mere improvement is not redemption, though redemption always improves people even here and now and will, in the end, improve them to a degree we cannot yet imagine. God became man... not simply to produce better [people] of the old kind but to produce a new kind of [person]. It is not like teaching a horse to jump better and better but like turning a horse into a winged creature.”

C.S. Lewis, *Mere Christianity* (1952; Harper Collins: 2001) 215-216.



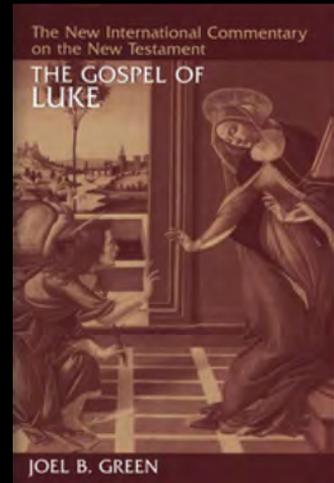
The description of Zacchaeus – Part 2

Luke 19:3a

1 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but because he was short he could not see over the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

“He is not interested merely in “seeing Jesus” but wants to know “who Jesus is” (cf. 10:21–22). He goes to extraordinary lengths to fulfill his quest, even enduring the probable shame of climbing a tree despite his adult male status and position in the community as a wealthy “ruler,” however notorious. That he goes to such lengths is illustrative of his eagerness, to be sure, but is also a consequence of the crowd, which has positioned itself as a barrier to his endeavor.

~Joel Green, New International Commentary
of the New Testament , The Gospel of Luke



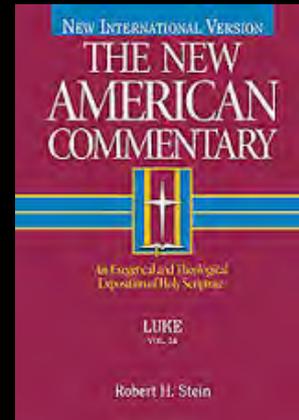
The description of Zacchaeus – Part 3

Luke 19:3b-4

1 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but because he was short he could not see over the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

Such undignified behavior, according to that culture, indicates that more than curiosity was at play here.

R.H. Stein,
Luke (Vol. 24, pp. 467),
Nashville: Broadman & Holman Publishers



Jesus “seeks” Zacchaeus

Luke 19:5-6

5 When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.”

6 So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

Who is seeking whom?

Who is seeking whom?

1 John 4:9-10, 19

9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. 10 In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins...19 We love because he first loved us.

*'Tis not that I did choose Thee,
For, Lord, that could not be;
This heart would still refuse Thee,
But Thou hast chosen me;
My heart owns none before Thee,
For thy rich grace I thirst;
This knowing, if I love thee,
Thou must have loved me first.*

Jesus “seeks” Zacchaeus

Luke 19:5-6

5 When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.”

6 So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

His instructions to Zacchaeus are met with immediate and exact obedience, and with joy. “Stay at your house” and “welcome” are unmistakable references to hospitality. This signifies from Jesus’ point of view that he hopes, in the context of a shared meal, to forge a relationship with Zacchaeus in which the unifying dynamic is the good news of the kingdom.

~Joel Green, New International Commentary
of the New Testament , The Gospel of Luke



The muttering of the people

Luke 19:7

5 When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.”

6 So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

Zacchaeus' declaration

Luke 19:8

8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

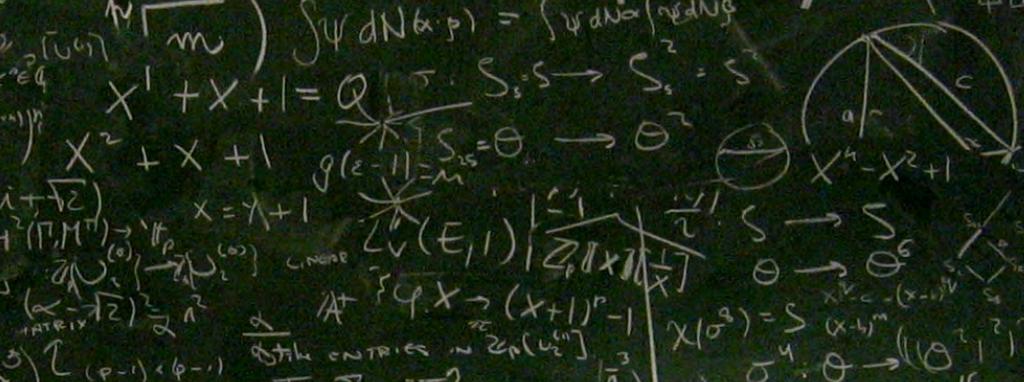
9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. 10 For the Son of Man came to seek and to save the lost."

$\psi(g) = g \quad g = D \log f_u \quad ? \iff \uparrow \downarrow \in (P)$

$M = X(E|F_\infty)$

$x^2 + ax + b$
 $x^2 + x + 1 = 0 \implies S_1 S_2 \implies S_3 = S$
 $x^2 + x + 1 = 0 \implies S_1 S_2 = 0 \implies 0^2 = 0$

$N f_u = f_u$
 $D = (1+T) \frac{d}{dT}$
 $0 \rightarrow \text{sd}(E/K) \rightarrow H^1(G, H^1(\mathbb{P}^1, \mathcal{O}(n))) \rightarrow H^2(G, H^1(\mathbb{P}^1, \mathcal{O}(n)))$



$\psi(f) = (1+T) \dots$
 $H^1(G, \mathbb{Z}) \cong \mathbb{Z}$
 $H^1(G, \mathbb{Z}) \cong \mathbb{Z}$

$\int \chi d\tau = 1 \cdot 1 \cdot 1 = 1$
 $\int \chi d\tau = 1 \cdot 1 \cdot 1 = 1$
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$N(\mathbb{Z}_2) = 2$
 $\text{ker}(f) = H^1(\Delta, E_{\text{gen}}(\mathbb{Z}_2))$

$\det(X, \dots) = 0$
 $\det(X, \dots) = 0$

The LORD's declaration

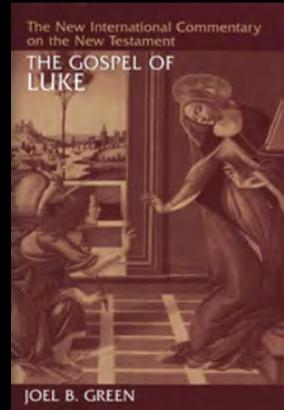
Luke 19:9-10

8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. 10 For the Son of Man came to seek and to save the lost."

Jesus' reference to "salvation" (v 9), then, signifies Zacchaeus's vindication and restoration to the community of God's people; he is not an outsider, after all, but has evidenced through his economic practices his kinship with Abraham (cf. 3:7-14). Zacchaeus thus joins the growing roll of persons whose "repentance" lies outside the narrative, who appear on the margins of the people of God, and yet who possess insight into and a commitment to the values of Jesus' mission that are exemplary.

~Joel Green, New International Commentary
of the New Testament , The Gospel of Luke



Gospel application

“The essence of the Christian salvation is to say that [Jesus] is good enough and that I am in him!” What it means to be a Christian is to say, ‘I am not good enough. Nobody has ever been good enough, but he is good enough, and I am in him.’ This comes across beautifully in the gospel of Luke here when Jesus says in verse 5, ‘I’m coming to your house,’ and in verse 9, Jesus says, ‘Salvation has come to your house.’ Why has salvation come to his house? Because Jesus came to his house. Earle Ellis puts it this way in his commentary...“Where Jesus is present, salvation is present because Jesus doesn’t just point to the way of salvation; he *is* salvation.’

~ Keller, T. J. (2013). The Timothy Keller Sermon Archive.
New York City: Redeemer Presbyterian Church.



Gospel commissioning