

In His Steps: Walking How Jesus Walked

How did Jesus Treat Sinners?

Luke 5:27-32; 7:31-50; 15:1-32; 19:1-10

The religious elite were critical of Jesus' interaction with corrupt, wicked, and lawless people, calling Him a "friend of sinners."

I. Jesus _____ sinners (Lk 5:27-32)

- *Principle:* _____ for _____

II. Jesus _____ sinners (Lk 7:31-50)

- *Principle:* _____ of _____

III. Jesus _____ sinners (Lk 15:1-32)

- *Principle:* _____ of _____

IV. Jesus _____ sinners (Lk 19:1-10)

- *Principle:* _____ of _____

In the judgment of the crowd, Zacchaeus's collaboration with the oppressor of God's people and his swindling would have excluded him from the promises to Abraham and his descendants (1:55). But the preaching of John made it clear that not all children of Abraham by birth are children of Abraham spiritually (3:8). Zacchaeus qualifies as a "son of Abraham" because he bears fruit befitting his repentance. He gives back his fraudulent gains, gives to the poor, and, if he stays in his job, will "collect no more taxes than has been authorized" for him to collect (3:12-13).

Zacchaeus's entire household would have been assumed to be implicated in his guilt (see Josh 7) and is also included in his salvation (see Acts 10:2; 11:14; 16:15, 31). Jesus speaks to Zacchaeus in the third person because it is not simply a private conversation between the two of them but a direct confrontation of the crowd. The crowd who obstructed Zacchaeus's access to Jesus by rejecting him as a sinner and collaborator and who objected to Jesus' abiding with him needs to hear this announcement. Jesus overturns their assessment that Zacchaeus is a sinner who is forever excluded from God's people. When Jesus goes to his house today (19:5), salvation arrives today (see 1:69, 71, 77). It comes to "this house," but it will pass over the grumbling crowd.

- David E. Garland