

Lost and Found

Luke 19:1-10

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I. The Lost- The Tax Collector vs. 1-4

- a. Place Jericho
 - i. Passing Through Jericho
 1. Jericho- Jericho, as a large frontier city, through which much of the carrying trade passed, and which had a large local trade in costly balsams, would be a likely place for a commissioner of taxes. This is the sixth notice of the tax-collectors, all favourable, in this Gospel (3:12, 5:27, 7:29, 15:1, 18:10).
- b. Zacchaeus
 - i. Position- Chief Tax Collector
 1. It is also possible to understand ἀρχιτελώνης as meaning a principal or important tax collector rather than one who controlled the activities of other tax collectors
 2. This is evidently an official title, and means more than that Zacchæus was a very rich tax-collector. Commissioner of Taxes." The word occurs nowhere else, and the precise nature of the office not be ascertained. Probably he was intermediate between the *portitores* and the *publicani*, and by the Romans would have been called *magister*
 3. The story of Zacchaeus the tax collector only appears in one passage—Luke 19:1–10. Tax collectors in the Roman Empire had to collect a certain amount for the maintenance of the state. However, they were also permitted to collect more and then keep the proceeds. Tax collectors were hated for their tendency to abuse their power for their own gain
 - ii. Rich - **to having an abundance of earthly possessions that exceeds normal experience, rich, wealthy**
 - iii. Small in Nature - **to a relatively limited size, measure, or quantity, small, short**
- c. Trying to See
 - i. The Crowd
 - ii. Sycamore Tree
 1. The fig-mulberry “recalls the English oak, and its shade is most pleasing. It is consequently a favourite wayside tree.... It is very easy to climb, with its short trunk, and its wide lateral branches forking out in all directions The “sycamore fig” is found only here

in the NT It is a large evergreen, said to be easy to climb. Apart from the initiative of Jesus in v 5, the man's strategy would have produced only a quite anonymous contact with Jesus, with no communication (neither Jesus nor the crowd is meant to see him climbing the tree).

2. but that text may be inspired by this. Though there is no reason to think that this man's desire to see Jesus expresses the same sense of need, the crowd here constitutes the same barrier to access to Jesus that they were initially for the blind man (18:39, cf. v 36). Despite this man's wealth and official power, he is quite unable to penetrate the crowd: he is clearly a social outsider, whose "littleness" in the eyes of others is more than physical

iii. Climbed –

1. Whether Zacchaeus intended to remain hidden from view or not is not stated, but it may be assumed that this was his intention, since it would hardly be consistent with his dignity to be found up a tree. But in any case, Jesus knew that he was there and knew his name

II. To Be Sought- The Lord vs. 5-7

- i. Come and Hurry Hurry and Come - ***hurry, hasten- leave as quickly as possible, to move downward, come/go/climb down***
- ii. Stay - word for staying at a person's house (Jn. 1:38f.), equivalent here to καταλύω, 'to stay a night'
 1. For the domestic hospitality to be extended to Jesus here, cf. 5:29 (and at v 30), but here overnight accommodation appears to be specifically involved as well.
- b. Zacchaeus Did as He said
 - i. Hurry – He obeyed
 - ii. Come Down
 - iii. Received him ***Gladly with joy, to be in a state of happiness and well-being, rejoice, be***
 1. He welcomes Jesus into his home (ὑποδέχομαι, 10:38), and he does so with joy (1:14), since the coming of Jesus to share his home is a sign of fellowship and ultimately of forgiveness
- c. The Crowd
 - i. Grumbled - ***complain, grumble***, In the NT it is found only at Lk. 15:2; 19:7, where it denotes the dissatisfaction of the Φαρισαῖοι and γραμματεῖς at the conduct of Jesus.
 1. Crowd was eager to be around Jesus just not his purpose
 2. When Jesus sought to dine with Zacchaeus, the crowd reacted negatively, indicating Zacchaeus' isolation from the community

3. begin to grumble (διαγογγύζω, 15:2) it is the same reaction as on previous occasions (5:30; 15:2). Not only to Pharisees but also to Jews in general the tax-collector was a ἄμαρτωλὸς ἀνὴρ (cf. 5:8 of Peter); to stay in such a person's home was tantamount to sharing in his sin.
- ii. Guest of a sinner
 1. the view that to accept the hospitality of a man whose wealth is ill gotten is to become a partner with him in his crimes, and (ii) the practice of social ostracism as a means of deterrence. Jesus practices a far more creative alternative
 2. From this starting point the reader comes to the story with an awareness (i) that Jesus is the "friend of tax collectors and sinners" (7:34; cf. 5:30), but (ii) that it is humanly impossible for the rich to enter the kingdom of God (18:25; cf. v 23).
 3. The accompanying crowd is more impressed by the "traitor" role and lawless excesses of tax collectors. Such types are hardly to be considered as candidates for salvation! The onlookers are scandalized at the social recognition implied by Jesus' initiative (see 5:30; 15:2). But it is Jesus' approach, not theirs, that demonstrates a power to creatively transform the human situation encountered
 - iii. Sinner - cultic nonconformity, **to behavior or activity that does not measure up to standard moral or cultic expectations** (being considered an outsider because of failure to conform to certain standards Persons engaged in certain occupations, herding and tanning, that jeopardized cultic purity, would be considered by some as 'sinners', a term tantamount to 'outsider'. Non-Israelites were esp considered out of bounds

III. To Be Saved – Son of Man vs. 8-10

- a. Lord I will Give
 - i. Lord
 1. On Luke's use of "the Lord" in narrative, see at 7:13. Here it pushes the following vocative use to a stronger sense than 'sir' (Luke's blind man also addresses Jesus as 'Lord' [18:41]).
 - ii. Give half possessions to the Poor
 1. Use of financial resources to aid the poor is a clear Lukan emphasis (cf. 11:41; 12:33; 18:22).
 2. This refers to half of his belongings (cf. 8:3; 12:33; Acts 4:32),
 - iii. Will correct his Defrauding
 1. Will
 - a. The verbs "give" and "pay back" in this verse are in the present tense in Greek and may be translated "

- b. In such a situation a declaration of intent was an adequate sign of repentance
 - 2. Four times as much
 - a. The fourfold restitution is probably not the fulfillment of any legal requirement. In Jewish law restitution in connection with theft normally required only the addition of a fifth (Lev 6:25); only in the case of sheep and oxen that had been stolen and then disposed of or slaughtered (Exod 22:1–4; partly reflected in 2 Sam 12:6) is the restitution on a much greater scale (fourfold and fivefold respectively [twofold if still in the possession of the thief]). Roman law required fourfold restoration in certain circumstances, particularly in cases of wrongful accusation in the courts
 - b. At the same time, his action is to be seen as an expression of gratitude to Jesus for his gracious attitude to him, and as an example of the sort of change in life that should follow upon the reception of salvation.
 - c. The amount to be given in charity was well beyond the normal requirement; 20% of one's possessions or (in subsequent years) of one's income was a recognised figure among the rabbis. The conditional clause is to be translated 'From whomsoever I have wrongfully exacted anything', and thus does not put the fact of extortion in doubt, but rather its extent. The normal recompense for money illegally acquired was the amount plus one fifth (cf. Lv. 6:1–5; but fourfold recompense (ΤΕΤΡΑΠΛΟΥΣ), i.e. the amount plus a threefold penalty was demanded of rustlers (cf. 2 Sa. 12:6; Ex. 22:1; Jos. Ant. 16:3); similar practices appear to have been known in Roman law and in Egypt
- b. Salvation has come
 - i. Salvation - **deliverance, preservation, salvation**, w. focus on transcendent aspects is plainly expected to be fully culminated w¹. the second coming of the Lord **Ro 13:11; Hb 9:28; 1 Pt 1:5**.—(ἡ) σωτηρία without further qualification=*salvation* is also found **Lk 19:9**
 - ii. To this House
 - 1. probably means that the blessing extends to the whole household; rather than that Jesus is alluding to the hospitality which He has received under this roof
 - iii. Son of Abraham
 - 1. This was not due to his being racially a descendant of Abraham (cf. 3:8bc) but to his having brought forth fruit in keeping with repentance (3:8a) and having responded in faith and repentance

to Abraham's Seed (Acts 3:25–26; cf. Gal 3:16). By this Zacchaeus bore witness to God's grace by which even a rich man can be saved (Luke 18:27). For the sense of being Abraham's seed due to physical descent, cf. 13:16.

2. But *καθότι* is used to introduce an antecedent reason rather than a subsequent proof, so that the point of the saying is that a Jew, even though he has become one of the 'lost sheep of the house of Israel', is still a part of Israel; the good Shepherd must seek for such (Cf. Lk. 13:16 for the same theme).

iv. Son of Man

1. Son of Man- Jesus' use of the "Son of Man" in the Gospel of John seems to simultaneously emphasize His earthly authority and heavenly enthronement.
 - a. This verse has obvious links with 5:32, but its particular imagery is inspired by Ezek 34, where God himself and David gather the scattered sheep of Israel. In Ezek 34 the needy state of the sheep is the outcome of oppression; the needy state of Zacchaeus has a somewhat different complexion. The influence of Ezek 34 here suggests a Davidic role for this Son of Man. Thus the strand of royal messianism
 - b. "Son of Man" language in the New Testament Gospels: 1) to refer to Himself; 2) to describe His authority and earthly ministry; 3) to anticipate His suffering and death; and 4) to anticipate His future exaltation and glory.
2. Seek- **try to find, seek, look for** in order to find (s.εὐρίσκω 1a) what one possessed and has lost
3. Save - **to save or preserve from transcendent danger or destruction, save/preserve from eternal death**
 - a. to be lost means death; to be saved means life in the comprehensive sense: but saving and finding takes place in the present
 - b. On "salvation," see at 1:69. Contact with Jesus has transformed Zacchaeus. Despite his manner of life up to this point, Zacchaeus is not to be disenfranchised from the People of God. As one of the "lost sheep of the house of Israel" (Matt 10:6), he is not beyond the reach of the present saving outreach of God. For the role of the link to Abraham in being a candidate for the promised salvation, see 1:55, 73; 13:16. For a counterbalancing motif that preserves God's freedom and stands against presumption, see 3:8.
 - c. Contrast with Bartimaeus poor and beggar to rich and unjust
4. Lost - **to cause or experience destruction**