

# Zacchaeus

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[ 0 : 00 ] Let us now turn for a short while with us to the help of the Lord, to the chapter we read together, the 19th chapter in the Gospel according to Luke, and reading again from verse 9.

And Jesus said unto him, that is unto Zacchaeus, this day salvation come to this house, for so much as he also is a son of Abraham.

For the Son of Man is come to seek and to save that which was lost. The words especially of the 9th verse, and Jesus said unto him, this day his salvation come to this house, for as much as he also is a son of Abraham.

The conversion of Zacchaeus gives us to understand the way in which God works.

That there is much work that is behind the scenes in the experience of the soul, before that soul was brought ultimately to close in with the Lord Jesus Christ as his or her saviour.

[ 1 : 49 ] And the work of the spirit is often going on, even when the soul itself is not conscious of the fact that it is the spirit that is working.

The soul may be conscious of the soul may be conscious of certain impressions being made upon him, and certain facts being brought before him, and certain convictions finding a place in his thoughts.

And they may not understand that these are coming from the spirit of the Lord. And, but, where the spirit of the Lord works effectively, there can be no shortcoming.

There can be no failure. There can be no failure. For when he begins the good work, he will bring it forward to the day of Jesus Christ. And little did probably Zacchaeus know, when he ran up that, when he climbed that tree, when he sought to see Jesus, that such an event was about to take place in his experience.

And such a manifest and glorious change in his whole heart. And we see here how effective the gospel is in dealing with the case of a sinner.

[ 3 : 21 ] There is no sinner that can say, well, the gospel can never meet my case. The gospel is such that it meets the case of the sinner to the deepest depths to which a sinner may go, and to the deepest enmity that he may show to the Lord Jesus Christ, and to God the Father, and to God the Holy Spirit.

So, here we see that the subject of this conversion was considered a great sinner. The publican was held in very low esteem in the eyes of the publican.

And the fact that he was dupe to the work of gathering taxes that were levied upon his kith and kin was in itself an indication of how empty he was of feeling and how engulfed in the things of time and sense.

And we see that here, Zacchaeus was the chief of the publicans and he was rich. And these things were very much against any impression being made upon such a person.

They were such as were liable and most likely to exclude that person from the impressions of the gospel.

- [ 5 : 06 ] And to ostracise that person from the Christian community. But we say that here, the work of the Lord is brought before us in all its glorious majesty, in all its sovereignty, in all its beauty and in all its perfection, and in all its completeness in the life of this man.
- And let us never think of us, we ourselves, having any finger in our own conversion.
- That we are incapable of having anything to do with regard to our conversion.
- It is God that worketh in us. And the glory must be to God alone for the work that is done in the heart of the gracious soul.
- The heavens are in all its até God who is given up and will let us ray for our number one in all its glory. Here we see in these words that Jesus speaks to Zacchaeus.
- [ 6 : 21 ] Words that bring before us the greatness of the event that took place, and the change that took place in this man's life.
- This day, has salvation come to this house. And first of all we would notice that what came to this house that day.
- This house, salvation, salvation came to this house. And then we see how it came.
- It came in God's sovereign way. It came in the person of Jesus Christ. And no sinner is saved apart from the person of Jesus Christ.
- For this is life eternal. To know thee, that we know thee, the only living. And through God and Jesus Christ whom thou hast sent.
- [ 7 : 37 ] Salvation is not something that is separate from the person of Christ. But eternally linked to that person. Internally involved in that person.
- For he is, is the salvation of the soul. God said the psalmist list of mine inheritance. And cup the portion.
- The lot that fallen is to me. Thou just maintain alone. And we see the events leading up to this climactic event.
- When Christ came into the house of Zacchaeus. We see that Zacchaeus was brought to know that Jesus was to pass by that way.
- And he made an effort to see him. He probably heard about Jesus. And it's good to be hearing about Jesus, friends. It's good to be hearing the word of God.
- [ 8 : 49 ] Probably, Nicodias would never really fully appreciate how much that event that took place that day was linked with a hearing that came his way about Jesus coming by.
- And we would urge from that how necessary it is. And how great a blessing we enjoy when we can come to hear the gospel of Jesus Christ.
- Perhaps you are saying, well I haven't got, I've been coming to the church for many years and I'm still the sinner I was when I first began. That may be so.
- But don't stop coming to the house of God. Don't stop coming to the only word that can bring to your soul the very life you need.
- The quickening that could change all that. And bring you in the twinkling of an eye and unexpectedly. To know a quickening of soul that would cause you to do as Zacchaeus did here when he wanted to see Jesus.
- [ 10 : 07 ] Now there are obstacles in the way. As there will be obstacles in the way. Set in the way by the enemy of our souls and by his agents in the world to prevent us.
- For our souls or to try to prevent us from coming into living contact with the Lord Jesus Christ. Or coming to that conviction of sin that will issue in a true living experience of saving faith in Christ.
- And Nicodemus was brought to see that this was to be shown in his experience.

But nevertheless he did not let obstacles prevent him gaining his end. In that he used a sycamore tree because he was small of stature.

And climbed up that tree to see Jesus. It wasn't easy to do it. It wasn't easy for a publican who was held in such low esteem by the multitudes.

[ 11 : 19 ] To bring himself into such a view of the people who despised him. But the matter in hand was much more important than the feelings that he might have had with respect to how his action would be viewed.

And so with respect to what it must cost him. Or what things might be said about him or accusations thrown against him.

He went and he climbed that tree. He climbed that tree to see Jesus. Little did he know that Jesus was seeing all that was taking place.

And when Jesus called him by name. He might well have asked him. How do you know me? And Jesus might well have answered. I knew you from all eternity.

I knew you from all eternity. And so friends. Let us not think. That we are coming to a person. Who doesn't know our state and condition.

[ 12 : 28 ] Knows us better than we can ever understand or realise. And those as those who are standing in need for the very salvation that he has to offer.

And that he so willingly bestows. The great truth that was brought here for here.

Was not that Nicodemus saw Jesus. But that Jesus saw him. And that that seeing of Zacchaeus was such as brought Jesus to say unto him.

Zacchaeus, come down. Make haste and come down. For today I must abide at thy house.

And here was a meeting that was not to have a party. But a meeting that was to be for time and for eternity.

[ 13 : 38 ] And friends, when a soul is met by God in the sovereignty of his mercy and grace. Remember that meeting is a meeting that knows no party.

Not even in any event of life. Not even in death. Not even in eternity. There can be no party.

For there is in this effectual manifestation of God's mercy and grace. A linking of the soul to the person of Jesus.

That places that person forever in a living and eternal union with him. That time or eternity heighten our depth.

Principalities or powers of any other thing. And never break or separate. And we see how Jesus makes this.

[ 14 : 37 ] How he corroborates this. And how he brings it to fruition. In coming to the house of Zacchaeus.

And in giving the additional intimation. This day is salvation. Come to this house. For so much that he also is a son of Abraham.

And hence we say that what came to the house of Zacchaeus that day was salvation.

Now what are we to understand by salvation? Well salvation friend is so great. So vast. So inexhaustible.

In his extent and in his depth. In his depth. In his depth. In his height. In his length and breadth. That it will take eternity for us. To unravel the glory and the majesty of this world.

[ 15 : 42 ] This salvation was none other than that God himself was coming to dwell. In this man's soul. In this man's soul. In this man's soul. And surely this is what has happened.

What happens in the case of everyone. Truly brought to a saving knowledge of Jesus Christ. God comes in. God comes in.

And he comes in to reign. He comes in to take possession of our souls. To indwell us by his Holy Spirit. To make of us new creatures in Christ Jesus.

Regenerating us. And making us. To be. Just to. And justifying us. Bringing us into a standing. With himself.

That cannot be altered in time and eternity. And it is so complete. That it won't be any more complete when we get to heaven. It is fully complete now.

[ 16 : 43 ] This day. Is salvation come. It's not. That he is saying to. To Zacchaeus. This day. You have. You have.

Asked for salvation. Not that you have. Done that which. Bring salvation to you. But that this day. God is doing something. That is bringing the very salvation to you.

To your heart. To your life. To your whole. Course. Now from now on. And to the endless ages. Of eternity. The salvation that God's people come to know.

Is a salvation. That forever. Breaks them off. From the life that they formerly lived. Here was Zacchaeus.

He was already. Under the conviction of sin. In such measure. That he was. Trying to. To rectify.

[ 17 : 48 ] The wrongs. That he had done. To his fellow men. He could not probably rectify them all. Many of them had gone. Beyond the sin. But. He was doing.

What was. Asked of him in the law to do. He said. Behold. All the half of my goods. I give to the poor. And if I have taken anything. From any man. By false accusation.

I store him fourfold. And Jesus. Says to him. In these words. Words which indicate. That this. These things.

He has mentioned. Is not a ground of salvation. Nor does it any. Way. Merit salvation. But rather. Is a fruit of the glorious work. Of God's spirit.

In Zacchaeus. Which brings him to see. How. Right. And just. And proper. Are the principles of grace. How uplifting. And.

[ 18 : 44 ] Edifying. And how dignified. These principles are. Well we say. What salvation came. Well.

This came. A breach. We say. With the old life. For. You cannot. Serve two masters. You cannot be in two camps. At the one time. You cannot be with the world.

And with Christ. It must be. Christ. Or Belial. It must be the world. Or Jesus. As. Your. Master.

And Lord. Lord. And hence. We say. That. Except a man. That be brought to know. This experience. He cannot claim.

To be. A. Subject of. Redeeming love. Or sovereign grace. And. If a man. Comes. Tries. To.

[ 19 : 39 ] Earn. Salvation. For himself. Or by his own works. He is doing. The very thing. That is offensive. To God. And destructive. To himself.

Because. It is impossible. For you. And for me. To take. From our persons. The smallest sin. That devil. We have committed. If we can speak. Of small sin.

And hence. This recognition. Is brought home. With power. Into the heart. Of every true believer. That it is God. Only. That forgives.

Sinners. That it is only. The blood of Jesus Christ. Which cleanseth. From all. Sin. And from all. Unrighteousness. It is only. The power.

Of God. In. The. Work of redemption. That can bring. A sinner. From the depths. Of sin. To which he has fallen.

[ 20 : 35 ] And from the inability. And all the other. Disabilities. That accompany. The fact of sin. And deliver him. From all ease. And bring him. Into the liberty.

Of the gospel. And of the people of God. This. We see. Was what. Was meant. Salvation came. Well. When salvation came.

Then came. Not only that. But there came. A hatred to sin. A. A hatred to sin. And a love to righteousness. God. Became.

The. Main. Object. Of. Sir. Sir. Sir. Sir. Sir. Sir. Sir. Sir. Sir. Sir. Of his. It's not. Of his. In Does.

Stop. It is. From. It is a salvation. So. It brings us to recognize. Our debt to the person who has saved us. And that. An eternal debt.

[ 21 : 40 ] A debt that we can never pay. Or are we asked to pay. But a debt. that nevertheless reminds us of the fact of the greatness of our benefactor, the greatness of the person who out of his mere good pleasure did purpose to say from sinners of mankind a number that no man can number and make of them his people and make of them his crown.

This day salvation comes. But the salvation that came to Zacchaeus was a salvation that opened his eyes to what he was and to what he still is in his fallen nature.

And we see that is brought out in the experience of the apostle when he speaks of the principle of sin, finding a principle of sin in his person, which was warring against the principle of grace.

And that this conflict went on in his being. It troubled him. The fact of the presence of sin was something that was a concern to him.

And no doubt he gave it the greatest consideration and sought to seek an answer for it. And he got the answer. And even when he had to come to this conclusion, O wretched man that I am, who shall deliver me from the body of this death?

[ 23 : 32 ] It was then that he could look out to the one and only source of relief and comfort and deliverance that was afforded to him and what a glorious deliverance that was.

I thank God through Jesus Christ my Lord. And the more you and I are brought to realise that salvation is of grace, the more we will praise the Lord for it and the more we will recognise what guilty creatures we have been and how abominable is the sin that is with us still and how we should die daily unto it and live unto righteousness.

But I see the time is passing. The salvation came to this house. That Jesus came to abide with Zacchaeus.

This was an intimation that was embodied in this statement. Do you know what he said to the church of the Laodiceans? Behold, I stand at the door and knock.

If any man hear my voice and open the door, I will come in to him and sup with him and he with me. That this is the manner in which God is pleased to intimate to a soul that that soul is saved.

[ 25 : 15 ] That he comes to indwell that soul by his Holy Spirit and that he turns the affections and desires of that person to the things of the Spirit, to the things that belong to the glory of God and to the salvation of the soul and away from the things that he formerly sought and formerly followed and in which he thought he would get satisfaction for his soul.

Oh, friends, how deceived. Men and women are how we were all deceived before God met us in mercy as to what constituted true piety, true happiness.

How we thought of the ways of the world as offering as the only source of happiness and pleasantness and prosperity.

But how the believer has come to see not only the fallacy of that thought, but the satanic deceit by which men by that very thought are led us three into living lives of carelessness, carelessness with regard to the most important matters of life, with regard to issues that can only be solved by divine power, but which they are thinking are going to be solved in some mysterious way by other means.

Let us know that there is only one way by which your soul can be kept, by which your soul can be delivered from the power of darkness, and that is by Christ coming into it.

[ 27 : 05 ] It is only the power of God that can oust and overcome the power of sin and of Satan in your life and mine. And except we know that, we shall know not a life of success or a life of peace with God or peace with our fellow men, but a life which is from the very, every angle, poisoned by sin and sour by sin and brought to ruin and will be brought at last to the eternal ruin from which there is no recovery.

Salvation came to this house to make it a house full of joy. There is no house, no heart that is, that can claim joy or peace that has not this person dwelling in it, the Lord Jesus Christ.

and oh friends, may we be brought face to face with these facts. No life can truly be happy that has no place for the Lord Jesus Christ.

Men are trying it, we live in an age when materialism has come to such a pitch that this is the way men are looking at life.

Give us plenty of money, give us housing, give us all the freedom that we want and then we'll be happy. Give the nation prosperity, give men work, yes, all these things are good in themselves but none of them can bring us one drop of spiritual joy or one drop of hope or one experience of peace.

[ 29 : 02 ] there is no peace saith my God to the wicked. Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon.

This is what was brought home and brought into the experience of the chaos and salvation of God. And here is salvation that caters for every need that belongs to you as a human being and as a sinner.

It was a salvation that was absolutely complete to which nothing had to be added and from which nothing has to be subtracted. It was a salvation the salvation of God a full salvation.

You don't need anything more than that. You don't need anything more than this to know God whom to know is life eternal.

And this was the life to which Zacchaeus was introduced and to which became his possession and which he is enjoying in the full measure in glory tonight and which he will enjoy throughout the endless ages of eternity.

[ 30 : 32 ] Ask yourself the question what have you to look forward in life? What do you look forward to? Think of the issues that are before you.

There's sickness before you. There's death before you. There's a judgment seat before you. What have you got to provide for you in the face of these issues?

In having to meet with God? In having to give an account of your stewardship? Have you anything that can give you hope in face of all these things? And we say if you have not Jesus you have no hope.

For it is only having this mediator between God and man that gives to the sinner the hope that he needs and the hope that will never be put to shame.

He here was brought to know that hope in all its uplifting and all its ministering qualities to meet his need and to give him the assurance and the certainty that irrespective of what would happen even though he were asked to pass through deep waters and many trials that in the midst of them all he would have this the friend that stick as close as a brother the Lord Jesus Christ as his portion.

[ 31 : 53 ] That can never be taken from you and that's the portion that you and I as sinners need and that Sir Keir's was brought to know by Christ's coming into his heart and life as he did on this occasion and we say that the Lord Jesus recognizes Zacchaeus as one who was a son of Abraham.

In other words he was among those for whom this very provision was made and to whom this provision is offered.

God has brought this before us that he has salvation to offer. He comes to this world to men and women of every class of every description of every cult and that he offers them a real solution to the problem.

There's only one solution to a problem. There are not many faiths that can meet our need. There's only one faith that can meet our need. There's only one person that can deliver us and that is the one who has been appointed from all eternity to be the saviour of his people.

For there is no other name given under heaven among men by which we must be saved. And if you reject that name you're rejecting the very salvation you so desperately need.

[ 33 : 24 ] and we say that salvation in coming to this house brought the fullest blessing the fullest joy the fullest expectation fullest hope all that is calculated to uplift the soul and to make their feet like hinds feet and to give them to face life in all its problems with that sure and certain hope that God will go before them as a breaker up of their ways and cause even the very problems of life and the trials of life to lead down to their good and to their well being for tribulations are given in a cup that God puts in our hand for the purpose of making us more and more dependent upon him and enabling us more and more to go to him the only source from which true comfort can be received this day is salvation come to this house has salvation come to your house young man young woman and there are many of you here tonight and it's sort of beautiful to see you all here we say do not think that the world has something magic to offer you as you grow up that it has something to accelerate your life and soul with a satisfaction that can make you independent of men and of the gospel remember remember the gospel is projecting this very gospel before you as the only remedy the only medicine the only physician the only salvation that can deliver your soul from going down to death and finally to eternal ruin by your neglect of the salvation that is offered here we see is the answer to every man's problem be he young middle aged or old or of whatever nationality cult or colour that he may be there is only one saviour and that's the saviour that came to Zacchaeus and said this day is salvation come to this house for so much as he also is a son of

Abraham let us pray oh gracious and ever blessed one enable us to thank thee for the gospel we would acknowledge our inability to proclaim it as we would like but we bless thee that thou art the one who can make that very gospel to be salvation to the souls of men by applying it to the hearts of sinners and we bless thee that that gospel can break down the hardest resistance of the carnal heart to thee and can meet the need of the most abandoned sinner we bless thee that it is still the same gospel and the gospel that alone can meet us in our name forgive us we beseech you the imperfections of our worship and do thou in thy mercy acknowledge thine own word and what may we may have said amiss may it be forgiven by thee and forgotten by men pardon we beseech thee our many sins and love us freely for

Christ's sake amen