

Out On a Limb

Luke 19:1-10

Pastor Arlyn

Message transcript

[00:00:00] Luke, chapter 19, **Verse 1, then Jesus entered and passed through Jericho.** [00:00:09][9.8]

[00:00:11] He is still en route to Jerusalem, as he has been for quite some time now in our Luke study. He's making his way to Jerusalem for that final trip where he would be crucified. Last week in our previous study, Jesus was just outside of Jericho, about 20 miles northeast of Jerusalem. And now in verse one, he has entered and passed through Jericho. Before long in this chapter, we're going to be in the city of Jerusalem. We're going to be dealing with that last week in the life of Jesus. Our gospel authors know how important that final week of the life of Jesus was. They devoted so much of their writing to that. If you just look at the bulk word count and chapter count, you'll see that's a very significant and important time in the life of ministry and Jesus. [00:01:09][58.3]

[00:01:10] So as we pick up today, Jesus has just over one week to live. That is, unless something impossible were to happen and he would rise from the dead. Now, the reason that that is significant to me, is that knowing he has just over one week left, that makes the teachings and the miracles, the encounters that we're going to study over this next week extremely significant, because he knows he's going to die and this is how he chooses to spend his last week of earthly life and ministry pre-resurrection. He is still working. He is still training his disciples. He's still pushing forward. [00:02:04][53.3]

[00:02:04] He is still wholly devoted to his cause, in fact, more passionately than ever. That's a little convicting to me because I think to myself, what would I do if I knew? The doctor said, Arlyn, you got one week left. It might be something like this. Well, I've always wanted to see the Grand Canyon. [00:02:22][17.8]

[00:02:26] But nothing trivial for the Lord, he is down to business in this final week of his earthly life. **Verse 2, now behold, there was a man named Zacchaeus,** or Zacchaeus, however you like to pronounce it. I'll probably do both of them today, just back and forth. I don't ever seem to stay consistent on this, but Zacchaeus or Zacchaeus, who was a chief tax collector, chief means that he was a supervisor. He was a manager over a region of tax collectors. And the scripture says. The scriptures say he was rich. Now, if you're a tax collector and you're rich, let me tell you what that means. That means there's been some dirty business going on under the tax collecting table. That means things aren't really on the up and up more than likely. Zacchaeus, Zacchaeus was a guy that was just used to a habit, a pattern of ripping people off. You remember from all of our studies about tax collectors how this thing worked. Right? Luke has brought us back to this topic so many times. I just kind of get the sense that Luke didn't care much for taxes. But here we are, the tax collector thing again. Here's how it worked. The tax collectors for a given region were assigned a total sum amount to collect for their region. And then what the tax collectors would do is they would take that total amount that they needed to collect and give to Rome, and they would divide it by the number of people in that region so that they could calculate out how much each person was to pay in taxes. And then the tax collector had complete and free reign to charge whatever he wanted. On top of that, he could charge whatever tax collector wage he wanted to, like the mechanics, the auto mechanics, you know how it is. You take your car and get your oil changed, 400 bucks later. Four hundred bucks lighter in the wallet. Your oil change has been done and you probably need a transmission too, or something. You know. You know how it is. Well, this is the way that the tax collector thing worked. So they would show up. And let's just say, for example, you owed Rome, we'll call it

the RRS, not the IRS, but the RRS, the Roman Revenue Service. Let's say that you owed Rome two thousand dollars. That tax collector might show up and say you owe two thousand five hundred dollars.

[00:05:08][162.3]

[00:05:09] So that was the price that he tacked on to your total taxes. Only you didn't know that. You had no way of knowing that, you didn't know how much was going to Rome as actual taxes. You didn't know how much was lining that tax collector's pockets. So as we've studied many times, that gave a lot of opportunity. Remember, this system was commissioned by Rome. They didn't care how much the tax collectors collected on top of the taxes. They just wanted their taxes. And that left so much room for corruption and illegal ballots. I'm sorry, wrong subject... that left so much room for corruption, that left so much room for hatred to rise up in the hearts of the Jews against the tax collectors. Because what do we know? [00:05:59][50.0]

[00:06:00] Tax collectors were Jews, traitors that took a position with Rome to take Jewish money from Jews and give it to Rome. [00:06:12][11.6]

[00:06:13] So they were maligned. They were hated. **Verse 3, and he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.** Now, I know that you're expecting me to make some short jokes here, but come on, folks, we're above that. So I'll just give you this admonition. Don't you ever look down on short people, OK... [00:06:45][32.2]

[00:06:46] It's out of my system. I'm sorry, Lord, help me not come back to the short jokes. Before you ask. No, I don't know how tall Zacchaeus was. I have no clue. We have no way of knowing that. But what we do know historically and Archeologically, is that at this time, people were much shorter than they are now. So your average person, according to archeological digs, was about five foot tall. Man, I'd be a giant in that society. Now, that's the average. So that's men and women. Men. You know how women drag us down. I mean, drag the averages down. So five foot is your average. Here's why I'm telling you that. I don't know how tall Zacchaeus was, but I do know that if he was five foot tall, he probably wouldn't get listed in the Bible as a short man. That probably puts him under five feet tall. So when the Bible says short, it really means short. This is a short guy. He's probably likely under five foot, perhaps substantially. So now I am no giant in this society. I'm five seven, not exactly sure, not exactly tall, average. That's what I go for in life. Just average at everything. So I'm average. But even at five, seven, I know what it's like to be seated at a concert. [00:08:07][81.9]

[00:08:09] Or a movie theater or some auditorium thing where this guy walks in front of you, sits down in the seat right in front of you, and you're like, my goodness, how tall is this dude? 10 foot six. [00:08:24][14.3]

[00:08:25] I can't see anything, man. [00:08:27][2.1]

[00:08:28] So even I know what that's like. And that's the problem, that Zacchaeus has a short guy. Everyone around him is taller than him. [00:08:36][8.1]

[00:08:36] He wants to get a peek at Jesus, but he can't because he's so short. So what do you do in his situation? **Verse 4. He ran ahead and climbed up into a sycamore tree to see him, for he was going to pass that way.** [00:08:55][18.9]

[00:08:58] Zacchaeus so desperately wants to get a glimpse of Jesus that he's willing to go out on a limb to do it. [00:09:06][8.2]

[00:09:08] Is going to, this message is going to be filled with some really bad humor. I'm really sorry about that, by the time I'm done with this, you're going to be just certain I'm out of my tree, out of my gourd.

[00:09:20][12.0]

[00:09:23] So he goes out on a limb to see Jesus, to catch a glimpse of Jesus. And I'm going to go out on a limb and say this, that that means that he has heard of Jesus. I mean, everyone had heard of Jesus. If you're in Israel or surrounding areas, if you're all the way through Samaria, up north into Galilee, you've heard about Jesus at this time. You've heard the stories. You've heard the testimonies of healing and deliverance.

[00:09:52][28.2]

[00:09:53] So no doubt in my mind, he has heard about Jesus, but he's never seen Jesus. He's never laid eyes on him. And he is determined to get a glimpse of Jesus. In the midst of this crowd, this is the kind of enthusiasm that I love to see among Christians, I love to see this among Christians, I love to see this among church goers. He had a disadvantage. He was short. He had obstacles in his way, that would be everyone in front of him because everyone was taller, he had a disadvantage, he had obstacles, and yet he lets nothing keep him from getting a visual on this famed Jesus. [00:10:47][53.9]

[00:10:48] So I'll give you a take away from that. When life hands you a disadvantage or an obstacle, you find yourself a tree to climb. Now, we're talking spiritual here. Don't take me literally, but we're talking spiritual here. Be willing to go out on a limb for Christ. Be willing to do what it takes to get a glimpse of the savior, to come to know him better. [00:11:14][25.8]

[00:11:15] **Verse 5. And when Jesus came to the place, he looked up and saw him.** See, even if you're short, there is a way to get people to look up to you. [00:11:28][12.7]

[00:11:31] That's the last one I'm wearing you out. That's the last one. Now we're looking for spiritual lessons here. So if you're spiritually short in stature, as tax collectors were. Through spiritual determination and climbing your way upward in your faith, you can end up being the brother or sister that everyone looks up to, you can end up being a primo example for Christ. We don't have to let where we are right now dictate where we'll be in the future. Let me share two scriptures with you, Romans chapter three, verse twenty three, for all have sinned and fall short of the glory of God. We are all spiritually speaking at one point or another in our lives we are all spiritual runts, we are spiritually short of the glory of God, but Second Corinthians, chapter five, verse twenty one says this: for he made him (Jesus) who knew no sin to be sin for us, that we might become the righteousness of God in him, in Christ. And that just put some scripture to my point that we don't have to let our current spiritual altitude determine what heights we'll soar to in the future. You can start off as having fallen short from the glory of God. But if you'll stay determined to get that glimpse of Jesus and know him better, you can fly high with Christ. The sky's the limit. And actually that's not even true. This thing goes higher than the sky, up into the heavens. [00:13:30][119.1]

[00:13:34] Reading on verse five, **Jesus said to him, Zacchaeus, make haste and come down for today, I must stay at your house.** [00:13:45][11.1]

[00:13:47] So first things first. What drew the Lord's attention to Zacchaeus? Zacchaeus didn't call out to Jesus first. He didn't make a fuss. [00:13:59][11.9]

[00:14:01] He didn't ask to get a selfie with him or anything like that. He didn't make a peep. So what was it that got the Lord's attention? You say, well, Arlyn, that's obvious it's the fact that this is the only grown adult man hanging from a tree branch. Right? I think that's partially true, but I don't think that interpretation is high enough. It's just not the fact that this guy's in a tree branch trying to catch a glimpse of Jesus. I think what

drew the Lord's attention to Zacchaeus was symbolized by the tree climb, symbolized by the tree climb, but not totally explained by the tree climb. Here's what I mean. [00:14:44][43.4]

[00:14:46] This is what drew the Lord's attention to Zacchaeus. He knew where Zacchaeus was in his heart. He knew that Zacchaeus was climbing his way to faith. That's the symbolism. He is climbing his way to faith. I'm not going to pretend to say that Zacchaeus, at that moment of the tree climb was an absolutely faith filled believer. [00:15:13][26.4]

[00:15:14] But I'm saying he's climbing his way to faith. Faith always begins with a curiosity. [00:15:21][7.0]

[00:15:23] We always talk about faith as the starting point, but faith has a predecessor, faith has a forerunner. That forerunner or that predecessor is curiosity. John Calvin said the foundation of faith is childlike curiosity and simplicity. Now, does that ring a bell from very recent studies where we've been talking about childlike faith? So there you have it. Childlike faith has a predecessor and it's childlike curiosity. Think about this. It's curiosity that brings a person to Anchored for the first time, isn't it? It's curiosity that causes that person sitting at home on their desk chair to click a message from Anchored Fellowship and listen just to see what we're all about. It's curiosity that causes that friend of yours to open their ears and open their hearts to hear more when you're sharing the gospel with them. So curiosity can lead to faith in Christ for salvation. It is good for a person to have spiritual curiosity. Now, curiosity is not good for cats. Curiosity kills cats, but it's a good thing for people. If you're curious enough to click the link and listen to the message, if you're curious enough to crack your Bible open, if you're curious enough to come to church, that's you going out on a limb and the Lord will see that. [00:17:06][103.6]

[00:17:07] And if you're not careful, you may end up saved because of that. That'll be a good thing, by the way. So second thing, did you catch it? [00:17:19][12.2]

[00:17:20] Jesus invited himself over and it didn't sound like much of an option to me. Zacchaeus, I'm coming over. I must stay at your place. Jesus doesn't care about societal proprieties. He doesn't care about custom. He doesn't care about what someone's comfortable with or what society says is acceptable. He will invite himself into your life. He will invite himself over, he will knock on the door of your hearts to see if you'll open Revelation Chapter three, verse 20. [00:18:05][44.1]

[00:18:09] The Lord did that to me. [00:18:09][0.9]

[00:18:13] And it was forceful, if you ask me. Arlyn, open up. I need to come in, you need me, like, seriously, some people find that intrusive. [00:18:26][13.7]

[00:18:27] I find that incredible and wonderful. I'm glad that the Lord is like this. Some people explain their salvation experience as Jesus just, you know, tap, tap, tap on the door of their heart. [00:18:44][17.0]

[00:18:46] And maybe that is how it worked for you. Maybe that's what it seemed like to you. But I'm telling you, on the night of my conversion, it didn't sound like gentle tap, tap, tap. It sounded like Jesus had the battering ram on the door of my heart and was trying to blast that thing open. [00:19:04][18.2]

[00:19:06] It sounded like the Lord pounding to me. My heart was pounding. It seemed forceful. It seemed just like this. Arlyn, I must come in. I must stay in your heart, the word stay is Menno in the Greek and it means to abide, according to the King James version. [00:19:29][23.3]

[00:19:30] Translation: It means to dwell. It means to live there. It means to be at home there. [00:19:36][5.8]

[00:19:38] So that's what Jesus is saying here. [00:19:39][1.4]

[00:19:42] Zacchaeus, I'm coming over and I'm going to make myself at home in your home today, the same word is used in Ephesians chapter three, verse 17, where the apostle Paul says that Christ may dwell in your hearts through faith. That word dwell, same word. The idea is that he feels at home in your heart, just as he was planning to feel at home in the home of Zacchaeus. And I wonder if the Lord does feel at home in your heart. I can't help but take that thought and let that have some space in my brain. I never want the Lord to be living in my heart, but to be uncomfortable because of some of the pictures I have up in my heart. Or because of some of the loves that I have in my life or some of the things that I just can't get my heart to let go of. I want the Lord to be comfortable in here. [00:20:47][64.6]

[00:20:48] Now, he'll help you with the cleaning up. [00:20:50][1.4]

[00:20:52] But let him come in for goodness sakes, so he made haste and came down and received him joyfully, how exciting this must have been for Zacchaeus. [00:21:04][12.4]

[00:21:05] He was the guy that Jesus singled out. He is the guy that gets the special honor of spending the day with Jesus. Remember, one week to go, a little better than one week left before the cross. And he's going to blow off a whole day in the home of Zacchaeus, the tax collector, the hated guy, the guy that wasn't allowed in the temple to worship with the household of saints. The guy that we wouldn't have picked, yet, he's the one that gets the special honor, he had to be thinking, why would Jesus pick me? I mean, this is incredible. This is wonderful. [00:21:49][44.4]

[00:21:50] But why would Jesus pick me? Why wouldn't he pick the chief priest? Why would he pick a chief tax collector? [00:21:59][8.9]

[00:22:01] Why wouldn't he pick the religious guy? Why would he pick the guy that hasn't been allowed into the temple since he took this job with Rome? [00:22:09][8.2]

[00:22:09] You ever feel that way? Well, I mean, not about Rome, bygones be bygones. You ever feel this way about the Lord? Why did the Lord pick me? [00:22:19][9.9]

[00:22:21] Why did he choose me? Why did he save me? [00:22:24][3.5]

[00:22:25] I think about that just about every day of my life. Why has the Lord picked me? Incredible act of grace. You remember that old song, really, really old song from early 2000. It's called How Deep The Father's Love for Us. When I was studying this, this line just popped into my mind, this line that said, why should I gain from his reward? I cannot give an answer, but this I know with all my heart, his wounds have paid my ransom. Why did he pick me? I don't know. Why did he pick you? Believe me, I have no idea. [00:23:10][44.9]

[00:23:13] Why did he pick that person sitting beside you? I don't know. Look at them, man. We can't figure this out. We can't put our finger on this. We'll never know until we get to heaven. [00:23:25][12.2]

[00:23:25] All I can say is this. He didn't love me and picked me because I'm lovable, impeccable. He loved me and picked me because God is love. He is love. [00:23:37][12.3]

[00:23:39] Verse 7. But when they saw it. [00:23:41][1.6]

[00:23:42] You know, this is the people that give us all those stats, they say this and they say that, this is what you do any time you forget your source for the facts that you're giving someone. Well, they say, now what they were talking about here is everyone in the crowd that Jesus did not pick for this special honor. So that tells me whatever they're going to say is going to come from a place of a little bit of jealousy, verse seven. But when they saw it, **they all complained, saying he has gone to be a guest with a man who is a sinner**, Oh my, call the morality police. Absurdity, audacity. Let me give you some really good irony here. You know, what the name Zacchaeus means? It means pure one, it means righteous one, it means holy one, that's this guy's name. But let me tell you something, the crowd doesn't see him that way, they don't see Zacchaeus as a pure one. In fact, he wasn't a pure one. He was a crooked IRS, pardon me, RRS tax agent, I think his parents had great hope for him, he's a Jew. His name is Jewish. His parents name him the pure one, and then he grows up to be a tax collector. Some of your parents feel that way about your kids. Oh, man. I had such high hopes for them.
[00:25:29][106.6]

[00:25:30] Then they hit their teens. [00:25:31][0.6]

[00:25:33] So the crowd doesn't see him as a pure one. The crowd doesn't see him as a righteous one for sure. A tax collector would be the last person that they would think Jesus would pick. Usually when the Jews talked about tax collectors, they lumped them in there with murderers, harlots and sinners. [00:25:53][19.6]

[00:25:56] **Verse 8.** Then Zacchaeus stood and the Lord said, oh, sorry, I didn't realize you were standing there.
[00:26:04][8.1]

[00:26:05] No, I'm kidding. I'm really, this is terrible. **Zacchaeus stood and said to the Lord, Look, Lord, I give half of my goods to the poor.** That is this is a new commitment. From here on out, I'm giving away half of my stuff. [00:26:22][16.7]

[00:26:23] And he says **if I have taken anything from anyone by false accusation, I restore four fold.**
[00:26:30][7.0]

[00:26:32] Now we don't [00:26:32][0.6]

[00:26:35] know everything that happened during this hangout session with the Lord. Verse eight picks us up with Zacchaeus standing to his feet. And showing us the fruit of a regenerated heart. Why do I say that? Because this is how, you know, real change has happened. When it affects someone's wallet, I always say it. I'll say it again. Our pocket books are usually the last part of us to get saved. If you make it that far, I think you're in the kingdom. So many people can proclaim to be Christians. But I think when they start pulling out the wallet and giving to the kingdom, I think that's when it becomes real. Not to question salvation prior to that. Just to make a point. This guy is saved, radically saved, so radically saved that he is willing to make things right financially to the people that he has ripped off. He commits to give away half of his wealth to the poor. Half of his wealth to the poor and he's going to square up with everyone that he has ripped off, he is going to pay back, according to the scriptures, four fold. That's his commitment. Anyone that I've ripped off, I'm going to pay them back four fold. That's what we call restitution. Restitution. Now, you might wonder, where did Zacchaeus get this idea of restitution? Well, it's simple. It's a biblical principle. It goes all the way back to the law of Moses. That tells me that Zacchaeus, being a Jew, knew the Ten Commandments. He knew Leviticus, he knew Deuteronomy, he knew those expansions on the law and he understood this principle of restitution that is paying back someone that you've ripped off. And doing so in a way that favors them, not just squaring up evenly, but paying back in a way that favors them. Now, here's the remarkable thing. Paying back people that he has ripped off would be excessively generous, the law of Moses in its laws of restitution, never called for a fourfold payback of someone that you stole from or someone that you ripped off. Never. In a normal case of

restitution, the law of Moses declared that you were to give back what you stole and you were to add 20 percent to it. So that's one hundred and twenty percent. You steal something, you get caught or you get convicted and decide to fess up. You pay back a hundred and then add 20 percent to it. One hundred and twenty percent. Now, interesting story. I don't know. I'm going to share this with you, but I'm going to when I was young, before I really gave my heart to Christ, there were two examples of theft in my life. I don't know if my parents knew about this. I doubt they'll disown me at this point, though. But once when I was a really small boy in this church, I went down into our classroom and I remember my teacher was Marilyn Olesko. Anyone know her? And she was teaching us and they had these little figurines in this little, these little drawers there in the classroom. I think I was maybe about eight years old. There was a figurine of Jesus, there was a figurine of Mary. And I have no idea why I did it, but I stole Jesus and Mary. [00:30:46][251.6]

[00:30:49] I mean, I don't know if there is a worse sin or crime that you could do than to steal the son of God and his mother. [00:30:56][6.6]

[00:30:58] But I did that, and it lasted for a week, by the time the next week rolled around. I'm not joking. I was so convicted in my heart that I hid them in my pants and brought them right back to the class, ran down there when no one was looking and put them back. [00:31:10][12.7]

[00:31:13] But being the slow learner that I am, a handful of years later, probably around 14 years old, when I was working a paper route, my first job, every day, I would deliver a paper to this guy, and every day I would see his fishing pole staring back at me. And I loved fishing and it was a cardinal fishing pole. Every day I fought off that temptation, except for one day, the day I lost that temptation and I stole that fishing reel. A handful of years later, I got saved, genuinely save. I had forgotten all about the fishing pole. And it wasn't until, I don't know, I must have been 20 something when I finally remembered that that fishing pole that I still had didn't belong to me, so I returned it. Six years later, I drove up to that house and put the fishing pole on that guy's doorstep. I don't even know if it's the same people that live there. [00:32:23][70.1]

[00:32:24] Probably some guy will be like, whoa, check this out. [00:32:26][2.1]

[00:32:28] There is a Santa Clause in June. [00:32:32][3.5]

[00:32:35] That was the only thing I knew to do. Now, I didn't know about the 20 percent yet. If I knew that, I probably would have put the fishing pole back, give him some bait, maybe some hooks. I didn't know about that, but that was what you did. If you stole something that you could replace in the law of Moses, if you stole something that you couldn't exactly replace, according to the law, Moses, like, for example, say you break into someone's farm and steal a cow. And then you have filet mignon, they're not getting that cow back.

[00:33:10][34.9]

[00:33:11] They may get a cow back, but they're not getting that cow back. So you can't replace that animal exactly as you took it. [00:33:21][9.2]

[00:33:21] And in those cases where you couldn't just return what you took, the law of Moses then calls for a 200 percent payback. In other words, you took that guy's cow and you had fillet minion and burgers for weeks. So that means when you go to pay that guy back, he gets two cows. All right. So the worst case scenario in the law of Moses was 200 percent. But what did Zacchaeus offer? 400 percent? Let me put that in numbers for you. Remember earlier that tax collector fee of five hundred dollars in our hypothetical, if he stole five hundred dollars from you, this was his commitment that you're getting a two thousand dollar tax refund. It's been forever since I got that much back, but that is his commitment. That is an excessive, generous amount of payback. Why the excess? All I can say is that this guy's heart.. This guy is a guy whose heart is filled with the

excessive joy of knowing that the Lord has saved you. This guy has been saved. This guy has been brought into the kingdom. Remember, Luke, Chapter seven, the one that has been forgiven of much loves much, the one who has been forgiven of little loves little. Folks, you wonder why I'm so stirred up about my salvation all the time. You wonder what my M.O. is for every single week, twice a week up here. It's this. The Lord has forgiven me of much. He forgave me for stealing those figurines. All right. It was more than that. But I'm not going to go into detail any further than that. A fishing pole and a statue of Jesus and Mary. That's all you need to know. [00:35:20][119.3]

[00:35:24] The one that is forgiven of much love so much, Zacchaeus had a conversion experience. He is in the kingdom of God and that is a wonderful illustration for us to get already because in our last chapter. [00:35:37][13.3]

[00:35:39] We were studying about the rich young ruler. Who left without entering into the kingdom by faith, who left Jesus sorrowful because he could not what? Die to the God Mammon, he could not die to his love of wealth. [00:36:00][21.2]

[00:36:03] Now, Jesus didn't tell Zacchaeus that he had to give half of everything that he had, Jesus didn't tell Zacchaeus to do this stuff with his finances. [00:36:12][8.4]

[00:36:13] The Lord saves you. That doesn't mean you're going to go broke. That doesn't mean there goes that new car, doesn't mean anything like that. That was something that was stirring in his heart. All that Jesus wanted this guy to do was come to him by faith. And that was a work that the Lord did in him. But with the rich young ruler, the Lord called for the giving of his wealth because Jesus knew that wealth was his God, and sure enough, he couldn't walk away from it. So Jesus said this. It's more difficult for a rich person. Pardon me. It's more difficult for a camel to go through the eye of a needle than for a rich person to enter into the kingdom. You remember that very disconcerting verse for those of you who are wealthy. I know it doesn't apply to me, but. Here's a guy, here's a wealthy guy, a rich guy that has entered into the kingdom, so I love that we get this illustration so soon after that message from Jesus, Zacchaeus was willing to send that God little g, Mammon, packing. Zacchaeus was willing to choose Jesus over money, Jesus over his crookedness, Jesus over all other controlling interests in his life. And isn't that what salvation is about? In salvation, we make him lord. Zacchaeus has done that, he's in the kingdom, you will see him in heaven. Look for a really short guy, probably artificially elevated. That'll be him. [00:37:59][106.2]

[00:38:00] **Verse 9. And Jesus said to him today, salvation has come to this house because he also is a son of Abraham.** Now, this is deep. This is a deep statement, theologically. This means that Zacchaeus is a son of Abraham by faith. True, he was the son of Abraham by birth, by bloodline. But now he's the son of Abraham by Faith. John, chapter one, verse 12, says as many as received him, to them He gave the right to become children of God. Sons of God. Daughters of God to those who believe in his name, who were born not of blood. [00:38:57][56.4]

[00:38:59] Nor of the will of the flesh, nor of the will of man, but of God. So that's what salvation is all about, we call it the second birth or being born again. Not good enough to be in the bloodline of Abraham, it's not good enough to be a Jew, that doesn't get you to heaven. What gets you to heaven, whether you're a Jew or not, is if you become a son of Abraham by faith in Jesus. That's what makes you a true son of Abraham, your faith. Paul said in Galatians three five. Therefore, he who supplies the spirit to you and works miracles among you. Does he do it by the works of the law? Or by the hearing of faith, just as Abraham believed God and it was accounted to him for righteousness, therefore know that only those who are of faith are sons of Abraham. So you and I, we can we can have a Jewish bloodline and yet not be blood bought by Christ. I am a son of Abraham today, not by blood, as far as I know, there's no Jew running in these veins. It is possible because my

descendants are from Czechoslovakia on both sides. That was a region at the time where the Jews were dispersed to. Many of them went up north, as you likely know, from history into Poland and Czechoslovakia and Germany and Russia and then, you know, the whole Hitler thing and all that. So it's possible. I don't know, though I doubt it, but it's possible. Either way. I know this. I'm not a son of Abraham because of my bloodline. I'm a son of Abraham because I'm Bloodborne. [00:41:01][121.9]

[00:41:02] I'm a son of Abraham because I have faith in Jesus. And the scripture tells us that when you come to faith in Jesus, that makes you a true Jew. [00:41:12][10.0]

[00:41:14] Even if you're a gentile, Paul tells us Romans chapter two, verse twenty eight, for he is not a Jew who is one outwardly. Nor is circumcision that which is outward in the flesh, but he is a Jew who is one inwardly and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not from men, but from God. [00:41:43][29.3]

[00:41:44] So faith in Christ is what makes us a true Jew in this sense, a son of Abraham. It is not about works. It is not about the letter, according to scripture. It's not about keeping the rules and regulations of the scriptures. It's not about keeping the Ten Commandments. [00:42:07][23.3]

[00:42:08] It's not about keeping the commandments of Jesus. Did you know that won't save you? You can keep every law in this book, but if you won't listen to this book when it tells you to come to Jesus by faith, then you're not saved. You're not a son of Abraham. Abraham is the father of all faith. So when we come into faith, we align ourselves as the sons of Abraham and even the Sons of God. According to our faith **Verse 10, for the son of Man has come to seek and to save that which was lost.** Christ is still seeking and still desiring to save the lost. And he is using the church, the worldwide church to get that message out and bring them in. [00:43:05][56.8]

[00:43:06] So if you're lost today, if you're not in the kingdom, if you're not a son or daughter of Abraham, a son or daughter of God, then I would invite you to come today while the kingdom doors are still open. The day is going to come when those kingdom doors will shut. [00:43:24][18.7]

[00:43:25] But for right now, he just keeps knocking on your heart. Maybe it feels this morning like he is beating that thing down, if he is, would you let him do that? [00:43:41][15.8]

[00:43:41] Would you open that door already? What are you waiting for? You've got nothing to lose. You've got everything to gain. Would you come to Christ today? Close your eyes, bow your heads. If you don't know Christ as your savior today and you want to, would you raise your hand? That's all the further we ask of you. Just raise your hand to let us know. What I'm going to have us do as a congregation is, I want us all to pray out loud a sinner's prayer, so that those that desire to be saved today will be able to pray out loud too and not feel isolated and singled out. So would you all pray this prayer of salvation with me today as we get the joy of welcoming someone into the kingdom? Let's pray. Repeat after me. [00:44:36][54.6]

[00:44:38] Almighty God, I believe today that you sent your son Jesus to live the righteous life I couldn't and shed his blood to purchase my salvation. Today by faith, I claim that gift. I choose to be saved. I open the door of my heart to you and I welcome you in. And I ask you to be the lord of my life, in the name of Jesus. [00:45:29][50.2]

[00:45:31] Amen. And Church. Would you just give a handclap to the Lord today? Thank you, Lord. [00:45:36][5.1]

[00:45:38] He's still seeking and saving the lost and we get proof of that from time to time in here as the Lord calls people to come to him. So we welcome you into the family of faith today. *[00:45:38][0.0]*

[2604.9]