

# Salvation Come to Zacchaeus A Sinner

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**Bible Text:** Luke 19:1-10  
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We read God's word this evening in Luke 15. The gospel according to Luke 15. Luke 15, we read the whole chapter.

1 Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. 11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But

when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Thus far the reading of God's holy and inspired word.

The text that we consider is Luke 19:1-10, so we turn over a couple of pages to Luke 19. Luke 19:1-10. Luke 15 in action in the history of Zacchaeus. Luke 19,

1 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 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. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 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. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

Beloved congregation of our Lord Jesus Christ, Luke 19:1 tells us that Jesus entered and passed through Jericho. From one perspective, Jesus was passing through Jericho in order to arrive at Jerusalem. In Luke 18:31 and following, Jesus announced to his disciples,

"Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." And on his way to Jerusalem, Jesus was passing through the city of Jericho and Jesus was on his way to Jerusalem according to his mission given in Luke 19:10, "to seek and to save that which was lost." But we also learn in Luke 19 that Jesus had business to do in Jericho, and that business in verses 1 through 10 was the seeking and the finding and the opening of the kingdom to Zacchaeus, chief of the publicans, to bring Zacchaeus the good news of salvation.

Now chief publican and we'll learn about what that meant in a little bit, but for now notice that that was a shock to the people in Jericho, that of all of the houses where Jesus should go that evening, that he should go to the house of a chief publican. Luke 15:2, we find a similar attitude on the part of the scribes and Pharisees as they see publicans and sinners drawing near unto Jesus to hear him that they murmur saying, "This man receiveth sinners, and eateth with them." And we see that as well in Luke 19:7, that Jesus was gone to be a guest with a man that is a sinner. But they did not understand that for such it was precisely that Jesus came into this world. They did not understand Jesus' mission that he came not to call the righteous but to call sinners to repentance, and that's what we have so wonderfully displayed in these verses, Jesus doing what the Father sent him into this world to do and restoring and rescuing and gathering in the lost sheep of the house of Israel, and what we have before us is an awesome passage that extols the person and the work of our Lord Jesus Christ, that extols the glory and the graciousness and the power of his salvation that he came into this world to accomplish, that teaches faith and repentance, the fact of the power of Jesus Christ upon the lost sheep. Therefore let us consider Luke 19:1-10 under the theme "Salvation Come to Zacchaeus A Sinner," noticing in the first place, the joyful event; noticing in the second place, the divine reason, and that's verse 10; and noticing in the third place, the consequent life, the consequent life and we see that expressed in verse 8.

In the first place, the joyful event, and what we mean to do in this first point is go through the history of verses 1 through 9 and explain what's going on here. In the first place, verse 2, we read that, "behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich." Now you find these publicans, they appear in the gospel accounts, there are these publicans and we find Jesus receiving publicans and sinners, chapter 15, and we see the Jews turning up their nose at Jesus' reception of publicans. Who were the publicans? Well, publicans were tax collectors. They would be Jews employed by the Roman government and their job would be to farm taxes in a certain region of Judah, to get the taxes for to give to the Roman Empire. And so they were officials working for the Roman Empire collecting taxes, so if you would travel through Judah, say, with goods strapped to your donkey and you're passing through the land, you would meet these tollhouses and the publicans would charge duty and customs upon those goods, and the publicans would bring those taxes, get those taxes to Rome. How did the publicans make money? What was the profit in it for these tax collectors? Well, they would charge extra on those taxes for their own profit.

What we find in the New Testament is that these publicans were a class of people that were despised by the Jews. There was a popular resentment against these publicans and

why was that? Why were these tax collectors so despised? Well, in the first place, despised because of their employer. They worked for the hated Romans, the Gentile world power of the day that had subjugated Judah and had Judah under its thumb, this heathen power that was in charge over Judah. And the Jews hated the Romans. Now you have these publicans who were Jews, who were employed by and working for the Romans. It was traitorous.

In the second place, the publican were despised by their fellow Jews because of their corruption. Most publicans, those tax collectors were notorious for extorting the people, for charging way too much tax. Why? In order to line their own pockets and become rich. It was characteristic of these publicans to abuse their position of power employed by the Roman government for their own self-gain, for their own enrichment.

And no surprise, then, that there was this prejudice against these publicans, and no surprise that in scripture you find the publicans lumped together with sinners. That's Luke 15:1, "Then drew near unto him all the publicans and sinners for to hear him." In other places associated with harlots, publicans and harlots. This as a class of people, these were notorious sinners, the really bad ones, you might say, the big sinners in the land of Judah. They were outcasts. They were held back. The idea of a publican inheriting the kingdom of heaven, at that idea the Pharisees would laugh and would turn their nose up in scorn. That's the class of publicans, then.

Zacchaeus, not only was he a publican, a tax collector, but he was chief among the publicans there in Jericho. So he had tax collectors working under him. What else do we know about Zacchaeus? Well, his name is a Jewish name which tells us that he was indeed a Jew, his name means "pure," which was far from the case when it comes to the way that he had lived. He was well-known in Jericho but he was a man of ill-repute, people despised him, and we read that he was rich, verse 2. A lot of those riches ill-gotten gain. Ill-gotten gain.

We learn from this text that Zacchaeus had been no stranger to engaging in those very sinful practices that the publicans were notorious for. Verse 8 is a confession, he says, "if I have taken any thing from any man by false accusation," and that was the case, he had extorted, he had hated his neighbor, he had fleeced the people of Judah for his own enrichment, and that's why when verse 7 the people say that Jesus was gone to be a guest with a man that is a sinner, they were right. He was a sinner and Zacchaeus himself knew and sensed the truth of that. When they turned up their nose in disgust and said, "Sinner," Zacchaeus didn't deny it.

Well, you'll notice in chapter 19 that Zacchaeus wants to see Jesus. We read in verse 3, "And he sought to see Jesus who he was." Why? When you read this passage and when you see the action that Zacchaeus takes to see Jesus, it's evident that there is something very deep going on in his heart according to which he just must see Jesus. Why? Well, Zacchaeus had heard about this Jesus of Nazareth, this teacher who had come, but who was so much more than a teacher. Zacchaeus had heard about this one who was so unlike the other, the leaders in the land of Judah who in his words and his works and in his

actions was qualitatively different than all that which Zacchaeus had been familiar with in Judah. You see, this Jesus of Nazareth, Zacchaeus had heard the reports. Here is someone who did not stiff-arm publicans, who did not say to publicans like the Pharisees and the scribes, "You're out and there's zero chance for you to inherit the kingdom of heaven." In fact, marvel that it is, Jesus had a publican for a disciple, Levi Matthew. Jesus ate and drank with publicans and sinners. Jesus was contemptuously called a friend of publicans and sinners, and that news concerning Jesus, someone so different, you see how in Zacchaeus' heart now, how God had wrought this hope that such an one would receive even him, Zacchaeus.

Well, he has to see Jesus but the problem was there was a crowd and Zacchaeus was short, he was little of stature. When Jesus passed through Jericho it was not just like Jesus and 12 disciples and no excitement but this was quite an event. People had heard about Jesus. Everyone in town wanted to see Jesus, and as he's coming down the road, there are people lining the streets and rushing forward and trying to shove each other out just to see the man from Nazareth about whom so much had been spread and so many reports had been made. Zacchaeus understands that there's no way he's going to get through that crowd and he can't see above them if he cranes his neck either, and if Zacchaeus tried to get through that crowd, he would probably have received a stiff elbow and a couple shoulders when the people of Jericho saw who was trying to go forward, people of Jericho who would have liked to give Zacchaeus a piece of their mind.

Well, Zacchaeus, he can't see Jesus that way and the importunity of faith here, he runs before in verse 4, ahead of the crowd coming down the road and we read that he "climbed up into a sycamore tree to see him: for he was to pass that way." What a sight that would have been to see. Zacchaeus, rich, chief of the publicans, he probably had the most expensive clothes in town and yet here he is scampering up this sycamore tree like a little boy and perching himself on those branches just to see the face of Jesus Christ.

Well, Zacchaeus is in position, the crowd approaches down the path, they come closer and closer, the voices are getting louder and louder. Zacchaeus discerns Jesus in the midst of that crowd, here comes the crowd, and what do you know, Jesus stops right under that tree. The crowd stops with him wondering what's going on here, why has he stopped? They see Jesus look up. Guess who's in the tree? The chief of the publicans and Jesus looks right into Zacchaeus' eyes. Now just pause there for a moment. If that had been a Pharisee that was looking up into Zacchaeus' eyes, Zacchaeus would have beheld in the eyes of that Pharisee disgust, scorn, despising. What do you think Zacchaeus saw in the eyes of Jesus? And Zacchaeus beheld in Jesus' eyes a welcoming look.

And not only that but Jesus opens his mouth and says to Zacchaeus words that rang in his heart, words that Zacchaeus would remember the rest of his life. He says, "Zacchaeus." So Jesus knows his name. "Make haste and come down for to day I must abide at thy house." Notice that word "I must" there, we'll return to that in a little bit but that's a very important expression. Jesus does not just say, "I am going to," but he says, "I must." There is necessity laid upon Jesus to abide at Zacchaeus' house. Zacchaeus hurries back

down the tree. Zacchaeus receives Jesus joyfully and leads Jesus back to Zacchaeus' house.

What happens next? Verse 7, "And when they saw it, they all murmured," that's the crowd, here they were all excited about Jesus but now look what Jesus has gone to the house of the chief of the publicans and next thing you know this crowd is murmuring, complaining, grumbling, "saying, That he," Jesus, "was gone to be guest with a man that is a sinner." And the emphasis there is on the word "sinner." They didn't understand. They didn't understand the mission of Jesus who had come to seek and to save not the good enough, not the righteous, not those in no need of help but had come to seek and to save the lost.

Well, the text indicates that Zacchaeus was aware of what the crowd was saying. That had to have been something. Zacchaeus had received Jesus joyfully and they go into Zacchaeus' house but Zacchaeus is made aware of what the people are saying outside the doors, that this man has gone to be a guest with a man that is a sinner. And Zacchaeus knew they were right. That stung. But look at what has happened, verse 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." What a great change had been wrought in Zacchaeus' house. Zacchaeus who had been an extortioner, a lover of money and of filthy lucre, who had hated his neighbor and lined his own pockets at the expense of his fellow Jews. Look now and hear Zacchaeus acknowledging his sin, confessing his sin, expressing his resolve to lead a new and holy life firmly purposed in his heart to live a new conversation so opposed to that old conversation. That right there in verse 8 is fruits worthy of repentance. This resolve, this purpose that he expresses, fruit consistent with and testifying to and manifesting the repentance that had been wrought in the heart of Zacchaeus.

"And Jesus said unto him," in verse 9, "This day is salvation come to this house, forsomuch as he also is a son of Abraham." That was a gospel word that Jesus spake. That was the word of the gospel. By that word Jesus opened the kingdom of heaven even to such an one as Zacchaeus. Zacchaeus who had been shut out and barred by the leaders of Jerusalem, Zacchaeus the sinner, Jesus says, "Yours is the kingdom." It implies, "Your sin are forgiven. You're an heir of eternal life. Welcome, Zacchaeus." And not only for Zacchaeus, another pearl in this text too is verse 9, "This day is salvation come to this house," which teaches us and Jesus when it comes to salvation, that Jesus does not save individualistically but that Jesus includes believers and their seed, and their house in the covenant and kingdom of God organically.

Now how do we explain verse 9B, "forsomuch as he also is a son of Abraham"? Maybe you say, well, was not he always a son of Abraham because he's a Jew and ethnically you could trace his lineage all the way back to father Abraham? Sure, he was a Jew, ethnically from Abraham's loins, but that expression there spiritually, Galatians 3:7, "they which are of faith, the same are the children of Abraham." Faith is the hallmark of the sons and daughters of Abraham and as a son of Abraham, Zacchaeus is heir of the promise, he is heir of salvation and of the kingdom of heaven, and therefore for as much

as in accordance with the fact that he also is a son of Abraham, a believer, salvation is come to this house.

So Zacchaeus believed and repented but understand correctly the relationship there. Salvation is come to this house not because Zacchaeus believed and not because Zacchaeus repented, in fact, Zacchaeus' faith and Zacchaeus' repentance was the effect of Jesus' saving presence in that home. The Son of man that had its effect on Zacchaeus, the gospel that Jesus brought nigh to Zacchaeus, it exercised its power upon Zacchaeus.

And we read the great reason that Jesus gives us for all of these things in verse 10, "For the Son of man is come to seek and to save that which was lost." Why has salvation come to this house? Why salvation even to such an one as Zacchaeus, chief of the publicans? Because that is what Jesus is all about. That's why he came. That is his mission to seek and to save that which was lost.

That verse 10 there is so so rich. Every one of those words there so rich. "For," the reason of verse 9, "salvation has come to this house." "Son of man," the person of Jesus. "Is come," what that includes. "To seek and to save that which was lost." And we start there with that "lost." In order to understand the work of salvation that Jesus accomplishes, understand what it means to be lost, and in that word "lost" you have guilt, you have sin, you have wrath, you have death, you have condemnation, you have corruption. That word "lost," we find it in Luke 15, Jesus describing the lost sheep, the lost coin and the lost son. And that word "lost" means "that which has been separated from where it needs to be; that which is needing to be found; that which is needing to be recovered, needing to be restored." Think the prodigal son who had separated himself from the house of his father, and the next thing you know, you find him at the bottom of the bottom, at the lowest of the lows, in the pigpen wishing he could eat the food that he was giving the pigs. A lost son.

But that word there, "lost" in verse 10, the root idea is "to perish; to be ruined." The Son of man has come to seek and to save that which is ruined, that which is perishing, and thus is mankind fallen in Adam. The whole race became lost, and we included, when man fell into sin in the garden of Eden. By our sin in Adam, we became guilty. The sentence of condemnation was passed over us. We became subject to the punishment that is death. By nature we are children of wrath, having no hope and without God in the world, guilty because of sin. That's the natural estate of man, lost, perishing sinners and so wretched in so wretched a way that in the Canons of Dort we read that man by nature is neither able nor willing to return unto God. That's how alienated he is. That's how lost he is and he deserves hell and damnation because of his sin. The lost, for such a kind of people as that, no one less than the Son of man came to seek and to save, to seek and to save mankind according to the election of grace, to restore God's elect lost sheep out of perdition, to lift them up out of their misery and out of their guilt and out of their death, and to give them eternal life and to restore them to fellowship with the Father in heaven.

You see election in this text in that word "I must" in verse 5, "for to day I must abide at thy house." Jesus, there was necessity laid upon him. He was under obligation to go to

Zacchaeus' house and that necessity and that obligation is traceable all the way back into God's eternal decree of election whereby he chose Zacchaeus and all of his elect people unto salvation through Jesus Christ to the praise of the riches of his grace.

Jesus, the Son of man, the Messiah of God, the divine Son, came, past tense verb, verse 10, came to seek and to save that which was lost, and we've considered just how much there is in that term "lost," there is no less in that word "is come." That word there does not just mean that Jesus appeared one day and that he arrived one day, but understand the profundity of the coming of the Son of man. It means that Jesus, according to the mission given him by the Father, became man. He that was in the form of God and thought it not robbery to be equal with God, made himself of no reputation and took upon him the form of a servant and was made in the likeness of men, God's own Son, to save, to seek and to save lost men and women who were deserving of damnation and concerning whom God would have done no injustice if he washed his hands of the whole race and consigned the whole race to hell.

The Son of man is come. The Son of man came and that coming meant the cross of Calvary to accomplish which Jesus was on his way to Jerusalem, the Son of man is come means that the very Messiah of God, the sin-bearer of his people, offered himself up unto the death of the cross, poured out his blood. Why? For the salvation of the damn-worthy and for the salvation of the lost and the guilty and the corrupt. Jesus willingly offered himself up and as we read in 2 Corinthians 5, God was in Christ reconciling the world unto God, not imputing their trespasses unto them. And why the cross? Well, what is the cause of our natural lostness? The cause is sin. That's the cause of enmity. That's the cause of lostness. That's the cause of perdition. That's the cause of damnation. And therefore God gave his own Son in the place of sinners and on behalf of sinners to atone for the sins of sinners, removing that cause and reconciling man unto God.

And what has Jesus accomplished by his death? Jesus has brought about salvation. Through Jesus' death and resurrection, Jesus has brought in and inaugurated the kingdom of heaven and full and free salvation, messianic salvation, righteousness and eternal life in fellowship with God. Jesus procured that through his sufferings and death and by his resurrection brought life and immortality to light.

The Son of man is come to seek and to save that which was lost. As the risen and ascended Savior, Jesus seeks and saves and brings that salvation to the lost, makes them participants in that salvation. You see that with Zacchaeus. Jesus was out seeking and saving that day and his name was Zacchaeus, this prodigal son who needed to be restored and Jesus visits him effectually. Jesus kindles faith and repentance and Zacchaeus' heart declares to Zacchaeus the good news of the gospel, throws open the doors for Zacchaeus and ushers him right in as a Son of Abraham.

Jesus is in heaven in his body but that doesn't mean that he's done seeking and saving that which was lost. He still is. By his word and by his Spirit he seeks and he finds and he brings salvation to and translates into his kingdom that which was lost. By the word of the gospel, the power of God unto salvation to everyone who believes, he brings salvation



to lost sinners working faith in their hearts by his Spirit. That's the good news of the gospel that Jesus Christ has suffered and died for sinners, for lost sinners, and has risen from the dead, and because of Jesus all them that trust in him, they are heirs of eternal life. Whosoever believeth in Jesus Christ, he or she, son, daughter of Abraham, to you who believe in him salvation has come, salvation purchased for us and applied by the Son of man.

Now we want to expand on two points under this second point, the divine reason, and in the first place that word "lost" there, and in the second place that expression "seek and save." This is very instructive for us and very comforting for us as well. Mark the kind of people that he came to seek and to save, the lost, lost sinners. He did not come to seek and to save those who are good enough. He did not come to seek and to save those who are righteous in themselves. He did not come to seek and to save those who only needed a little nudge in the right direction. He did not come to seek and to save those who only needed a little help and a little assistance on their way to climbing into heaven by their own works. He came to seek and to save lost, helpless, damn-worthy, unrighteous sinners who have nothing to contribute, who can do no good thing, who can do nothing to make themselves deserving of it, who can breathe no sigh to make themselves to differ. For such the Son of man is come to seek and to save.

And the call of the gospel that comes to you and to me, which is that we believe in this Lord Jesus Christ and trust in him for all of our salvation, understand that that call is believe, and even that is refreshing. When Jesus says, "Come unto me all ye that labor and are heavy-laden, come unto me, ye lost sinners, and I will give you rest." Even that word "believe" because understand that the call of the gospel does not say be better. It does not say you have to be good enough first. It does not say you have to reform yourself before you are eligible to come. Far different the gospel which calls, "Come ye sinners, come ye poor, come ye unrighteous, and find in Jesus and rest in Christ for all that you need."

Now why do we expand on this point? Lest there should be someone listening, someone here listening who should hearing all of these glorious things about the work of Jesus Christ and what he has come to do and what he has wrought by his death and resurrection, lest there should be someone here who thinks that he is ineligible because of his sin, or think that he must needs be excluded from all of these things because he's not good enough for it, he's not worthy of it, or maybe he looks back at a past life and he says, "There's no way that these things could be true for me. I've sinned too greatly. I've sinned too vilely." And what he does there is he places himself outside the pale of the gospel because of his own unworthiness. But if we think that way, we've missed the point. Jesus says that the Son of man is come to seek and to save that which was lost and what does the gospel say? "Where sin abounded, grace did much more abound." Do not underestimate the blood of Jesus. Believe in him for the forgiveness of sins and rest in him for righteousness and eternal life, for none that trust in him shall be condemned. And the promise of the gospel is that whoever believes in him, yours is the kingdom of heaven. You're an heir of eternal life, son or daughter of Abraham.

So this text is so instructive for us. It includes this too, we are admonished against being like the scribes and Pharisees who turned their nose up at Jesus as Jesus went about his work, who turned their nose up at Jesus who receives publicans and sinners. What foolish pride. They knew not themselves. They thought they were whole when they were, in fact, very sick. Instead of turning our nose up in pride as the scribes and Pharisees, when we read about publicans and sinners in holy scripture let us say concerning ourselves, "That's me," and acknowledging ourselves to be such as we really are and not kidding ourselves that we're better than we are, that we trust in this Son of man for all that we need.

The second point that we want to expand a little bit more fully upon is the efficacy of Jesus Christ's work. Jesus is an effectual Savior. What that means is that Jesus always accomplishes what he purposes and is never frustrated in what he purposes, and you see that in that expression "seek and to save, to seek and to save" in verse 10, there's a great big word "and" there that connects those things together, and what God has joined together let not man put asunder. It doesn't say that Jesus has come to seek all men without distinction and to save only those who are willing, it says that Jesus has come to seek and to save that which was lost and that over and against any Arminian presentation of this text. Arminianism interprets these things this way, that Jesus died for all men without distinction, making salvation possible for all men without distinction, but whether or not a man is saved depends on the right exercise of that man's will. So a man must be willing and that willingness depends on the man, and that heresy would interpret verse 10 essentially this way, that the Son of man is come to seek as many as he can, or to seek all and to save as many as he can but is in many ways frustrated by the unwillingness of man.

Well, that's not what the text says. The Son of man is come to seek and to save that which was lost. Consider who this is who came. He is the Son of man. Read Daniel 7:13 and 14 and see him in all of his divine majesty and glory and splendor, is such an one as that frustrated by the unwillingness of men? He is never frustrated in what this Jesus seeks. And whom he seeks, them he saves, and that without exception. And that's the idea, that Jesus saves effectually, he accomplishes what he purposes.

Consider again what the word "lost" means. By nature man is dead in trespasses and sins. Does a dead man believe? Is a dead man able and willing to believe? The answer is, no, he's dead. That word "lost" there, the Canons of Dort, man is by nature neither able nor willing to return unto God, cry as loud as a man wants into his ears. So that all of these things teach us that for a man to believe, he must be regenerated, and Jesus regenerates his lost sheep and in order that they might believe, and he gives them the faith whereby they believe, not only sounds the gospel in their ears but works in their hearts by his Spirit and produces the faith so that in Luke 19 when we read in verse 3 that Zacchaeus, this is very interesting, we read in verse 3 that Zacchaeus sought to see Jesus, and in verse 10 we read that the Son of man is come to seek, and how do you relate those two things? Zacchaeus was seeking Jesus and sought to seek Jesus because Zacchaeus was sought of Jesus and by Jesus. Or consider it this way in verse 6, Zacchaeus received Jesus joyfully. Jesus had gone to be a guest at his house and there, from a human perspective, you have Zacchaeus the host and Jesus the guest, but from the divine perspective, who

was the host that day? And his name is Jesus as the host and the King in the kingdom of heaven into whom Jesus brought Zacchaeus. And what this means, then, is that you believe is not because of you, that we believe and seek and are drawn to Jesus Christ is because of grace. The man that believes is the man that has been found and he believes because he has been found, and that we are drawn to Jesus is because we have been sought by Jesus effectually, freely by his grace.

When Jesus comes, well, he came, and when Jesus comes in his power by his word and by his Spirit, salvation come in Jesus Christ has an effect upon a man that this history teaches us so plainly. The Son of man, he radically changes the way of life of these lost sheep that Jesus has come to seek and to save. Jesus has an effect upon the way a man lives and so in the case of Zacchaeus. Verse 8, "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." Zacchaeus was repentant and this here is the fruit that is meet for him, that is worthy of repentance. And in that connection, remember Luke 15, notice how often the refrain "over one sinner that repents," and that one sinner repenting is the effect of the seeking and saving work of the shepherd who has thrown the sheep on his back and brought them home. So these things line up so well.

Well, what is repentance? What does that word mean in Luke 15 that talks about one sinner repenting? And literally that word means "a change of mind." It's a radical new of thinking about thing, a radical new way of purposing and willing and endeavoring so that a man in his mentality, in his attitude, in his view, in the direction of his life, turns from sin to God and views things in a whole new light and purposes to walk a whole new way so that instead of loving and pursuing sin, he's sorry to God for his sins and he hates sin and he flees from sin, it's disgusting to him, and he wants to do God's will and he seeks and he purposes to walk according to God's law.

Look what happened to Zacchaeus that day. Before Jesus shows up, Zacchaeus is an extortioner, a neighbor-hater, and walking in that, walking in that. And now in verse 8 we find Zacchaeus sorry to God for his sins, freely confessing them before Jesus. Notice Zacchaeus' attitude that's implied by verse 8, his view of that old conversation, that old former conversation disgusts him now. He's ashamed of himself, that he had walked that way. When it comes to his purpose, notice the resolve here in this verse. He doesn't want to go back to that. He doesn't want to go back to that old conversation of extortion and greed and love of money and neighbor-hating. He purposes to lead a new and holy life in grateful love to Jesus. So you see here this changed mentality, this changed purpose, this changed direction of his life so that now he purposes to walk in a way that is in agreement with God and not in agreement with sin.

That repentance springs from faith. Luke 15, the parable of the lost sheep, no rather the parable of the prodigal son. This is such a tremendous word of God here in this parable. In Luke 15:17, at this point the son who has spent his father's substance has separated himself from his father's house, is in misery and wretchedness. We read in verse 17, "And when he came to himself," he came to his senses. There you see the gift of repentance, this change from on high and he says, "How many hired servants of my father's have

bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." So here he purposes to return to his father but if he had not been convinced that his father would receive him back, he would not have set one foot in that direction. You see, he knew, he senses, he apprehended the mercy of his father back home and knowing that the father would receive him in one way or another, whether it be as a hired servant, the prodigal son says, "I will go back."

It says John Calvin says the beginning of repentance is a sense of God's mercy, and you see that here with Zacchaeus as well. Jesus met Zacchaeus in his mercy and in his love and in his grace, even to such an unworthy one as Zacchaeus. And Zacchaeus now believing that resolves, "How should I go back to that old way that I used to live and sin against so merciful a God and so gracious a Savior? Lord, I resolve in love for thee to walk this way according to thy will."

We read in Matthew 9:13 and in other passages that Jesus says, "I am not come to call the righteous, but sinners to repentance." That is what we have before us in Luke 19. "I am not come to call the righteous, the good in themselves, the whole, but sinners to repentance." And you see, then, that Jesus has come to call sinners, yes, and the beauty of Christ's work is that he has come to call sinners to repentance. He has come to call sinners not that they might continue in sin but has come to call sinners to repentance and by his word and Spirit Jesus brings that repentance about and gives that repentance so that his sheep restored to the Father lead new and holy lives.

That's the consequent life, that was the consequent life now into which Zacchaeus was admitted and into which Jesus has called us. Everyone who believes in Jesus has entered upon a new way, this new path that is so diametrically opposed to the natural walk of man in sin. Zacchaeus here, his life changed that day for the rest of his life. Now Zacchaeus begins to lead a life according to Lord's Day 33, sorrow for sin, hatred of sin, fleeing from sin, purposing with joy in one's heart to lead a new and godly life according to God's will. And this life now is the sweet consequence of effectual grace in our hearts. This is the way that things must be now and by God's grace and because of God's grace, this is the way that things shall be for us as recipients of salvation and as heirs of the kingdom of heaven. This kingdom way of life over and against sin and ungodliness and immorality and all of that filth and that depravity that cleaves to us, but now this, this sweet consequence and this sweet obligation that we lead lives of repentance, the life-long repentance of the believer by faith and in love for God through Jesus Christ. Amen.

Let us pray.

*Our Father which art in heaven, we give thee thanks for thy word which is so full and free and rich and we thank thee, Father, for thy grace towards us that has brought us salvation and that has conducted us and admitted us into the kingdom of heaven. We give thee thanks for the everlasting righteousness of our Lord Jesus Christ and for his Spirit whom he has given us and who dwells in us and who leads us. And we pray, Father, that thou wilt foster in our hearts by that Spirit grateful love for thee, our God, and a burning*

*desire to walk in ways that are pleasing to thee in gratitude for so great salvation. Forgive our sins, O Lord, and keep sin far from us and bless us in this week to come, and by this gospel of our salvation, thy salvation that thou hast shown us, fill our sails with wind that we may go forth in strength and desire and zeal to live according to thy will in all good works. Hear our prayer for we ask these things in Jesus' name. Amen.*