

Seen and Saved

Luke 19:1-10

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Introduction:

Attention: Everyone has lost something. We look everywhere for it even it means we late etc.

Subject: The present account alludes to various Lukan themes such as Jesus' journeying to Jerusalem (19:1, 4), concern for the poor (19:8), the coming of the eschatological salvation (God's kingdom) into history (19:5, 9), and the use of the title "Lord" to describe Jesus (19:8). But the main message of the incident involves the coming of salvation/God's kingdom to the outcasts and the proper use of money. Jesus' parabolic teaching concerning the coming of salvation to the outcasts receives concrete expression here, just as in 18:35–43, in the life of one such outcast. Despite the protests of Pharisees (5:30; 7:39; 15:2–3) or Pharisaic types (19:7), salvation came to the outcasts,

Scripture: Luke 19:1-10

Body:

I. Lost in the Crowd - The Tax Collector v.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).
2. Jesus is Passing on His way to die for our sins

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 Zacchaeus 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

When we lose something we look in the regular spots like pockets. Jesus doesn’t look in the normal spots (crowd) but the tree.

II. Seen in a Tree - The Lord v.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 ἁμαρτωλὸς 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

How many of retrace our steps. Zaccheus retraced his sin. He knew he lost it.

III. Saved the House – Son of Man v.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 (τετραπλοῦς), 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

When I finally find it I would change where I put. I would put it where I could remember it.
When we find we should put it in its rightful place.

- b. Salvation has come

- i. Salvation - *deliverance, preservation, salvation*, w. focus on transcendent aspects is plainly expected to be fully culminated w/ **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 (σ.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
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- 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

Conclusion: Then the Apple Watch came out and it bings your phone if you are in range. Jesus knew that he was in range and binged those who were lost.

Subject

Luke 18 is particularly significant for understanding 19:1–10 (Hobbie 1977: 285–87). Thanks to a correct attitude toward God, according to 18:9–14, the toll collector went home justified, but the Pharisee did not. Luke makes the rich magistrate similar to Zacchaeus by explicitly calling him rich (*plousios*) and by emphasizing his social role (18:18, 23; cf. 19:1). Besides, each needed to be cured of a blindness associated with his wealth which made it impossible for him to enter the kingdom. But with God, salvation is possible. By way of contrast, the rich magistrate acknowledged only Jesus as “good master,” clung to his property, and grew sad while Zacchaeus received Jesus with joy, called him “Lord,” and separated himself from his wealth.

The story of Zacchaeus occurs near the end of the travel narrative and reflects its theology. Luke’s emphasis is on Jesus’ initiative to save the disadvantaged, despite the murmuring of others, and on the divine power present in him to fulfill the promises made to Abraham

Many Lukan themes appear in the Zacchaeus story. There are God’s providence and Jesus, the savior of the disadvantaged, who actually seeks us. Zacchaeus represents persistent effort to seek and to see Jesus, precise and joyful response, hospitality, recognition of Jesus as “Lord,” and a correct attitude toward wealth

It is a supreme example of the universality of the gospel offer to tax-collectors and sinners, with Jesus taking the initiative and inviting himself to the house of Zacchaeus. In doing so Jesus was certainly responding to the interest shown in him by Zacchaeus, but the decisive action, contrary to all that would be expected at the time, stemmed from Jesus. Zacchaeus for his part responds with joy, and also by promising to use his wealth, honestly and ill-gotten, to help the poor and to make restitution for his former evil habits; in this way the meaning of discipleship, especially in regard to wealth, is clearly expressed. Jesus affirms that, tax-collector though he is, Zacchaeus is entitled to salvation, for he too is a Jew, a member of the people to whom salvation was promised by God in the coming of the Messiah. But salvation comes even to Jews only when Jesus goes after them and brings them home. The extended “arrival” in Jerusalem, begun in 18:35, and due to climax in 19:41–44, 45–46, continues here with an episode set at the point where Jesus passes through Jericho (near to Jerusalem; cf. v 11). The “Son of David” of 18:35–43 gives way to “Son of Man” in the present unit (but note the Davidic content of the allusion to Ezek 34). To the deliverance in 18:35–43 of a man lost in blindness and poverty corresponds now the deliverance of a man lost in wealth and corruption. The case of Zacchaeus illustrates the special doctrine of this Gospel, that no one is excluded from the invitation to the Kingdom of God. The source from which Lk. obtained the narrative seems to have been Aramaic. In time it is closely connected with the preceding section.

Word Studies

Jericho- city in Judea, not far from the north end of the Dead Sea² Since a much-traveled road led to Jerusalem, 150 stades (Jos34Lk 19:1.⁵

Zaccheus- 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. Material wealth (mammon) is a recurring topic in the Gospel of Luke. St. Augustine argued that Zacchaeus' mammon could lead to his damnation (Augustin, *Sermons*, Sermon LXIII. [CXIII. Ben.] 3).

Zacchaeus' Repentance

In his encounter with Jesus, Zacchaeus repented of his past abuses. Slocum notes that Zacchaeus repented of his wealth (Slocum, "Zacchaeus Effects," 591). When Jesus sought to dine with Zacchaeus, the crowd reacted negatively, indicating Zacchaeus' isolation from the community (Luke 19:7 NRSV). His restoration is implied in his willingness to serve others.

The narrative focuses on Zacchaeus' actions, allowing the audience to view the events through his point of view. Yamasaki argues that the reading or listening community experiences the repentance and restoration with Zacchaeus (Yamasaki, "Point of View," 105). Zacchaeus consequently becomes a model of both repentance and reception of the teachings and grace of Jesus. Byamungi points out that after repentance, his public image reflects the meaning of his name—pure, innocent (Byamungu, "Grace," 337).⁶

Apart from the passage in Luke 19:1–10, Zacchaeus is otherwise unknown. The name is the graecized form of the Hebrew, *Zakkai* or *Zaccai* (Neh 7:14; Ezra 2:9; *Zakchos* in the LX7Macc

² Johannes P. Louw and Eugene Albert Nida, [*Greek-English Lexicon of the New Testament: Based on Semantic Domains*](#) (New York: United Bible Societies, 1996), 835.

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5
km. **km.** = kilometer

⁵ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 469.

⁶ Michelle J. Morris, "[Zacchaeus](#)," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

LXX Septuagint

10:19) and of the father of a famous rabbi from the end of the 1st century, Yoḥanan b. Zakkai. *Zakkay* means “clean, innocent” and is often used in parallelism with *ṣaddiq*, “righteous, upright.” It is not to be associated with the name Zechariah. According to later ecclesiastical tradition, the Zacchaeus of Luke 19 became the bishop of Caesarea (Ps-Clem 9 *Hom.* 3.63–72; *Recogn.* 3.66,4), appointed by Peter against the will of Zacchaeus. Clement of Alexandria identified him with Matthias (*Strom.* 4,6,35).

The story of Zacchaeus cannot be viewed as a later and secondary development of the call of Levi (Mark 2:14–17; Luke 5:27–32), for this theory accounts for neither the name nor such details as the climbing of the tree and the localization of the scene in Jericho (*Luke A10Luke N1GT1112N1DNT13* 3: 758).

Perhaps the most important question about the Zacchaeus story is its literary form. Is it a legend, a conversion story (Kariamadam 1985: 56–58), a vindication story (White 1979: 93–96), or a biographical apophthegm in which the saying of Jesus is the point of the story and generally comes at the end (Bultmann 1963: 55–56)? The latter seems the most likely. Also, the various biblical criticisms yield different understandings of the passage.

Zacchaeus is portrayed in gentle, humorous fashion, and the “it is necessary” places the whole narrative within God’s providence. The portrayal of Zacchaeus is complex. As a chief toll collector (*architelōnēs* occurs only here in the whole of Greek literature), viewed by his fellow townspeople as a sinner and described as “lost,” Zacchaeus certainly qualifies as one of the “poor” or disadvantaged to whom the Lukan Jesus is particularly sent.

The dominant thought pattern in the Zacchaeus story is seeking, seeing, and salvation. Zacchaeus sought to see (cf. Luke 9:9; 23:8) who Jesus was and even climbed a sycamore tree to get a better view. But Jesus noticed Zacchaeus in the tree and invited himself to Zacchaeus' house. Exactly as instructed, Zacchaeus made haste and descended and received Jesus joyfully. Once they arrived at the house, Jesus explained that today salvation had come to this house because Zacchaeus, too, was a son of Abraham (cf. Luke 13:16); for the Son of Man came to seek and save the lost (19:9–10). He who sought to see Jesus is really sought, seen, and saved by him. The movement is from the actions of Zacchaeus to Jesus' actions on his behalf.

Zacchaeus also demonstrates a correct attitude toward wealth. The text does not explicitly say that he cheated anyone (but see Salom 1966: 87; Watson 1966: 282–85). At a minimum, Zacchaeus stood in need of salvation; otherwise, Jesus' comments in vv 9–10 would be nonsensical. Zacchaeus did distance himself from his wealth. He gave half of his goods to the poor, and although the normal recompense for money illegally acquired was that amount plus one fifth (Lev 5:16; 6:1–5; Num 5:5–7), Zacchaeus restored the amount plus a threefold penalty,

1st first

Ps-Clem. *Pseudo-Clementines*

AB Anchor Bible

NIGTC New International Greek Testament Commentary

E east (ern); or “Elohism” source

NIDNTT New International Dictionary of New Testament Theology, 3 vols., ed. C. Brown. Grand Rapids, 1975–78

as demanded of those who steal ox and sheep (Exod 22:1; Jos14Ant15 16 §3; Luke A16Luke NIGT17

Zacchaeus and his story have been compared to a number of other pericopes in Luke's gospel. For instance, John the Baptist preached that one should share one's possessions with the poor and that toll collectors should not exact more than what was permitted (3:10–14). The cure of the paralytic (5:17–26) and the story of Zacchaeus have the following in common: presentation of Jesus with a journey motif, attempt to see Jesus, prevention of this by the crowd, climbing, positive reaction of Jesus, criticism by some men of Jesus' action, and Jesus' reply with a Son of Man saying about salvation. Moreover, both Levi (5:27–35) and Zacchaeus are identified as toll collectors who responded joyfully to Jesus, took a correct stance toward their wealth, and gave a banquet for him in their houses. Again Jesus was on a journey. He took the initiative; he first saw each of the toll collectors. A crowd was present, and Jesus was criticized by adversaries. He defended himself with a saying about his salvific mission. The story of the sinful woman (Luke 7:36–50) likewise resembles that of Zacchaeus: Jesus becomes a guest, the host is named, there is a presentation of a sinful person, there is murmuring against Jesus, the sinner is converted, Jesus defends his actions, and finally, there is a statement of salvation (Kariamadam 1985: 32–33, 48–53). Furthermore, the prodigal son is described as "lost" (15:24, 32; cf. vv 4, 6, 8–9) as is Zacchaeus (19:9).

Luke 18 is particularly significant for understanding 19:1–10 (Hobbie 1977: 285–87). Thanks to a correct attitude toward God, according to 18:9–14, the toll collector went home justified, but the Pharisee did not. Luke makes the rich magistrate similar to Zacchaeus by explicitly calling him rich (*plousios*) and by emphasizing his social role (18:18, 23; cf. 19:1). Besides, each needed to be cured of a blindness associated with his wealth which made it impossible for him to enter the kingdom. But with God, salvation is possible. By way of contrast, the rich magistrate acknowledged only Jesus as "good master," clung to his property, and grew sad while Zacchaeus received Jesus with joy, called him "Lord," and separated himself from his wealth.

Between the narrative of the rich magistrate and that of Zacchaeus stands the third prediction of Jesus' death and resurrection and the healing of the blind beggar. Both the story of the blind beggar and that of Zacchaeus begin with a journey notice about Jesus. Like the beggar, Zacchaeus was at first unable to see Jesus, experienced the murmuring of the crowd, remained resolute in his quest and, transformed, acknowledged Jesus as Lord. Is the truly blind man really Zacchaeus who wants "to see Jesus, who he was" (Hamm 1986: 463–65; Kariamadam 1985: 37–38, 62–64)?

The story of Zacchaeus occurs near the end of the travel narrative and reflects its theology. Luke's emphasis is on Jesus' initiative to save the disadvantaged, despite the murmuring of others, and on the divine power present in him to fulfill the promises made to Abraham (Loewe 1974: 330–31). Luke 19:9–10 are probably redactional (Schneider 1975: 278–79) and summarize what is enacted in the story. Furthermore, Jesus incarnates in v 10 the messianic shepherd of

Jos. Josephus

Ant. Josephus, Jewish Antiquities (= Antiquitates Judaicae)

AB Anchor Bible

NIGTC New International Greek Testament Commentary

Ezekiel (34:2, 4, 15–16, 22; Dupont 1969; 252–53). This overall interpretation is confirmed by the many Lukan parallels to the story of Zacchaeus.

Many Lukan themes appear in the Zacchaeus story. There are God's providence and Jesus, the savior of the disadvantaged, who actually seeks us. Zacchaeus represents persistent effort to seek and to see Jesus, precise and joyful response, hospitality, recognition of Jesus as "Lord," and a correct attitude toward wealth (Kariamadam 1985: 58–72; O'Hanlon 1981: 16–22). Finally, Luke reflects on who really belongs to Israel and makes indirect reference to the journey to Jerusalem.¹⁸

Chief Tax Collector - Luke 19:2, referring to Zacchaeus; not otherwise attested.¹⁹

chief tax collector, in the sense of one who controlled activities of certain other tax collectors — 'chief tax collector, director of tax collectors.' ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος 'a man named Zacchaeus, a chief tax collector who was rich' Lk 19:2. 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.²⁰

Rich - **to having an abundance of earthly possessions that exceeds normal experience, rich, wealthy**²¹

Small in Stature **to a relatively limited size, measure, or quantity, small, short**²²

Sycamore Tree- **SYCAMORE FIG** A tree that is easily destroyed by frost and is found mostly in the valleys or lowlands of Israel, where the climate is typically mild. At Jericho, Zacchaeus climbed a sycamore to see Jesus as he passed by (Luke 19:4).²³

¹⁸ Robert F. O'Toole, "[Zacchaeus \(Person\)](#)," ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 1032–1033.

¹⁹ Horst Robert Balz and Gerhard Schneider, [Exegetical Dictionary of the New Testament](#) (Grand Rapids, Mich.: Eerdmans, 1990–), 165.

²⁰ Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 578.

²¹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 831.

²² William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 651.

²³ John D. Barry et al., eds., "[Sycamore Fig](#)," *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Hurry and Come - ***hurry, hasten***- *leave as quickly as possible*, ²⁴**to move downward, come/go/climb down**²⁵

House - Ancient Near Eastern. A fixed residential structure, in contrast to a temporary dwelling such as a tent²⁶

Received Gladly- *with joy*, **to be in a state of happiness and well-being, rejoice, be**²⁷

Grumble - ***complain, grumble***, In the N28Φαρισαῖοι and γραμματεῖς at the conduct of Jesus. There is no direct link with LXX usage. We best take it in terms of Hellenistic usage. To attempts to find here the Johannine application (→ 734) there is the objection that Luke does not present the same group of ideas as John, so that it is most unlikely that there should be this isolated example.²⁹

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 is a freq30313233Ac 10:28 and s. b, below)]³⁴

Stopped - **to come up in the presence of others, come up, stand, appear**³⁵

Four times as much

²⁴ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 937.

²⁵ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 514.

²⁶ G. Vincent Medina and Stacy Knuth, "[House, Ancient Near Eastern](#)," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

²⁷ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 1074.

NT New Testament.

²⁹ Karl Heinrich Rengstorff, "[Γογγύζω, Διαγογγύζω, Γογγυσμός, Γογγυστής](#)," ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 735.

freq. **freq.** = frequent(ly)

e.g. **e.g.** = exempli gratia (for example)

esp. **esp.** = especially

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

³⁴ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 51.

³⁵ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 482.

Salvation - **deliverance, preservation, salvation**, w36³⁷ is plainly expected to be fully culminated w38Ro 13:11; Hb 9:28; 1 Pt 1:5.—(ἡ) σωτηρία without further qualification=*salvation* is also found Lk 19:9³⁹

In Lk.'s Gospel σώζω or σωτηρία occurs five times with no Synoptic parallels. In the interpretation of the parable of the sower ἵνα μὴ πιστεύσαντες σωθῶσιν (8:12) is Luke's own formulation. Elsewhere we have either material peculiar to Lk. or a special source. Lk. 13:23: εἰ ὀλίγοι οἱ σωζόμενοι; shows in the answer the connection between σώζομαι and entry into the kingdom of God which we have noted already in Mk. 10:26 → 991, 16 ff. Lk. 19:10: ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός, offers an expression which is related to "finding" in Lk. 15:4–6, 8 f., 24, 32.¹⁰⁴⁰ To be lost means death; to be saved means life in the comprehensive sense: but saving and finding takes place in the present. This is expressly stated in Lk. 19:9: σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο. The content of σωτηρία here, however, is hard to define with any precision, since the original context of verses 7–10 is uncertain.¹¹⁴¹ According to the present context it is decided by σῶσαι in the verse which follows. On Lk. 7:50 → 997, 8 ff.

In the Synoptists, then, σωτηρία is a future event denoting entry into the (future) kingdom of God, and yet it is also a present event in the sayings about that which was lost and is found.⁴²

House

Son of Abraham - A. as bearer of the promise⁴³ In the N4445¹⁴⁶ as a cosmic rock (Mt. 16:18).¹⁴⁷ The Abrahamic descent of Israel is granted by Jesus and the early Christians (Lk. 13:16; 16:24 ff.; 19:9 etc.), but it is argued that the appeal of unrepentant Jews to it is self-deception (Jn. 8:33 ff.

w. **w.** = with

³⁷ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 986.

w. **w.** = with

³⁹ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 986.

¹⁰⁹ There is doubt whether Lk. 9:56a and Mt. 18:11 are original.

¹¹⁰ Bultmann Trad., 33 f.

⁴² Werner Foerster, [*“Σώζω, Σωτηρία, Σωτήρ, Σωτήριος,”*](#) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 991–992.

⁴³ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 2.

NT New Testament.

OT Old Testament.

¹⁷ For Abraham as a cosmic rock. Yalqut^{****} Shimoni, I, § 766 on Nu. 23:9.

¹⁸ J. Jeremias, *Golgotha* (1926), 68 ff.

and Mt. 3:9). It is also denied that Abraham can save his children from Hades (Lk. 16:26), and above all table fellowship with him is also promised to the Gentiles (cf. Lk. 16:22 ff.).⁴⁸

Son of Man

Jesus' Use of "Son of Man"

Jesus' use of "Son of Man" language in the New Testament Gospels draw on Jewish traditions regarding the phrase found in both the Old Testament and apocalyptic literature. In particular, Jesus' "Son of Man" sayings reflect the connection between the themes of suffering, enthronement, and authority that appear in the narrative of Daniel's vision. There are four general ways in which Jesus uses "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.

Self-Reference

Casey, Lindars, and Vermes argue that some of Jesus' uses of "Son of Man" are circumlocutory (referring back to Himself). These conclusions are not incommensurate with Jesus' use of the phrase, but likely stem from His identification with the imagery of Dan 7 rather than from Aramaic semantics.

If Jesus saw Himself as the "Son of Man" figure of Dan 7, He would have naturally spoken of Himself in these terms. Hurtado calls this part of Jesus' "idiolect"—His own unique way of speaking (Hurtado, *Lord Jesus Christ*, 292–93).

- When Jesus contrasted His ministry with John the Baptist's, He contrasted the peoples' reaction, saying, "John came neither eating nor drinking ... the Son of Man came eating and drinking" (Matt 11:18–19; Luke 7:33–34 NIV).
- Jesus' question about His own identity appears as both "Who do men say the Son of Man to be?" (Matt 16:13) and "Who do men say that I am?" (Mark 8:27; Luke 9:18).
- Jesus refers to Himself as "Son of Man" in John 1:51; 6:53.
- In John 9:35, He asks the man born blind, "Do you believe in the Son of Man?" (NIV). When the blind man indicates his desire to believe, Jesus replied, "He is the one speaking with you" (John 9:37 NIV).

Authority and Earthly Ministry

Jesus seems to draw on Dan 7 when he claims to have unique authority as Son of Man to act on God's behalf. He states that "the Son of Man has the authority on the earth to forgive sins" (Mark 2:10; Matt 9:6; Luke 5:24) and claims that "the Son of Man is lord even of the Sabbath" (Mark 2:28; Matt 12:8; Luke 6:5). Both sayings are preceded by a challenge to Jesus' authority. Evoking the "Son of Man" language brings to mind the authority to act on God's behalf given to the figure in Dan 7.

⁴⁸ Joachim Jeremias, "[Ἀβραάμ](#)," ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 9.

In other places Jesus uses “Son of Man” in relation to His earthly vocation and ministry. For example, Jesus emphasizes His earthly freedom and poverty when he states, “Foxes have dens and birds of the sky have nests, but the Son of Man has no place to lay his head” (Matt 8:20). In Luke Jesus uses the title to summarize the purpose of His ministry: “For the Son of Man came to seek and to save those who are lost” (Luke 19:10). In Matthew, Peter’s well-known confession of Jesus as the Christ and Son of God is precipitated by Jesus’ question concerning the Son of Man: “Who do people say that the Son of Man is?” (Matt 16:13).

Jesus’ use of the “Son of Man” in the Gospel of John seems to simultaneously emphasize His earthly authority and heavenly enthronement.

- Jesus declares that “no one has gone into heaven except he who came from heaven, the Son of Man” (John 3:13 NIV).
- He has the authority to judge because He is “Son of Man” (John 5:27).
- God has placed His seal of approval on Him (John 6:27).
- Only when the “Son of Man” is “lifted up” will His disciples understand His identity (John 8:28).⁴⁹

Seek **try to find someth**⁵⁰ *seek, look for* in order to find (s. εὐρίσκω 1a) what one possessed and has lost⁵¹

Save- **to save or preserve from transcendent danger or destruction, save/preserve from eternal death**⁵²

Lost - **to cause or experience destruction**⁵³

Commentary Studies

⁴⁹ Leslie T. Hardin and Derek Brown, [“Son of Man,”](#) ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

someth. someth. = something

⁵¹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 428.

⁵² William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 982.

⁵³ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 115.

vii. Zacchaeus the Tax-Collector 19:1–10

The final story in the long account of Jesus on his journey to Jerusalem is meant to be a climax in the ministry of Jesus, and it brings out several notable features which Luke considered important. It is a supreme example of the universality of the gospel offer to tax-collectors and sinners, with Jesus taking the initiative and inviting himself to the house of Zacchaeus. In doing so Jesus was certainly responding to the interest shown in him by Zacchaeus, but the decisive action, contrary to all that would be expected at the time, stemmed from Jesus. Zacchaeus for his part responds with joy, and also by promising to use his wealth, honestly and ill-gotten, to help the poor and to make restitution for his former evil habits; in this way the meaning of discipleship, especially in regard to wealth, is clearly expressed. Jesus affirms that, tax-collector though he is, Zacchaeus is entitled to salvation, for he too is a Jew, a member of the people to whom salvation was promised by God in the coming of the Messiah. But salvation comes even to Jews only when Jesus goes after them and brings them home. So the narrative concludes with the great declaration of the task of the Son of man as a shepherd, which may fittingly be regarded as the epitome of the message of this Gospel.

In form the story is what Dibelius, 115, calls a ‘personal legend’, full of anecdotal detail which is essential to the narrative; he contrasts it with the preceding story of the blind man which is much more a ‘typical’ healing story, and he rightly regards it as having a historical core (293). He thus implicitly refutes the claim of Bultmann, 33f., that it is an ideal scene.

Essentially the story is a unified composition. Bultmann, 33f., 58f., 65, is disposed to regard vs. 8 and 10 as Lucan additions. (cf. Grundmann, 358). The difficulty with v. 8 is that it breaks the connection between v. 7 (where the bystanders grumble) and v. 9 (which, despite the πρὸς αὐτόν, appears to be addressed to them, since it refers to Zacchaeus in the third person); moreover, v. 9 makes no allusion to the proposal of Zacchaeus in v. 8. There is certainly an inconcinnity in the narrative here, but the material has been so thoroughly edited by Luke and his source that it is hard to offer a certain analysis. If the thought of v. 8 was congenial to Luke, the same is also true of vs. 9 and 10, so that a decision on grounds of content is scarcely possible; cf. the detailed analysis by Dupont, II, 249–254. There are some grounds for regarding the legal details in v. 8 as forming an integral part of the story (Derrett, 278–285), and there are also sound reasons for regarding v. 10 as a saying of Jesus, although possibly a misplaced one. It seems probable that v. 10 is an isolated saying, and that we should regard v. 9 as addressed to Zacchaeus and the bystanders simultaneously; it has possibly been reformulated by Luke in order to give a comment on the story for the benefit of the readers, and to give a link to v. 10.

The story is from Luke’s special source, and probably stood in juxtaposition with the parable of the Pharisee and the tax-collector with a catchword connection. Bultmann’s view that it is a developed variant of the simpler story in Mk. 2:14–17 is pure speculation; the preservation of the name Zacchaeus speaks in favour of its historicity.⁵⁴

(1) The opening verse links with the preceding story of the blind man which was located outside Jericho. διέρχομαι may be Lucan (19:4; 2:15; *et al.*). It is difficult to know whether the detail originally belonged to the story of Zacchaeus or is a redactional addition. Schramm, 143f.,

* See Dupont, II, 249–254; Derrett, 278–285; W. P. Loewe, ‘Towards an Interpretation of Lk. 19:1–10’, CBQ 36, 1974, 321–331.

argues that 18:35a contains the original introduction to the story, and that Luke created 19:1 to replace it when he repositioned the original introduction before the story of the blind man. It is true that the story of the blind man is associated with Jericho in Luke's source (Mk. 10:46), and the story of Zacchaeus could have been secondarily placed in the same location. But the fact that Jericho was a likely post for a tax-collector means that the Zacchaeus story could well belong to this locality also. It has further been claimed that Zacchaeus would not have climbed a tree within Jericho but rather a roof (Wellhausen, 103), but Lagrange, 488 (cf. Bultmann, 69), has indicated that trees still grow in Herodian Jericho, which was spaciouly laid out.

(2) The action is introduced, as often, with καὶ ἰδοὺ (cf. 5:12; *et al.*). The combination of ὄνόματι (1:5; *et al.*) and καλούμενος (1:36; *et al.*) is odd and unique. Perhaps it is meant to draw especial attention to the man's name, Ζακχαῖος, Hebrew *zakḳay*, an abbreviation of 'Zachariah', meaning 'the righteous one' (2 Mac. 10:19; Jos., Vit. 239); Zacchaeus thus has a thoroughly Jewish name. ἀρχιτελώνης*5556*et al.*) we are already entitled to assume that, like others of his trade, he was none too scrupulous in making sure that he got a good profit on his transactions. More important is the allusion to the earlier question whether a rich man can be saved (Danker, 191).

(3) We are not told why Zacchaeus made an effort (ζητέω, cf. 9:9; 23:8) to see who Jesus was (cf. 4:34 par. 57 ἀπό is commonly used in this sense (Acts 11:19; 22:11; Mt. 18:7; *et al.*; A58s.v. V). ἡλικία (2:52) here obviously means 'height'; Danker's allusion (191) to 12:25 is fanciful. Clearly it is Zacchaeus and not Jesus who is small in height, despite the doubts expressed by Findlay, 1052.

(4) In order to gain a glimpse of Jesus, Zacchaeus runs on ahead (προτρέχω, Jn. 20:4*59 εἰς τὸ ἔμπροσθεν is pleonastic (cf. Tob. 11:3 B; B60^l *qagdmutheh*, 'to meet him', but Zacchaeus' action in climbing a tree hardly supports this. συκομορέα*61 *Ficus sycomorus* L; C.-H. Hunzinger, TDN62 fruit, and should not be confused with the European sycamore or the North American plane (F. N. Hepper, NB63 ἐκείνης sc. ὁδοῦ (cf. 5:19). The preposition δι' is prefixed in Θ Ψ f64 *pm a l s; Diglo65*.

** All the occurrences of the word in the NT are cited.

TDNT G. Kittel and G. Friedrich (ed.), *Theological Dictionary of the New Testament* (translated by G. W. Bromiley), Grand Rapids, 1964–76

par. is parallel to

AG W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Cambridge, 1957

** All the occurrences of the word in the NT are cited.

BD F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (translated by R. W. Funk), Cambridge, 1961

** All the occurrences of the word in the NT are cited.

TDNT G. Kittel and G. Friedrich (ed.), *Theological Dictionary of the New Testament* (translated by G. W. Bromiley), Grand Rapids, 1964–76

NBD J. D. Douglas (*et al.*), *The New Bible Dictionary*, London 1962

f1 Family 1 (Lake)

Diglot Luke: A Greek-English Diglot for the Use of Translators (British and Foreign Bible Society, London, 1962; this work incorporates the projected 3rd edition of the BFBS text of the Greek New Testament prepared by G. D. Kilpatrick)

(5) 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 (cf. Nathanael, Jn. 1:47f.); this may be a case of supernatural knowledge, but it is perfectly possible that Jesus could have known his name. After Ἰησοῦς the words εἶδεν αὐτὸν καὶ are added by A (D) W Γ Δ f166p/; T67Diglo68, but they seem redundant after ἀναβλέψας. Zacchaeus is told to waste no time (σπεύδω, 2:16; *et al.*) in coming down, for today Jesus must stay in his house. σήμερον is to be taken quite literally, but it may convey the idea that the time has come for the fulfilment of God's plan of salvation (19:9; cf. 2:11; *et al.*; Ellis, 221). Behind Jesus' summons lies a necessity imposed on him by God (δεῖ); the implication is that a divine plan is being worked out. μένω is the usual word for staying at a person's house (Jn. 1:38f.), equivalent here to καταλύω, 'to stay a night' (19:7).

(6) Zacchaeus does exactly what he is told; the repetition in σπεύσας κατέβη is no doubt deliberate. 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.

(7) But now the objections begin. All the people who see what has happened (πάντες, but Diglo69 has ἅπαντες with poor support) begin to grumble (διαγογγύζω, 15:270 ἁμαρτωλὸς ἀνὴρ (cf. 5:8 of Peter); to stay in such a person's home was tantamount to sharing in his sin.

(8) The statement of Zacchaeus is to be understood as a reaction to the initiative of Jesus and to the objections of the crowd. In order that Jesus may be freed from the suspicion of consorting with a sinner he makes a public declaration of his intention to live a new life. In such a situation a declaration of intent was an adequate sign of repentance (Derrett, 283–5). 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. σταθείς (18:11; *et al.*) prefaces a significant statement, envisaged as taking place at the meal in Zacchaeus's house or, perhaps more probably, outside in the presence of the people (as often in the Gospels, changes of scene are passed over in silence). The use of κύριος is indicative of pre-Lucan or Lucan style. ἰδοὺ may express a sudden resolve. ἥμις, 'half', can be used as an adjective followed by a noun in the genitive case and takes the gender of the noun, as here; or it can be used as a singular neuter noun (Mk. 6:23; Rev. 11:9, 11; 12:14*7172⁵); the neuter plural

f13 Family 13 (Ferrar)

TR *Theologische Rundschau*

Diglot Luke: A Greek-English Diglot for the Use of Translators (British and Foreign Bible Society, London, 1962; this work incorporates the projected 3rd edition of the BFBS text of the Greek New Testament prepared by G. D. Kilpatrick)

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* All the occurrences of the word in Lk. are listed (in some cases, all the occurrences in Acts are similarly noted).

** All the occurrences of the word in the NT are cited.

BD F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (translated by R. W. Funk), Cambridge, 1961

is variously spelled ἡμίσεια (L; UB73*Diglo*74); ἡμίσια (x 75Θ *al*); and ἡμίση (*Synopsi*76); cf. B7778μου τῶν ὑπαρχόντων is inverted in A (D) W Γ Δ f179*pm*; T80*Diglo*81. The very late position of κύριε in the sentence is due to the heavy emphasis placed on the object. 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 (S82τοῖς πτωχοῖς δίδωμι (the order is inverted in A W Γ Δ f183*pl* lat; T84*Diglo*85) is futuristic, and expresses a resolve (NE8687888990συκοφαντέω cf. 3:14*91The conditional clause is to be translated 'From whomsoever I have wrongfully exacted anything', and thus does not put the fact of extortion in

UBS *The Greek New Testament* (3rd edition), United Bible Societies, London, 1976)

Diglot Luke: A Greek-English Diglot for the Use of Translators (British and Foreign Bible Society, London, 1962; this work incorporates the projected 3rd edition of the BFBS text of the Greek New Testament prepared by G. D. Kilpatrick)

B Baptist source

Synopsis K. Aland, *Synopsis Quattuor Evangeliorum*, Stuttgart, 1964 (cited as giving the text of E. Nestle-K. Aland, *Novum Testamentum Graece*, Stuttgart, 1963²⁵

BD F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (translated by R. W. Funk), Cambridge, 1961

MH J. H. Moulton, W. F. Howard and N. Turner, *Grammar of New Testament Greek*, Edinburgh, I, 1906; II, 1929; III, 1963; IV, 1976

f13 Family 13 (Ferrar)

TR *Theologische Rundschau*

Diglot Luke: A Greek-English Diglot for the Use of Translators (British and Foreign Bible Society, London, 1962; this work incorporates the projected 3rd edition of the BFBS text of the Greek New Testament prepared by G. D. Kilpatrick)

SB H. L. Strack und P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, München, 1956³

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TR *Theologische Rundschau*

Diglot Luke: A Greek-English Diglot for the Use of Translators (British and Foreign Bible Society, London, 1962; this work incorporates the projected 3rd edition of the BFBS text of the Greek New Testament prepared by G. D. Kilpatrick)

NEB *New English Bible*

TEV *Today's English Version* (1966 edition)

TNT *Translator's New Testament*

Barclay W. Barclay, *The New Testament: A New Translation*, London, I, 1968

NIV New International Version

** All the occurrences of the word in the NT are cited.

doubt, but rather its extent. The normal recompense for money illegally acquired was the amount plus one fifth (cf. Lv. 6:1–5; S92τετραπλοῦς*93 (Derrett, 284; O. Michel, TDN94

(9) The story ends with a comment by Jesus (curiously not designated ὁ κύριος here). πρὸς αὐτόν would normally mean ‘to him’, but since the saying is couched in the third person, it may mean ‘about him’ (cf. 18:9 and 20:19, although here πρὸς has a rather hostile sense; cf. Klostermann, 185). σωτηρία was a motif in the birth stories (1:69, 71, 7795surprising, and may perhaps be linked with the salvation of households in Acts (10:2; 11:14; 16:15, 31; 18:8). For καθότι cf. 1:7; *et al.* καὶ αὐτός means ‘even this tax-collector’. The saying probably means ‘salvation must be extended to this man because even a tax-collector is a Jew’ (O. Michel, TDN9697But 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 (v. 10; J. Jeremias, TDN98.

(10) The second part of the saying of Jesus is a Son of man saying, and is probably traditional, since Luke does not create Son of man sayings. For the ἦλθεν form cf. 5:32 par99100ζητέω uses the image of seeking for lost sheep (Mt. 18:12; Ezk. 34:16) and σώζω can also be used in the same metaphorical area (Ezk. 34:22; Jn. 10:9); similarly ἀπόλλυμι is used of sheep (15:4, 6; cf. Ps. 119 (118):176; Ezk. 34:4, 16; A. Oepke, TDN101as a whole is thus couched in Shepherd imagery (J. Jeremias, TDN102103realised eschatology’. In short, there is nothing in the saying itself that would make it inauthentic (*pace* Tödt, 133–135; Higgins, 76f.). The one point that causes real difficulty is the presence of the term ‘Son of man’ with reference to Jesus’ earthly ministry in a

SB H. L. Strack und P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, München, 1956³

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TDNT G. Kittel and G. Friedrich (ed.), *Theological Dictionary of the New Testament* (translated by G. W. Bromiley), Grand Rapids, 1964–76

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public saying. C. Colpe, TDN¹⁰⁴ But the case that Jesus did use the phrase ‘Son of man’ with respect to his earthly activity is a strong one (Borsch, 326; I. H. Marshall, NT¹⁰⁵ The variants of the saying in Mt. 18:11 v. 1. and Lk. 9:56 v. 1. appear to be late developments.¹⁰⁶

Form/Structure/Setting

The extended “arrival” in Jerusalem, begun in 18:35, and due to climax in 19:41–44, 45–46, continues here with an episode set at the point where Jesus passes through Jericho (near to Jerusalem; cf. v 11). The “Son of David” of 18:35–43 gives way to “Son of Man” in the present unit (but note the Davidic content of the allusion to Ezek 34). To the deliverance in 18:35–43 of a man lost in blindness and poverty corresponds now the deliverance of a man lost in wealth and corruption.

Luke intrudes this unit (and the following) into the Markan sequence he has been following. The story is preserved by him alone. The language of the telling is extensively Lukan, but the frequent parataxis and occasional non-Lukan elements, as well as indications of Lukan addition, point to a pre-Lukan account likely to have provided the whole narrative apart from vv 1 and 8 (see below and cf. Jeremias, *Sprache*, 275–77).

The account as we have it is quite complex (even without vv 1 and 8). This makes it difficult to assign the pericope form critically and also raises questions about its development. At its simplest we have a story about the coming of salvation to a particular well-differentiated individual (this bears some relationship to each of the categories “biographical apophthegms,” “personal-legends,” and “stories about Jesus” to which the account has been variously assigned). A possible minimal original account could have embraced only vv 2–6, since all that follows is in one way or another a development of what is already present *in nuce* in these verses. If there has been development, then vv 7, 9–10 were added in a single stage of development, with the addition of v 8 (by Luke) as a second stage. The addition of vv 9–10, if such there was, moved the

TDNT G. Kittel and G. Friedrich (ed.), *Theological Dictionary of the New Testament* (translated by G. W. Bromiley), Grand Rapids, 1964–76

NTS *New Testament Studies*

¹⁰⁶ I. Howard Marshall, [*The Gospel of Luke: A Commentary on the Greek Text*](#), New International Greek Testament Commentary (Exeter: Paternoster Press, 1978), 694–699.

form in the direction of a pronouncement story. Such a development would have a firm basis in other traditions about the historical Jesus, and it remains quite possible that the full account (without vv 1 and 8) has a single point of origin and reflects an actual experience in the ministry of Jesus.

Comment

Over the grumblings of the crowd, Jesus works a saving transformation on a man whose situation seemed to be one of double jeopardy: he is both a chief tax collector and a man of wealth. Jesus' presence brings salvation, since he has come as the Son of Man to seek and to save the lost (in line with the anticipation in Ezek 34 of God himself and [a messianic] David coming to the rescue of the lost sheep of the house of Israel).

1 The episode here has no intrinsic link with Jericho. And as the language here is quite Lukan (εἰσελθὼν ... τὴν Ἱεριχὴν, "entering Jericho," is Lukan paraphrase of Mark 10:46a; διέρχεσθαι, "to go through," is used nine times in the Gospel), the verse is best seen as the Lukan provision of a setting (the name to come in v 2 might, however, be taken to count in favor of a pre-Lukan localization), which continues the motif of the movement to Jerusalem.

2 Though so much naming happens in Luke-Acts, the pleonastic idiom "called by the name ..." (ὀνόματι καλούμενος ...) is not found elsewhere in Luke-Acts and so may be pre-Lukan. With the same spelling, the name Zacchaeus is found in 2 Macc 10:19. The Hebrew name that lies behind it uses a root meaning "clean/innocent," but it is doubtful whether this etymology plays any role in the story (the name could point to the man's destiny beyond this encounter with Jesus). ἀρχιτελώνης, "chief tax collector," is, again, not used elsewhere by Luke (only here in the NT, and according to Fitzmyer, 1223, not attested in any Greek writing up to this period). Presumably an ἀρχιτελώνης is a holder of a taxing contract (see at 3:12), but the role of "chief" here is not closely related to a precise knowledge of his place in the tax system, rather, as O'Hanlon well expresses it (*JSNT* 107 12 [1981] 9), "he is a *chief*, *rich* tax collector, the sinner supreme." 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 Luke was responsible at 9:9 for καὶ ἐζήτει ἰδεῖν αὐτόν [i.e., τὸν Ἰησοῦν] (lit108but 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.

4 Distinctive vocabulary, construction, and word usage combine to suggest that a strong pre-Lukan residue remains in v 4a. εἰς τὸ ἔμπροσθεν (lit109καλούμενος, "called," was in v 1. 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).

5 Luke's Jesus has an uncanny knowledge of the secret affairs of others (see at 4:23 and note the coming δεῖ [lit110σπεύσας "hurry," may, for Luke, reflect the eschatological urgency attached to the presence of Jesus (note the use of "today" here and in v 9 [see there]; and cf. at 9:57–62; 12:54–59). 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.

6 The language of the command is now repeated in the indicative. The language of welcome evokes that of the mission charges (see esp. 10:8–9), and its import is underlined by the language of joy (cf. at 1:14): for this man the kingdom of God has made its approach, and he has embraced it. This man is no longer the outsider that he was in vv 3–4.

7 "All" is likely to be Lukan hyperbole. In 5:30; 15:2 (see there), a very similar grumble is directed by Pharisees at, in the first instance, the disciples. But Derrett (*Law*, 281–82) rightly points to the widespread nature of (i) 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 (cf. the discussion of love of enemy at 6:27–38).

8 The vocabulary of the verse is quite Lukan, and since the fit is slightly awkward (Zacchaeus addresses Jesus, but his words seem to be in some sense a response to the grumbling of the crowd; Jesus in turn addresses him in v 9, but speaks of him in the third person), it may best be taken as a Lukan development (underlining of the point expressed more subtly by the language of receiving and rejoicing in v 6). σταθείς (lit111On 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]). The 'half' here is significant only in (i) being less than the "all" of 18:22; and (ii) in representing a radical disposal of wealth for the benefit of the poor (the language echoes that of 18:22, but is closer to that of the Markan source).

Ὀν ἐσυκοφάντησα, "unlawfully exacted," see at 3:14. 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 (see Kerr, *ExpTi* 112 98 [1986] 70). A Roman influence on Jewish affairs may be evidenced by Josephus' reference (*Ant.* 16.3) to fourfold restoration (the context shows that Exod 22:1–4 is in mind, but Josephus assumes a wider relevance of the fourfold restoration) and also by the early second-century text Mur 19:10, which envisages a fourfold restoration in connection with a Jewish divorce settlement. Against this general background, Zacchaeus' scale of restoration appears to more than compensate for any of his misdeeds.

lit. literally

lit. literally

ExpTim The Expository Times

The view that Zacchaeus is describing his regular practice and not his newfound intention has recently gained a certain popularity (see White, *LexT* 113 14 [1979] 89–96; id114*ExpTi* 115 91 [1979–80] 21; Fitzmyer, 1220–21). This involves taking the present tense verbs as iterative, rather than as futuristic. The story then becomes a vindication story rather than a salvation story. But the whole tone of the story finally counts against this view, from the image of Zacchaeus that emerges in vv 3–4, via the mission echoes of v 6, through the role of the other statements similar to v 7 in the Gospel account, to the salvation-of-the-lost emphasis of vv 9–10.

9 That Jesus' words here are said to be addressed to Zacchaeus is likely to be the product of the introduction of v 8. The words "today" and "salvation" have suggested to some that the first half of v 9 might belong with v 8 as a Lukan contribution (see esp. Dupont, *Béatitudes* 2:251), and the second half is also at times considered Lukan (e.g., Marshall, 698). A text without the first statement of v 9 seems most unsatisfactory in promoting the flow of thought. Either all the verse is Lukan, or it all reflects an original component of the narrative. At a literary level, v 10 is more effective coming after a strong indication that the salvation of a lost one has just happened, than as needing to be, by itself, the response to the grumbling. This, plus a recognition that the language of "today" (with "house") is already to be found in v 5, while salvation language is in v 10 (based on Ezek 34:22), leads me to the view that while Luke may have had a hand in the particular wording, the content of v 9 should be considered part of the original account.

The mission charge links of v 6 are here carried further, but with the coming of salvation taking the place of the drawing near of the kingdom of God (10:9). On "today," see at 4:21. 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.

10 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 verse is not to be seen as an originally separate tradition that has been added here, since some such statement is needed to provide closure after the outcry of v 7. Only the self-designation as Son of Man raises questions (see discussion at 7:34). The usage could well be original, but "Son of Man" may have replaced an earlier "I" (Luke would not be responsible for the change). The influence of Ezek 34 here suggests a Davidic role for this Son of Man. Thus the strand of royal messianism begun in 18:35–43 continues here. On "Son of Man," see further in *Form/Structure/Setting for 6:1–5* and the "Son of Man" excursus.

Explanation

LexTQ Lexington Theological Quarterly

id. *idem*, the same

ExpTim The Expository Times

Proximity to Jerusalem distinguishes the units of 18:35–19:46 from the long journey narrative that preceded. Allusion to Ezek 34 in 19:10 continues for this unit the Davidic note reintroduced by the blind man's cry in 18:38, 39. To the deliverance there of a man lost in blindness and poverty corresponds now the deliverance of a man lost in wealth and corruption. The popular support for the former is to be contrasted with the popular dismay at the latter.

If tax collectors were considered to be unsavory characters, then Zacchaeus as a *chief* tax collector can only be considered to be that much worse. 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).

The crowd bars this man's way to Jesus just as the crowd had done in the case of the blind man. Though this man has the power of wealth and official status, he is clearly a social outsider. In the eyes of his Jewish compatriots, his "littleness" is more than physical. He is a nobody. The man's strategy to see Jesus would not change this situation: he would get a private view from the tree, and that is all (neither Jesus nor the crowd are meant to see him climbing the tree).

The true initiative in the story belongs to Jesus. The Lukan Jesus has an uncanny knowledge of the secret affairs of others. Zacchaeus is not hidden from him! He insists that anonymous acquaintance should give way to close encounter. Jesus invites himself home, and this enables Zacchaeus to welcome him in a manner that echoes the proper reception, in Luke 10, of the missioning seventy with their message and accompanying manifest reality of the kingdom of God. For Zacchaeus the kingdom of God has made its approach, and he has embraced it with joy: he is no longer the outsider of vv 3–4.

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.

Zacchaeus has been inwardly transformed by his encounter with Jesus. His spontaneous response is to dispose of half his fortune toward meeting the needs of the poor and to make generous provision for putting right the injustices of his previous professional life. In the Lukan account the obvious adequacy of this move serves to relativize the earlier call to the rich ruler to dispose of all his wealth. At the same time it leaves the issue of the practical disposition of money high on the agenda of any who would consider what might be an adequate response to the approach of the kingdom of God.

The coming of Jesus is to be equated with the coming of the kingdom of God, which is in turn to be equated with the coming of salvation. Zacchaeus has encountered the "today" of salvation, the same today of which Jesus speaks in 4:21. This is also the salvation anticipated in 1:69. Those who were convinced of their own holiness were inclined to read others out of the People of God, but the promises to the descendants of Abraham (see 1:55, 73) are also to "the lost sheep of the house of Israel" (Matt 10:6). The "Man of Destiny" came not to confirm customary exclusions but precisely to seek out and save the lost sheep of Israel. The wording here echoes Ezek 34, where

God himself and David (presumably a new messianic David) would come to the rescue of the scattered sheep.¹¹⁶

19:1–10. 117Zacchæus, the Tax-collector of Jericho. The on other grounds improbable conjecture, that we have here a distorted variation of the Call of Matthew, the Tax collector of Capernaum, is excluded by the fact that Lk. has recorded that event (5:27–32). Even if the two narratives were far more similar than they are, there would be no good reason for doubting that two such incidents had taken place. The case of Zacchæus illustrates the special doctrine of this Gospel, that no one is excluded from the invitation to the Kingdom of God. The source from which Lk. obtained the narrative seems to have been Aramaic. In time it is closely connected with the preceding section.

1. διήρχετο τὴν Ἱερειχώ. “He was passing through Jericho,” and the meeting took place inside the city. For the verb see on 2:15, and for the constr. comp. 2:35; Acts 12:10, 13:6, 14:24, etc. Apparently the meeting with Zacchæus was what detained Him in Jericho: otherwise He would have gone through without staying: comp. 24:28.

2. ὀνόματι καλούμενος Ζακχαῖος. For the dat. comp. 1:61. The name, which means “pure,” shows him to have been a Jew: Ezra 2:9; Neh. 7:14. Tertullian says, *Zacchæus, etsi allophylus, fortasse tamen aliqua notitia scripturarum ex commercio Judaico afflatus* (*Adv. Marcion.* 4:37, 1). But the Jews murmured because Jesus lodged with a man that was a *sinner*. They would have said a *heathen*, if it had been true. See below on ver. 9. The Clementines make Zacchæus a companion of Peter, who appoints him, much against his wish, to be bishop of Cæsarea (*Hom.* 3:63; *Recog.* 3:66); and be *Apost. Const.* say that he was succeeded by Cornelius (7:46). Clem. Alex¹¹⁸*Strom.* 4:6. p. 579). The Talmud mentions a Zacchæus who lived at Jericho and was father of the celebrated Rabbi Jochanan. He might be of the same family as this Zacchæus. The use of ἀνὴρ here (comp. 1:27, 8:41, 23:50) rather than ἄνθρωπος (comp. 2:25, 6:6) perhaps is no mark of dignity: see ver. 7.

καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος. Note the double καὶ αὐτός, and see on 5:14 and 6:20.

¹¹⁶ John Nolland, [Luke 18:35–24:53](#), vol. 35C, Word Biblical Commentary (Dallas: Word, Incorporated, 1993), 903–908.

§ Found in Luke alone.

Clem. Alex. Clement of Alexandria.

The second καὶ αὐτός (119120121Π, Vulg122om123 124καὶ οὗτος ἦν (125126καὶ ἦν (127 128129130

ἀρχιτελώνης. This is evidently an official title, and means more than that Zacchæus was a very rich tax-collector (Didon). Had that been the meaning, we should have ὅτι or γάρ instead of καί. Perhaps we may render, "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*. 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).

3. ἐζήτει ἰδεῖν. Not like Herod (23:8), but like the Greeks (Jn. 12:21). He had heard of Him, and perhaps as mixing freely with publicans and sinners. *Fama notum vultu noscere cupiebat* (Grotius). For the indic. after τίς dependent comp. Acts 21:33.

οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου. The multitude was the *source* of the hindrance. comp. 21:26, 24:41; Acts 12:14, 22:11; Jn. 21:6; Heb. 5:7. His being unable to *free himself from* the throng is not the meaning of the ἀπό. In class. Grk. we should have διὰ with acc. For ἡλικίᾱ see on 2:52.

4. εἰς τὸ ἔμπροσθεν. Strengthens the προδραμών. He ran on to that part of the city which was in front of Christ's route. There is nothing to show that he wished to *hide*, and that Christ's call to him was like His making the woman with the issue disclose her act (Trench). On the other hand, there is no evidence that he braved the derision of the crowd. We may say, however, that no thought of personal dignity or propriety deterred him from his purpose.

B B. Cod. Vaticanus, sæc. 4. In the Vatican Library certainly since 1533¹ (Batiffol, *La Vaticane de Paul 3, etc.*, p. 86).

K K. Cod. Cyprius, sæc. ix. In the National Library at Paris. Contains the whole Gospel.

U U. Cod. Nanianus, sæc. x. In the Library of St. Mark's, Venice. Contains the whole Gospel.

Vulg. Vulgate.

om. omit.

D D. Cod. Bezae, sæc. vi. Given by Beza to the University Library at Cambridge 1581. Greek and Latin. Contains the whole Gospel.

A A. Cod. Alexandrinus, sæc. v. Once in the Patriarchal Library at Alexandria; sent by Cyril Lucar as a present to Charles 1. in 1628, and now in the British Museum. Complete.

R R. Cod. Nitriensis Rescriptus, sæc. 8. Brought from a convent in the Nitrian desert about 1847, and now in the British Museum. Contains 1:1–13, 1:69–2:4, 16–27, 4:38–5:5, 5:25–6:8, 18–36, 39, 6:49–7:22, 44, 46, 47, 8:5–15, 8:25–9:1, 12–43, 10:3–16, 11:5–27, 12:4–15, 40–52, 13:26–14:1, 14:12–15:1, 15:13–16:16, 17:21–18:10, 18:22–20:20, 20:33–47, 21:12–22:15, 42–56, 22:71–23:11, 38–51. By a second hand 15:19–21.

Ⲛ Ⲛ Cod. Sinaiticus, sæc. iv. Brought by Tischendorf from the Convent of St. Catherine on Mt. Sinai; now at St. Petersburg. Contains the whole Gospel complete.

L L. Cod. Regius Parisiensis, sæc. viii. National Library at Paris. Contains the whole Gospel.

Boh. Bohairic.

Goth. Gothic.

TR131εἰς τό, which is sufficiently attested by 132 133134processit in priore et (e), *antecedens ab ante* (d), 135προλαβών for προδραμών.

συκομορέαν. “A fig-mulberry,” quite a different tree from the fig and the mulberry and the common sycamore: Its fruit is like the fig, and its leaf like the mulberry, and hence the name. The συκάμινος of 17:6 is commonly held to be the mulberry, but may be another name for the fig-mulberry, as Groser thinks. 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” (Tristram, 136 *Nat. Hist. of B. P* 137 398).

The MSS. vary much, but all early uncials except A have -μορέα and not -μοραία; and -μορέα is much better attested than -μωρέα or -μωραία. The common form is συκόμορος.

With ἐκείνης sc. ὁδοῦ comp. ποίας 5:19.

For the sudden change of subject, ἀνέβη ... ἤμελλεν, comp. 14:5, 15:15, 17:2; and for the subjunctive after a past tense, ἀνέβη ... ἵνα ἴδῃ, comp. 6:7, 18:15, 39; Jn. 4:8, 7:32.

5. ζακχαῖε. There is no need to assume that Jesus had supernatural knowledge of the name: Jn. 4:17, 18 is not parallel Jesus might hear the people calling to Zacchæus, or might enquire. And He seems not to use His miraculous power of knowledge when He could obtain information in the usual way (Mk. 8:5; Jn. 11:34). The explanation that He thereby showed Zacchæus that He knew all about him, is not adequate. Would Zacchæus have inferred this from being addressed by name?

σπεύσας κατάβηθι. He had made haste to see Christ: he must make haste to receive Him. *Accepit plus quam sperabat, qui, quod potuit, fecit* (Maldon 138 σπεύδεις see on 2:16).

σήμερον γὰρ ἐν τῷ οἴκῳ σου. First, with emphasis. “This very day; in thy house.” For δεῖ of the Divine counsels see on 4:43. Taken in conjunction with καταλῦσαι (ver. 7), μεῖναι possibly means “to pass the night.” But neither word necessarily means staying for more than a long rest.

7. πάντες διεγόγγυζον. Note the characteristic πάντες, and comp. 5:30, 15:2. It was not jealousy, but a sense of outraged propriety, which made them all murmur.

Παρά ἁμαρτωλῷ. First, with emphasis. They allude, not to the personal charact of Zacchæus, but to his calling. For παρά unelided before a vowel see small print on 18:27, and Gregory, *Prolegom.* p. 95.

TR. Textus Receptus.

Ⲭ Ⲭ Cod. Sinaiticus, sæc. iv. Brought by Tischendorf from the Convent of St. Catherine on Mt. Sinai; now at St. Petersburg. Contains the whole Gospel complete.

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D D. Cod. Bezae, sæc. vi. Given by Beza to the University Library at Cambridge 1581. Greek and Latin. Contains the whole Gospel.

Tristram, Tristram, *Natural History of the Bible.*

Nat. Hist. of B. P. Tristram, *Natural History of the Bible.*

Maldon. Maldonatus.

καταλύσαι. Only here and 9:12 in N.T. has καταλύω the classical meaning of “loosing one’s garments and resting from a journey”: comp. Gen. 19:2, 24:23, 25; Ecclus. 14:25, 27, 36:31. Elsewhere in N.T. it means “throw down, destroy” (21:6; Acts 5:38, 6:14, etc.).

8. σταθείς. Perhaps indicates a set attitude: see on 18:11. It is a solemn act done with formality. The narrative represents this declaration as the immediate result of personal contact with the goodness of Christ. He is overwhelmed by Christ’s condescension in coming to him, and is eager to make a worthy acknowledgment. That he was stung by the reproach παρά ἀμαρτωλῶ ἀνδρί, and wished to prove that he was not so great a sinner, is less probable. The δέ does not show that Zacchæus is answering his accusers, but that Lk. contrasts with theirs. The solemn declaration is addressed τὸς κύριον, not to them; and the ἰδοὺ with which it begins indicates a sudden resolution rather than one which had been slowly reached.

τὰ ἡμίσια. “MSS. clearly certify to τὰ ἡμίσια (L alone has ἡμίσεια), apparently from a form ἡμίσιος, against τὰ ἡμῶν and still more against τὰ ἡμίση: this peculiar form occurs in an inscription from Selinus in Cilicia (C.I.G. 4428).” WH139ἡμίσεια, Treg140141an Weiss ἡμίσεια, TR142143ἡμίση, WH144ἡμίσεια. May not ἡμίσεια and ἡμίση be mere mistakes for ἡμίσεια, and ἡμίση be a supposed improvement? The neut. plur. depends upon the neut. plur. of τῶν ὑπαρχόντων. Comp. τῶν νήσων τὰς ἡμίσεις (Hdt. 2:10, 4); οἱ ἡμίσεις τῶν ἄρτων (Xen. Cyr. 4:5, 4). For τὰ ὑπάρχοντα see on 8:3.

τοῖς πτωχοῖς δίδωμι. “I hereby give to the poor”: it is an act done there and then. The present tense might mean “I am in the habit of giving” (Godet); but this is not likely. For (1) this makes Zacchæus a boaster; (2) τῶν ὑπαρχόντων has to be interpreted “income,” whereas its natural meaning is “that which one has possessed all along, capital”; (3) ἀποδίδωμι must follow δίδωμι, and it is improbable that Zacchæus was in the habit of making fourfold restitution for *inadvertent* acts of injustice; and a man so scrupulous as to restore fourfold would not often commit acts of *deliberate* injustice. Standing in Christ’s presence, he solemnly makes over half his great wealth to the poor, and with the other if engages to make reparation to those whom he has defrauded. So Iren145146147Euthym148149150151Euthym152153implied, but may eventually have taken place.

WH. Westcott and Hort.

Treg. Tregelles.

Tisch. Tischendorf.

TR. Textus Receptus.

RV. Revised Version.

WH. Westcott and Hort.

Iren. Irenæus.

Ambr. Ambrose.

Chrys. Chrysostom.

Euthym. Euthymius Zigabenus.

Theoph. Theophylact.

Maldon. Maldonatus.

Aug. Augustine.

Euthym. Euthymius Zigabenus.

Ambr. Ambrose.

εἴ τινός τι ἐσυκοφάντησα. The indic. shows that he is not in doubt about past malpractices: “if, as I know is the case, I have,” etc. Comp. Rom. 5:17; Col. 2:20, 3:1. For συκοφαντεῖν see on 3:14, the only other place in N.T. in which the verb occurs: in LXX it is not rare. The constr. τινός τι is on the analogy of ἀποστερεῖν and similar verbs.

ἀποδίδωμι τετραπλοῦν. This was almost the extreme penalty imposed by the Law, when a man was *compelled* to make reparation for a deliberate act of destructive robbery (Exod. 22:1; 2 Sam. 12:6). But sevenfold was sometimes exacted (Prov. 6:31). If the stolen property had not been consumed, double was to be paid (Exod. 22:4, 7). When the defrauder confessed and made *voluntary* restitution, the whole amount stolen, with a fifth added was sufficient (Lev. 6:5; Num. 5:7). Samuel promises only simple restitution if anything is proved against him (1 Sam. 12:3). Zacchæus is willing to treat his exactions as if they had been destructive robberies. In thus stripping himself of the chief part even of his honestly gained riches he illustrates 18:27. *Ecce enim camelus, deposita gibbi sarcina, per foramen acus transit, hoc est dives et publicanus, relicto onere divitiarum, contempto sensu fraudium, angustam, portam arctamque viam quæ ad vitam ducit ascendit* (Bede).

9. πρὸς αὐτόν. Although Christ uses the third person, this probably means “unto him” (May. Hahn) rather than “in reference to him” (Grot154Nösg155πρὸς αὐτόν, like πρὸς ἑαυτόν, 18:11, as if Jesus were thinking aloud. It is doubtful whether αὐτόν for ἑαυτόν occurs in N.T.

To avoid the difficulty some texts have the plur. πρὸς αὐτούς (R), *ad illos* (a b c ff₂ i l s), and some omit (d e, Cypr156157*ad eos* or *ad illos* for *ad eum*).

ὅτι σήμερον. The ὅτι is merely recitative and is not to be translated. The σήμερον confirms the view that δίδωμι and ἀποδίδωμι refer to a present resolve and not to a past practice.

σωτηρία ... ἐγένετο. A favourite constr. with Lk. See on it 6:36 “Only on this occasion did Jesus offer Himself as a guest, although He sometimes accepted invitations. Just as it was to a despised schismatic (Jn. 4:26), and to a despised outcast from the synagogue (Jn. 9:37), that He made a spontaneous revelation of His Messiahship, so it is a despised tax-collector that He selects for this spontaneous visit. In each case He knew that the recipient had a heart to welcome His gift: and it is in this welcome, and not in the mere visit, that the σωτηρία consisted.”¹⁵⁸

That τῷ οἴκῳ τούτῳ is said rather than τῷ ἀνδρὶ τούτῳ 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. In any case it is to be noted that it is the house which has suddenly lost half its wealth, and not the poor who have the promise of abundant alms, that Jesus declares to have received a blessing. To this occasion we may apply, and possibly to this occasion belongs, the one saying of Christ which is not recorded in the Gospels, and which we yet know to have been His, “It is more blessed to give than to receive” (Acts 20:35).

Grot. Grotius.

Nösg. Nösgen.

Cypr. Cyprian.

Vulg. Vulgate.

¹ In the Roman church this verse is Part of the gospel in the service for the dedication of churches.

καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ. This is conclusive as to Z being a Jew. The words cannot be understood exclusively in a spiritual sense, as Cyprian seems to take them (*EP.* 63:4, ed. Hartel). Chrysostom points out the moral sonship: Abraham offer his heir to the Lord, Zacchæus his inheritance. Comp. 13:16, and see Weiss, *L. J159* 2. p. 438, Eng. tr. 3. p. 221. For καθότι, which is peculiar to Lk., see small print on 1:7. The meaning is that he also, as much as any one else, is an Israelite. “His detested calling has not cancelled his birthright. My visit to him, and his receiving salvation, are entirely in harmony with the Divine Will” (ver. 5).

10. ἦλθεν. First with emphasis: “He *came* for this very purpose.” The γάρ explains σωτηρία ἐγένετο: salvation to such as Z. is the object of His Epiphany. For the neut. of a collective whole, τὸ ἀπολωλός, comp. Jn. 6:37, 17:2, 24; and for the thought, Lk. 15:6, 9, 32; Ezek. 34:16. The expression is no evidence that Zacchæus was a heathen. Comp. τὰ ἀπολωλότα οἴκου Ἰσραήλ (Mt. 10:6, 15:24).¹⁶⁰

Context

Closely associated with the healing of the blind beggar (Luke 18:35–43) is one of Jesus’ most famous pronouncement stories—the story of Zacchæus. Found only in Luke, it, along with the healing of the blind and lepers, illustrates the reception of the good news of the gospel by the outcasts (cf. 4:18; 7:22; 15:1–32). Its conclusion (19:10) functions as a summary of Jesus’ ministry in the travel narrative. Jesus came to seek and save the lost. And, despite the difficulty (18:24), he can save even a rich man (19:9).

The key issue in this account involves the interpretation of the verbs found in 19:8. How should the present tense (in Greek) of the verbs “give” and “pay back” be interpreted? Are they “customary presents” that reveal what Zacchæus had been doing for some time? Was Zacchæus claiming “I have been in the habit of giving half my goods to the poor and paying back fourfold”? If so, Jesus’ words in 19:9 serve more as a vindication of Zacchæus’s faith than as a statement of his conversion. On the other hand, the verbs can be translated as “futuristic presents,” which reveal what Zacchæus was about to do, because of his encounter with Jesus, i.e., due to his conversion. Then we should translate these verbs “[As a result of my coming to faith] I shall give half of all I own ... and restore fourfold.” The grammar permits either interpretation.

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¹⁶⁰ Alfred Plummer, [*A Critical and Exegetical Commentary on the Gospel according to S. Luke*](#), International Critical Commentary (London: T&T Clark International, 1896), 432–437.

The latter interpretation fits the context best for several reasons: (1) if the two verbs in 19:8 are not interpreted as futuristic presents, they then tend to portray Zacchaeus as boasting (cf. 18:11–12; 15:29; note also 18:21). (2) “My goods” (*tōn hyparchontōn*) is better interpreted “what I have had all along”³⁰¹⁶¹ rather than “my income.” (3) “I pay back” is best understood as “I shall restore” than “I have always been restoring what I have been defrauding.” (4) What wealthy man in Luke was not lost and in need of salvation when he met Jesus?³⁰¹⁶² (5) The statement “Today, salvation has come to this house” when taken at face value suggests that something had just happened to Zacchaeus that had brought him salvation that day. If the verbs are futuristic presents, they serve as signs of Zacchaeus’s repentance and conversion. If they are customary presents, there is no reason to understand why “today” salvation had come. (6) The previous pericopes (18:9–14, 15–17, 18–30, 35–43) all deal with individuals being confronted with the offer of salvation. (7) The final argument involves 19:10. This serves as a summary for Luke not only of this account but of 18:9–19:10. Jesus’ statements in 19:9–10 are therefore best understood as bearing witness to the conversion of this man. Jesus came to Jericho to save a lost Zacchaeus, not to vindicate a righteous Zacchaeus. Although Zacchaeus’s repentance is not specifically mentioned, Luke intended his readers to understand his statement in 19:8 as witnessing to a fruit in keeping with repentance (3:8); and although faith is not specifically referred to, 19:4, 6, 8 implies its presence.³⁰¹⁶³

Comments

19:1 Jesus entered Jericho and was passing through. Luke tied this account closely to the preceding (18:35) and to the whole travel narrative in which Jesus was passing through to Jerusalem (cf. 17:11).

19:2 Zacchaeus. “Zacchaeus” is the Greek form of the Hebrew *Zaccai* (cf. Ezra 2:9; Neh 7:14). Nothing else is known about this man. Although the name in Hebrew means *Righteous One*, nothing is made of the meaning of the name, and it is quite unlikely that its root meaning would have been known to Luke’s readers.

A chief tax collector. This term (*architelōnēs*) is found nowhere else in contemporary literature. Jericho was a well-known toll place in Palestine, especially for goods passing east and west between Judea and Perea.

And was wealthy. Compare Luke 18:23.

19:3 He wanted to see who Jesus was. We are not explicitly told why. It was not for the sake of curiosity (cf. 9:9; 23:8) or to see him perform a sign (11:16, 29; 23:8). Luke revealed to his readers what Zacchaeus sought by describing what he received in 19:9. Zacchaeus sought the salvation Jesus spoke of in 19:9–10. “Who Jesus was” is literally *who he is*. For this same thought in question form, see comments on 9:9.

³⁰⁶ As in Luke 8:3; 11:21; 12:15, 33, 44; 14:33; 16:1; Acts 4:32.

³⁰⁷ Cf. Luke 6:24; 12:16–21; 16:19–31; 18:18–25.

³⁰⁸ Note how in Acts 2:38 “faith” is not mentioned but must be assumed, and how in Acts 16:31 “repentance” is not mentioned but must be assumed. For further discussion see D. Hamm, “Luke 19:8 Once Again: Does Zacchaeus Defend or Resolve?” *JBL* 107 (1988): 431–37.

But being a short man he could not. This refers to Zacchaeus, not Jesus. The crowds proved to be a hindrance for Zacchaeus both here and in 19:7.

19:4 So he ran ahead and climbed a sycamore-fig tree. Such undignified behavior, according to that culture, indicates that more than curiosity was at play here. For “sycamore” cf. 17:6, where *sykaminos* is used. *Sykomorea* is found only here in the NT. Herodian Jericho, unlike OT Jericho, had numerous parks and avenues in which trees grew.

Since Jesus was coming that way. The phrase is literally *because he was about to pass through [that way]*. The same verb is used here as in 19:1.

19:5 Zacchaeus, come down immediately. How Jesus knew Zacchaeus’s name is not stated. Was it due to supernatural knowledge (cf. John 1:47–48)? Was it due to Zacchaeus’s being small of stature and well-known? Whatever the explanation of this in Jesus’ setting in life, for Luke such a question was unimportant and probably irrelevant since he made nothing of this.

I must stay. The “must” (*dei*) implies a divine necessity to do so. See comments on 4:43; Introduction 8 (1). Just as Jesus’ forthcoming passion in Jerusalem was divinely ordained, so Jesus’ individual actions all fit into the divine plan, even his bringing salvation to Zacchaeus’s home. Because of Luke 19:10, Jesus had to stay at Zacchaeus’s home.

Today. Besides the literal meaning, there may be a suggestion here of God’s kingdom having come in Jesus’ ministry with its offer of salvation to the outcasts (cf. 4:21). “Today” prepares the reader for the “today” in 19:9.

19:6 So he came down at once and welcomed him gladly. Luke may have intended to imply by this joyful reception faith on Zacchaeus’s part. The use of the participle “gladly” (*chairōn*) seems to suggest this (cf. 19:37; Acts 5:41; 8:39; cf. also Luke 15:5).³⁰¹⁶⁴

19:7 All the people ... began to mutter. An example of the hyperbolic use of “all” (see comments on 2:1). The symbolic significance of Jesus’ staying in Zacchaeus’s home was clear to all (see comments on 5:30). For other examples of such muttering, see comments on 5:30; 15:1–2; cf. also 7:39; 13:14; 14:1. The people’s negative attitude stands in contrast to Luke’s usual portrayal of their being positive toward Jesus (see comments on 4:15).

19:8 But Zacchaeus stood up. We are not told if this took place after Zacchaeus came down from the tree, in Zacchaeus’s home, or after dinner. For Luke such a question was unimportant.

And said to the Lord. See comments on 7:13.

Look, Lord! See comments on 6:46.

Here and now I give. “Here and now” is not found in the Greek text. The verbs “give” and “pay back” in this verse are in the present tense in Greek and may be translated “I am in the habit of giving” or “I shall now give.” The latter is far more likely (see “Context”), but the NIV is somewhat misleading here in that it gives the impression that “here and now” is part of the Greek text. The RSV (“behold”) is a more literal translation at this point.

Half of my possessions. This refers to half of his belongings (cf. 8:3; 12:33; Acts 4:32), not his earnings. As Ellis notes, “It is a thank offering expressive of a changed heart.”³¹¹⁶⁵ Zacchaeus

³⁰⁹ In a number of places this verb “rejoice” is used in a secular sense (Luke 22:5; 23:8; Acts 15:23; 23:26), but in all the other fourteen instances in Luke-Acts such rejoicing is associated with salvation.

³¹⁰ Ellis, *Luke*, 221.

provides an example that whereas the demand to sell all (Luke 12:33; 18:22) is not obligatory for all believers, generosity is. See Introduction 8 (7).

To the poor. Use of financial resources to aid the poor is a clear Lukan emphasis (cf. 11:41; 12:33; 18:22).

And if I have cheated anybody ... four times the amount. Compare Exod 22:1; 2 Sam 12:6. In other less severe instances the OT requires only a 20 percent increase (Lev 6:5; Num 5:6–7). It is difficult to interpret this as a customary act of Zacchaeus in the past. It is best understood as a futuristic present, which along with his giving half of his goods to the poor reveals in Zacchaeus's actions what "I repent" says in words. See "Context." For "cheated" cf. 3:14; 2 Sam 12:6.

19:9 Jesus said to him. The statement was made to Zacchaeus, but it was directed to the people because of their reaction in Luke 19:7.

Today. Compare 19:5. The salvation brought by God's kingdom was now "realized" by Zacchaeus.

Salvation has come. This is not to be interpreted as meaning that the "Savior" had come to Zacchaeus's house but that salvation had occurred. The lost Zacchaeus had been sought (19:5) and now saved (19:10). The promised salvation³¹¹⁶⁶ had come to Zacchaeus and his family (cf. Acts 16:31).

Because this man, too, is a son of Abraham. 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.

19:10 For. What follows summarizes the preceding account.

Son of Man. See comments on 5:24. Here the title describes the earthly ministry of the Son of Man.³¹¹⁶⁷

Came to seek and to save what was lost. See comments on 5:32; cf. 4:18–19; 15:4–7; cf. also Ezek 34:16. This indicates that Zacchaeus had not experienced vindication but rather salvation (see "Context").

The Lukan Message

The present account alludes to various Lukan themes such as Jesus' journeying to Jerusalem (19:1, 4), concern for the poor (19:8), the coming of the eschatological salvation (God's kingdom) into history (19:5, 9), and the use of the title "Lord" to describe Jesus (19:8). But the main message of the incident involves the coming of salvation/God's kingdom to the outcasts and the proper use of money.³¹¹⁶⁸ Jesus' parabolic teaching concerning the coming of salvation to the

³¹¹ Luke 1:69, 71, 77 (cf. also Acts 13:26, 47; 16:17).

³¹² Cf. 5:24; 6:5; 7:34; 9:58; 12:10; 22:48.

³¹³ For the journey to Jerusalem see comments on 9:51; for concern for the poor see Introduction 8 (5); for the coming of eschatological salvation (God's kingdom) into history, see Introduction 8 (2); for the use of the title "Lord" to describe Jesus, see comments on 6:46 and 7:13. J. O'Hanlon ("The Story of Zacchaeus and the Lukan Ethic," *JSNT* 12 [1981]: 11) states: "It

outcasts³¹¹⁶⁹ receives concrete expression here, just as in 18:35–43, in the life of one such outcast. Despite the protests of Pharisees (5:30; 7:39; 15:2–3) or Pharisaic types (19:7), salvation came to the outcasts,³¹¹⁷⁰ who responded in repentance and faith (or who by their actions [19:8] revealed their repentance and faith). Luke never tired of this theme of the great reversal. See Introduction 8 (5). With each example he sought to reassure his readers that salvation had come to them even though they were outcasts, i.e., Gentiles. The Son of Man did not come for the righteous but for lost people, like them. It is for sinners that Jesus has come, and there is no other way of salvation than the way of Zacchaeus, the prodigal son, and other sinners. Apart from the prayer of the tax collector (“God, have mercy on me, a sinner,” 18:13), there can be no salvation. If this offends the self-righteous, so be it. There is no other gospel, for “the Son of Man came to seek and to save what was lost” (19:10).

Closely related is another theme Luke never grew weary in emphasizing. This involves the correct use of possessions. See comments on 4:18. Luke had twice as many references to the poor in his Gospel than Matthew, Mark, or John. The believer cannot be indifferent to their need but should use possessions wisely to relieve their misery. For Luke one’s possessions were simply a temporary loan by which one can alleviate the sufferings of the poor (contrast 16:19–31) and acquire true riches (16:10–12). Alongside his teachings about prayer, Luke probably emphasized the stewardship of one’s possessions more than any other Christian responsibility. See Introduction 8 (7).¹⁷¹

is clear that the story of Zacchaeus provides Luke with an excellent summary of many of his major themes and that the Travel Narrative as a whole can be seen as its interpretative context but not exclusively so. The roots of this story run to the gospel’s first pages.”

³¹⁴ Luke 14:15–24; 15:3–32; 16:19–31; 18:9–14.

³¹⁵ Luke 5:32; 15:7, 10, 24, 32; cf. 7:47–50.

¹⁷¹ Robert H. Stein, [Luke](#), vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 466–470.