

Foothills Christian Assembly Sermon September 20, 2020  
Luke 19: 1 – 10 “Today Salvation has Come to this House”

35 Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. 36 And hearing a multitude passing by, he asked what it meant. 37 So they told him that Jesus of Nazareth was passing by. 38 And he cried out, saying, "Jesus, Son of David, have mercy on me!" 39 Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" 40 So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, 41 saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." 42 Then Jesus said to him, "Receive your sight; your faith has made you well." 43 And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

1 Then Jesus entered and passed through Jericho. 2 Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. 3 And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. 4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. 5 And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." 6 So he made haste and came down, and received Him joyfully. 7 But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." 8 Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." 9 And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; 10 for the Son of Man has come to seek and to save that which was lost."

11 Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. 12 Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. 13 So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' 14 But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.' 15 And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 16 Then came the first, saying, 'Master, your mina has earned ten minas.' 17 And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' 18 And the second came, saying, 'Master, your mina has earned five minas.' 19 Likewise he said to him, 'You also be over five cities.' 20 Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. 21 For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' 22 And he said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. 23 Why then did you not put my money in the bank, that at my coming I might have collected it with interest?' 24 And he said to those who stood by, 'Take the mina from him, and give it to him who has ten minas.' 25 (But they said to him, 'Master, he has ten minas.') 26 For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. 27 But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.' "

I. Introduction

- a. Calvin “Some were led, no doubt, by vain curiosity to run even from distant places, for the purpose of seeing Christ, but the event showed that the mind of *Zaccheus* contained some seed of piety. In this manner, before revealing himself to men, the Lord frequently communicates to them a secret desire, by which they are led to Him, while He is still concealed and unknown; and, though they have no fixed object in view, He does not disappoint them, but manifests Himself in due time.”<sup>1</sup>
- b. Today’s sermon: “Today salvation has come to this house”
  - i. The setting: passing through Jericho v1
  - ii. About Zacchaeus v2-4
  - iii. Jesus notices and speaks to Zacchaeus v5
  - iv. Zacchaeus receives Christ joyfully v6
  - v. The complaining, censorious crowd v7
  - vi. Zacchaeus repents v8
  - vii. Jesus proclaims salvation v9,10
  - viii. Questions to know, love and obey God

II. The setting: passing through Jericho v1

- a. “Then Jesus entered and passed through Jericho.”
- b. Jesus has recently healed the blind man while outside Jericho, demonstrating His Divine power over all things, just like He did when He threw down the walls of Jericho while leading Joshua and the people of Israel through this area centuries before, on their way to victory. Now, Jesus enters and passes through Jericho, and instead of bringing judgment and destruction in the midst of rubble, Jesus brings mercy and salvation to that city, via the household of Zacchaeus.
  - i. 1 Corinthians 10:1-4 “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.”
- c. The curse that was upon Jericho
  - i. Joshua 6:26 “Then Joshua charged them at that time, saying, "Cursed be the man before the Lord who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates."
  - ii. Jesus brings His mercy and glory into a city built amidst this curse. Another example of how Christ is the One Who conquers the curse.
    - 1. Henry “This city was build under a curse, yet Christ honoured it with his presence, for the gospel *takes away the curse*. Though it

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<sup>1</sup> Calvin, J., & Pringle, W. (2010). [Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke](#) (Vol. 2, p. 434). Bellingham, WA: Logos Bible Software.

ought not to have been built, yet it was not therefore a sin to live in it when it was built.”<sup>2</sup>

III. About Zacchaeus v2-4

- a. “Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. 3 And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. 4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.”
- b. Zacchaeus – “pure”, a Jewish name
- c. Chief Tax Collector
  - i. JvJ “The collecting of the customs was not done by officers of the State, but by lessees, the so-called *publican*, who leased the customs of a particular district for a fixed annual sum; so that whatever in excess of that sum the revenue yielded was their gain.... This system was widely prevalent throughout ancient times, and came often to be applied, not only to the customs, but also to the taxes properly so called.... The extent to which custom might be charged was indeed prescribed by the court; but since these tariffs ... were in early times often very indefinite, abundant room was left for the arbitrariness and rapacity of the tax-gatherer. The advantage taken of such opportunities, and the not infrequent overcharges that were made by these officials, made them a class hated by the people.”<sup>3</sup>
  - ii. And, Zacchaeus was the chief one of this hated class in Jericho
    1. Henry “*He was the chief among the publicans, receiver-general; other publicans were officers under him; he was, as some think, farmer of the customs. We often read of publicans coming to Christ; but here was one that was chief of the publicans, was in authority, that enquired after him. God has his remnant among all sorts. Christ came to save even the chief of publicans.*”<sup>4</sup>
  - iii. Zacchaeus was a leading man of power and wealth in Jericho society, hated by the people, especially Jews who considered themselves pious, and he had likely greedily abused his taxing power for his own gain, taking himself higher by standing on the necks of his own people.
- d. And he was rich
  - i. The dangers of wealth have been repetitively emphasized by Christ our Lord, even to the point of suggesting the impossibility that a wealthy person can be saved, in Lk 18:25

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<sup>2</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1892). Peabody: Hendrickson.

<sup>3</sup> McDurmon, J. (2011). [\*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus' Lawsuit Against Israel\*](#) (pp. 124–125). Powder Springs, GA: American Vision.

<sup>4</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1892). Peabody: Hendrickson.

1. "For 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." 26 And those who heard it said, "Who then can be saved?" 27 But He said, "The things which are impossible with men are possible with God."
  2. Yet, here in today's text Jesus shows us how the things which are impossible with men are possible with God. How many times had Zacchaeus been warned of his sin? How often had he hardened his heart and clung to his wealth and power? Perhaps he had even tried to change, but to no avail, always going back to the security and idolatry of wealth and power. Jesus arrives, and His true wealth and power draw Zacchaeus to repent.
- e. "And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature."
- i. So, Zacchaeus is blocked from seeing Jesus because God made him short, too short to see over the taller heads in the crowd. God's Providence in action. He wants to see "who Jesus was" so Zacchaeus is likely not a believer at this point. He's being drawn to Christ.
  - ii. Henry "Zaccheus was *low of stature*, and over-topped by all about him, so that he could not get a sight of Jesus. Many that are little of stature have large souls, and are lively in spirit. Who would not rather be a Zaccheus than a Saul, though he was *higher by head and shoulders* than all about him? Let not those that are little of stature *take thought* of adding *cubits* to it."<sup>5</sup>
  - iii. How do you respond when some providence impedes your progress in drawing close to Christ? How do you view the providence itself that is blocking you?
- f. "So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way."
- i. This powerful and wealthy man of social standing cannot contain his enthusiasm to see Christ. He runs ahead of the crowd, seeking a good spot to see Jesus. He plans ahead giving himself enough time to climb up a tree. He's thinking, he's planning how he may overcome this providential hinderance to seeing Jesus. He does not allow it to become an excuse. He stops caring what the crowd will think about him in his single-minded quest to see Jesus.
    1. Henry "Because he would not disappoint his curiosity he *forgot his gravity*, as chief of the publicans, and *ran before*, like a boy, and *climbed up into a sycamore-tree, to see him*. Note, Those that sincerely desire a sight of Christ will use the proper means for gaining a sight of him, and will break through a deal of difficulty and opposition, and be willing to take pains to see him. Those that

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<sup>5</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1892). Peabody: Hendrickson.

find themselves *little* must take all the advantages they can get to *raise themselves* to a sight of Christ, and not be ashamed to own that they need them, and all little enough. Let not dwarfs despair, with good help, by aiming high to reach high.”<sup>6</sup>

- ii. Think of the joy of climbing that tree on that day as Christ was passing by! And, it was likely a wonderful tree for climbing.
  1. Bock “Zacchaeus’s solution is to run ahead of Jesus and locate a better vantage point. He finds a sycamore tree and climbs into its branches because (ὅτι, *hoti*) the teacher is getting ready to pass his way. Συκομορέα (*sycamorea*, sycamore tree) appears only here in the NT... This tree is ... like an oak tree, only with a short trunk and wide, lateral branches that make for easy climbing. Perched on such a spot, Zacchaeus had a “bird’s eye” view.”<sup>7</sup>
  2. From this spot, Zacchaeus was outside usual view of those on the ground. Like a spy hidden away up high, he waited to get a glimpse of Jesus up close. This reminds us of the spies so many centuries before, hidden above by Rahab, sent ahead as army scouts, waiting for deliverance.

#### IV. Jesus notices and speaks to Zacchaeus v5

- a. 5 And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."
- b. Think of the surprise! Jesus calls him by his very own name! Zacchaeus perhaps thought he was hidden at this point from most on the ground, but who can succeed in hiding from the vision of Christ, especially when He is in pursuit of His lost?
- c. Henry “Christ *invited himself* to Zaccheus’s house, not doubting of his hearty welcome there; nay, wherever Christ comes, as he brings his own *entertainment* along with him, so he brings his own *welcome*; he opens the heart, and inclines it to receive him. Christ *looked* up into the tree, and *saw* Zaccheus. He came to look upon Christ, and resolved to take particular notice of him, but little thought of being taken notice of by Christ. That was an honour too great, and too far above his merit, for him to have any thought of. See how Christ *prevented* him with the blessings of his goodness, and *outdid* his expectations; and see how he *encouraged* very weak beginnings, and helped them forward. He that had a mind to know Christ shall be *known of him*; he that only courted to see him shall be admitted to converse with him. Note, Those that are faithful in a little shall be entrusted with more. And sometimes those that come to hear the word of

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<sup>6</sup> Henry, M. (1994). [\*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1892). Peabody: Hendrickson.

<sup>7</sup> Bock, D. L. (1996). [\*Luke: 9:51–24:53\*](#) (Vol. 2, p. 1517). Grand Rapids, MI: Baker Academic.

Christ, as Zaccheus did, only for curiosity, beyond what they thought of, have their consciences awakened, and their hearts changed.”<sup>8</sup>

V. Zacchaeus receives Christ joyfully v6

- a. “So he made haste and came down, and received Him joyfully.”
- b. When Christ gives His specific call to a man’s soul, what occurs? This efficacious call comes by the power and Presence of the Holy Spirit of God, the Champion freeing imprisoned souls.
- c. Henry *“He made haste, and came down, and received him joyfully; and his receiving him into his house was an indication and token of his receiving him into his heart. Note, When Christ calls to us we must make haste to answer his calls; and when he comes to us we must receive him joyfully. Lift up your heads, O ye gates. We may well receive him joyfully who brings all good along with him, and, when he takes possession of the soul, opens springs of joy there which shall flow to eternity. How often has Christ said to us, Open to me, when we have...made excuses! Zaccheus’s forwardness to receive Christ will shame us.”*<sup>9</sup>
- d. Note the immediacy and gladness that accompanies the changed heart’s obedience to the call of Jesus Christ. Do you know this? Or do you delay with a heavy heart the commands of obedience?
  - i. Bock *“Zacchaeus does as he is commanded. In fact, in describing Zacchaeus’s response, Luke uses the same terms used in Jesus’ command. Zacchaeus’s immediate response and excitement recalls the shepherds’ reaction to the announcement of Jesus’ birth (2:10, 16) and the call of Levi with its note of reception ...Zacchaeus welcomes (ὑποδέχομαι, hypodechomai) Jesus into his home, whose acceptance is a sign of fellowship and forgiveness ... The description of Zacchaeus’s response does not explicitly mention faith, but his actions show that Jesus has made a deep impression upon him ... Luke adds one more detail: joy accompanied his welcome, a common note in Luke (1:14; 2:10; 10:20; 13:17; 15:5, 32; 19:37; 24:41, 52; Danker 1988: 305). Zacchaeus responds fully to Jesus’ kindness, but others present have different reactions.”*<sup>10</sup>
  - ii. Somewhere in that sycamore tree, Zacchaeus becomes poor in spirit, descending down before Christ in his soul.

VI. The complaining, censorious crowd v7

- a. 7 But when they saw it, they all complained, saying, “He has gone to be a guest with a man who is a sinner.”
- b. Here again we have those who are blind to the Gospel of Christ. Ignorant of God’s blazing righteousness and mankind’s universal and radical corruption of

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<sup>8</sup> Henry, M. (1994). [\*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume\*](#) (pp. 1892–1893). Peabody: Hendrickson.

<sup>9</sup> Henry, M. (1994). [\*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1893). Peabody: Hendrickson.

<sup>10</sup> Bock, D. L. (1996). [\*Luke: 9:51–24:53\*](#) (Vol. 2, p. 1518). Grand Rapids, MI: Baker Academic.

being, their minds remain in total darkness regarding the necessity of God's mercy for any who would be saved. They see others as sinners who can't be saved, and themselves as the righteous who can be saved. Such are one type those who keep seekers away from Christ. We've seen this pattern in those who kept the little ones back from Jesus and who warned the blind man away from Jesus. Unlike joyful Zacchaeus, their brows are furrowed and their hearts are grim.

- c. Henry "Those narrow-souled censorious Jews *murmured*, saying that he was *gone to be a guest with a man that is a sinner, para hamartōlō andri—with a sinful man*; and were not they themselves sinful men? Was it not Christ's errand into the world to seek and save *men* that are *sinners*? But Zaccheus they think to be a sinner above all men that dwelt in Jericho, such a sinner as was not fit to be conversed with.... Though he was *now a sinner*, they ought not to blame Christ for going to him, because he was in *no danger* of getting hurt by a sinner, but in *great hopes* of doing good to a sinner; whither should the physician go but to the sick? Yet see how that which is *well done* may be *ill construed*.<sup>11</sup>"

#### VII. Zacchaeus repents v8

- a. 8 Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."
- b. Zacchaeus has made his way quickly down from the tree, amidst the murmuring and complaining and censorious crowd, filled with joy in Christ. He has joyfully received Christ as a guest in his home. Now, this little man stands tall in the favor Christ has bestowed upon him, and he voices his repentance by describing the deeds of repentance he will carry out.
  - i. Henry "The proofs which Zaccheus gave publicly that, though he had been a *sinner*, he was now a *penitent*, and a true *convert*, v. 8. He does not expect to be justified by his works as the Pharisee who boasted of what he had done, but by his *good works* he will, through the grace of God, evidence the *sincerity* of his *faith* and *repentance*; and here he declares what his determination was. He made this declaration *standing*, that he might be seen and heard by those who murmured at Christ for coming to his house; *with the mouth confession is made* of repentance as well as faith. He *stood*, which denotes his saying it deliberately and with solemnity, in the nature of a vow to God. He addressed himself to Christ in it, not to the people (they were not to be his judges), but to the Lord, and he *stood* as it were at his bar. What we do that is good we must do *as unto him*; we must appeal to him, and approve ourselves to him, in our integrity, in all our good purposes and resolutions. He makes it appear that there is a change *in his heart* (and that is repentance), for there is a change in his way. His resolutions are of second-table duties; for Christ,

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<sup>11</sup> Henry, M. (1994). [\*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1893). Peabody: Hendrickson.

upon all occasions, laid great stress on them: and they are such as are suited to his condition and character; for in them will best appear the truth of our repentance.”<sup>12</sup>

- c. Also, note how this man bases his repentance upon the Law of God. It’s not manmade plan. It’s God’s plan for repentance that matters.
  - i. Jvj “And in repenting, Zacchaeus did something else the people neglected—he took seriously the Mosaic Law. Not only did he give half of his own wealth to the poor (an act of charity), but he was willing to pay restitution on any tax wealth he had gained through overcharging and extortion. This is what the Law required: “If a man steals an ox or a sheep, and kills it or sells it, he shall repay five oxen for an ox, and four sheep for a sheep.... If the stolen beast is found alive in his possession, whether it is an ox or a donkey or a sheep, he shall pay double (Ex. 22:1).” In other words, a convicted thief was required to pay restitution in the following forms depending on the circumstances: if the stolen goods are recovered, he must restore the goods plus pay the same amount additionally as a penalty. Thus, he would be paying double. But if the goods had been squandered, sold, lost, etc., and were not recoverable, then he was required to repay at least fourfold. This latter case is exactly what Zacchaeus promised to do for anyone he had falsely accused. He thus acknowledged that his wealth had very likely come through theft (no matter how legal it was under Roman law). He was willing to meet the stiffest penalty of the Mosaic Law.”<sup>13</sup>

#### VIII. Jesus proclaims salvation v9,10

- a. 9 And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; 10 for the Son of Man has come to seek and to save that which was lost."
- b. Jesus proclaims salvation upon Zacchaeus and his household. By doing so, Jesus confirms the sincerity and legitimacy of his repentance.
  - i. Jvj “This willingness [to meet the stiffest penalty of the Law] was evidence of true repentance. Jesus certainly accepted it as genuine, pronouncing Zacchaeus saved, a son of Abraham, and seeing the conversion as further confirmation of His mission to find and save the remnant: “Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost”<sup>14</sup>
- c. Jesus has stated elsewhere that His first mission was to seek and to save the lost remnant of Israel, the faithful who are true sons of Abraham.
  - i. Bock “In short, Zacchaeus’s vocation does not cancel his potential access to God. His race makes his response most appropriate. This is the type of person Jesus seeks to reach with the nation’s promise. Jesus does not see

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<sup>12</sup> Henry, M. (1994). [\*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume\*](#) (p. 1893). Peabody: Hendrickson.

<sup>13</sup> McDurmon, J. (2011). [\*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel\*](#) (p. 127). Powder Springs, GA: American Vision.

<sup>14</sup> McDurmon, J. (2011). [\*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel\*](#) (p. 128). Powder Springs, GA: American Vision.



tax collection as a problem (20:20–26). Zacchaeus has rights to God’s promise, if he will take advantage of them—which he does (Fitzmyer 1985: 1226). He “cashes in” through faith. That one is a sinner does not cancel one’s right to appeal to God’s mercy”<sup>15</sup>

- d. To this house – God’s salvation is not only individual, it is also covenantal to households
  - i. Henry “When Zaccheus is brought to Christ himself his *family* also become related to Christ, and his children are admitted members of his church, and so *salvation comes to his house*, for that he is *a son of Abraham*, and therefore interested in God’s covenant with Abraham, that *blessing* of Abraham which comes upon the publicans, *upon the Gentiles*, through faith, that God will be a God *to them and to their children*; and therefore, when he believes, *salvation comes* to his house, as the jailer’s to whom it was said, Believe in the Lord Jesus Christ, *and thou shalt be saved, and thy house*, Acts 16:31.”<sup>16</sup>
- e. Jesus Christ came to seek and to save the lost remnant of Israel, but also more generally the entire elect of God
  - i. Henry “He came from heaven to earth (a long journey), to *seek* that which was *lost* (which had *wandered and gone astray*), and to bring it back (Mt. 18:11, 12), and to *save* that which was lost, which was perishing, and in a manner destroyed and cut off. Christ undertook the cause when it was given up for *lost*: undertook to bring those to themselves that were *lost* to God and all goodness. Observe, Christ *came* into this lost world to seek and save it. His design was to *save*, when *there was not salvation in any other*. In prosecution of that design, he *sought*, took all probable means to effect that salvation. He seeks those that were not worth seeking to; he seeks those that sought him not, and asked not for him, as Zaccheus here.”<sup>17</sup>

#### IX. Questions to know, love and obey God

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<sup>15</sup> Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1522). Grand Rapids, MI: Baker Academic.

<sup>16</sup> Henry, M. (1994). [Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1893). Peabody: Hendrickson.

<sup>17</sup> Henry, M. (1994). [Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1893). Peabody: Hendrickson.