

## Jesus Changes Everything

### Luke 19:1-10

**SSS: Jesus Changes Everything, especially the what, who, how and why we worship.**

#### **INTRODUCTION:**

The main focus of our time together here this morning, the thing I pray the Lord impresses upon your heart most this morning, is that *Jesus Changes Everything*. Our text this morning gives us the story of a first century Jew who goes from death to life, from faith in a god of his own making, to faith in the true and living God, Jesus Christ. Verse 2 says of Zacchaeus that, "...He was a chief tax collector", a title found nowhere else in the New Testament. This is probably because of the city where our story takes place, a well-known piece of dirt called Jericho, the same city wherein Joshua had one of the greatest military victories in the history of Israel. It had since become a strategic stronghold for the Roman Empire. Jericho was close to the Jordan river, and benefitted from some significant Roman upgrades. It had aqueducts, a monumental winter palace, and a even a hippodrome. Jericho was also known for being the economic center of the balsam trade, a gummy like substance that is used in creating essential oils and other fragrant perfume products. Therefore, if there were to be Chief tax collectors anywhere in the Empire, they certainly would be here. Zacchaeus's title and position would have brought him great wealth and made him a man of great importance in the Roman sphere of the community. Although, his job would not have left him very well loved or liked by the people. Rome had to exact taxes from the people in order to fund their lavish lifestyle: the games, building projects, those aqueducts and especially the roads. This was no easy or small task, so, they enlisted the services of local assets who knew the area and the people well, so, that no one would escape giving to Caesar what was his. As such tax-collectors were considered the lowliest of the low, dastardliest of scoundrels. They were authorized by the sword of Rome to collect the taxes due, and to use deadly force to take it if necessary. Whatever they collected over what Rome demanded, they were allowed to keep for themselves. Often, they would take from their fellow Jews until they had literally nothing left. As a result of these barbaric and fiendish practices, these men were outcasts, deeply despised and hated with impunity. They were considered the lowliest of the low, rejected from temple and the core of Jewish society, these men were banned from participating in even the most basic daily operations of Jewish life.

There allegiances had left them painfully alone. And this fellow, Zacchaeus, was the “Chief” of all of them. Zacchaeus was a man without a country, the Jews didn’t want him because he was a turn coat, and the Romans didn’t trust him for the same reason. He’s was as lost as a goose in a snowstorm, without God or a true friend in the world. He had no country, no God, and no hope, no place to truly call home.

The text also says, “...and he was *rich*, he had a lot of money and stuff. Now there is nothing inherently wrong with being rich, with having nice things, a nice car, a nice house, etc. It’s not having wealth and resources that determines whether or not our lives are producing good fruit, but what we do with that wealth and those resources. This is why Jesus tells us it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven (Matthew 19:24). Because money means independence, and contrary to the American mythos, rugged independence is not always a good thing, especially when it draws us away from our Creator. Zacchaeus put his hope, his faith, his security in this vast amount of money he had procured from the rendering of those around him destitute. For Zacchaeus, being rich was a problem, his lifestyle tells us that his mindset was such, that if one has enough money, they don’t need anybody or even God for that matter. Essentially, Zacchaeus’s god was security, and he worshipped his god through money and his status as Chief Tax Collector. He made great sacrifices to worship his god as well.

***A.) What He Worshipped: (V. 3-4)***

We all have been created to worship and Zacchaeus is no different. He has clearly placed himself on the throne of his life, he’s calling the shots as he sees them, and we see this play out in two arenas of his life. The first, is in his work/occupation.

**1.) Work/Vocation: (V. 1-2)**

He doesn’t necessarily worship his work, although that’s not out of the realm of possibility. Rather, he worships the god of security through his work. The end goal of Zacchaeus’s work is clearly to bring home the biggest, fattest paycheck he can, in order to buy the biggest house, the nicest horses, and the finest jewelry. His ultimate aim is to store up as many treasures for himself as he can. He’s investing in stuff. Stuff as we know is unstable, money is always coming and going. He’s building a life for himself, trying to secure a future, building a castle for himself on shifting sands. Zacchaeus has chosen to swindle, rob, cheat and betray his own countrymen to earn money to build a life that won’t last. His investment in sin

isn't working out for him. The big house feels awful empty when you're the only one living in it. All the money in the world can't buy you relationship, community, companionship. Oh, don't get me wrong lots of people came to the expensive parties he threw. But at some point, the party was always over, and he'd be left alone with his mountain of stuff, empty, unsatisfied, unfulfilled, hollow and alone. This end goal of building an empire of wealth for himself left him separated from the one true and living God. Instead of choosing to place his hope for security in the one place it could never be betrayed or forsaken, he chose to cast his lot in with money, the most fluid and unreliable of resources. The money and status as the Chief Tax Collector kept him surrounded with people who wanted things from him, but deep down he knew, the moment his money or position was gone, so too would they be. Zacchaeus's work drove his view of people, and this is a very unhealthy and lonely worldview he's developed.

#### 2.) *Relationships with People:*

His relationships were all about himself, he was the Chief tax collector, he only hung out with other people who were empty and broken just like him, and he only hung out with them if they could somehow serve his agenda. He didn't hang out with them because he wanted to necessarily but because of the choices he'd made these were the only people that would have anything to do with him. This way of life caused him to see people *transactionally*, as a commodity, in terms of what they can do for him, and what he could do for them to make himself feel important. Zacchaeus turned his relationships into transactions of tit for tat, you scratch my back and I'll scratch yours. Healthy relationships are *interdependent*, that means that both parties can mutually dependent on one another, yet they can still maintain their individual autonomy. These relationships are built on mutual trust, respect, and love. Zacchaeus is incapable of this kind of relationship, because he views people as things, and he has chosen to prioritize things over people. <sup>1</sup>

#### 4.) *God is Sovereign even in our choices: (V. 3-4)*

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<sup>1</sup> His relationships are seemingly *codependent*, and any psychologist will tell you, no matter who or what the circumstances are that is never a healthy situation. Codependent relationships cause us to excessively rely on other people for our emotional, financial, or physical needs. Essentially, codependent people seek acceptance, fulfillment, validation, comfort, and security from one another. All of those things can only be found in Jesus, and when we attempt to find them in other people, we make them our functional god. No human being can hold up under that kind of pressure, eventually they will fail you. When they do, both of you will be hurt, and the relationship will shatter or fragment. That's no way to live, and it's a sure-fire recipe to end up bitter and alone, which is exactly where Zacchaeus finds himself. He's in this position because of his own choices, he got himself into this mess and now he can't get himself out of it.

But God is still God, Jesus is still Lord of all, even when we choose to follow false gods instead of Him. We see in verses 3-4, God's sovereign hand guiding the life of Zacchaeus. Even in his rebellion, God is working all things in his life to get him to where he is now. Look with me at verse 3 of our text, "And he was seeking to see who Jesus was...", Zacchaeus was looking to see *who* Jesus was. Poor Zacchaeus has no clue what's about to happen to him, he still thinks he's in control of his life. He has no idea what Jesus himself has said in John 6:44, "No one comes to the Me unless the Father who sent Me draws him." See, Zacchaeus doesn't know that he isn't seeking Jesus, but that Jesus is seeking him. C.S. Lewis said in *Mere Christianity* that, "Religion is man searching for God, but Christianity is God searching for man." Jesus was the one stirring his curiosity, and Jesus is the one who put the crowd there. Look at the rest of the verse, "...but on account of the crowd he could not, because he was small in stature." Jesus is the creative power behind his being short too. So, God made him short, and put the crowd in his way, so that he would have to change his perspective, his vantage point, in order to see who, he was looking for. God knew all the things that Zacchaeus was going to do that led him up to this moment, now don't get me wrong, God may have known about all the sin choices he was going to make, but ZACCHAEUS is still responsible for all of his sin choices. Charles Spurgeon rather eloquently said once, and I'm paraphrasing him, that the Sovereignty of God and Human Responsibility are two train tracks that lead to heaven, neither of which ever intersect. You will go to heaven entirely because of God's grace, or conversely you will go to hell still being 100% responsible for being there. The loving hand of God, didn't condemn Zacchaeus, didn't hate him, but actually had great plans for his redemption. The sovereign hand of God guided and protected Zacchaeus, even in his sin choices, all to bring him exactly to this moment.

5.) *Jesus sees us:*

In verse 4, our story takes a very interesting turn. There's another story in the Bible that this story begins parallel quite closely, but with a much different ending. You've all heard to some degree or another, the story of Adam and Eve, the original mother and father of us all. But I'd like you to look at it again, so, turn with me to Genesis Chapter 3. Most of you know this story pretty well, so before you glaze over, let me just briefly recap this part of the story for you. Eve has been tempted by the serpent, she banters back and forth with for a little while, the serpent tells a huge whopper that God can't be trusted and that she should eat the fruit so that she could become "like God". Now the whole time Adam is present watching this take place and

doesn't say a word to help her out. So, we pick up in verse 6, "So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate and she also gave some to her husband who was with her and he ate. Then the eyes of both were opened and they knew that they were naked."

Immediately, they were acutely aware of their nakedness, something had changed, and it left them exposed to one another, to God and not in a good way. That's what sin does, it puts barriers between us relationally as humans and between us and God. We put up walls to hide our shame and guilt. Just like Zacchaeus, our first parents, immediately tried to hide their nakedness. Look at the rest of verse 7 with me, "And they sewed *fig leaves* together and made themselves *loincloths*." Do you see? Shame, something they had never felt before, forces them into immediately hiding from each other their most vulnerable spaces. Verse 8 tells us they heard the sound of LORD God walking in the garden and listen to this, "...and the man and his wife hid themselves from the presence of the LORD God among the trees of the Garden." Just like Zacchaeus, who heard that Jesus was coming, so he hid himself in a tree.

Now, here's an interesting fact that seems too coincidental to not mean something on some level. The NIV says, that Zacchaeus climbed up a "Sycamore-fig" tree. What leaves did Adam and Eve sew together to hide their nakedness? I find it interesting, that Zacchaeus chose that particular kind of tree to climb, it could've just been the closest tree to Jesus's route through Jericho, or maybe there were other trees, and he chose this one for a reason, and I'd bet that if that's the case he chose that tree because he thought he'd be able to hide himself from the Lord Jesus.<sup>2</sup> Just like Adam and Eve hiding themselves from the presence of God, scared, even terrified of the judgement the LORD God is going to pass on them for their sins.

Zacchaeus doesn't realize it yet, but he's about to have the fig leaves pulled back and be totally exposed with no place to run, just like Adam in the Garden. But this time everything is going to be different, not because the *what* Zacchaeus had been worshiping was different than Adam and Eve. That was still the same, they all worshipped themselves and wanted to be "like God". They still wanted sit on the throne of their own lives. Eve did this through the pursuit of the fruit, and Zacchaeus did it through his pursuit of stuff, he made himself his own functional savior, through securing material possessions and treating people as commodities. He, like Eve, thought he knew better how the universe worked than the God who created it, he thought his

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<sup>2</sup> A sycamore tree has branches that are fairly easy to climb, and they have leaves that are usually thickly grown together. So, it might have been difficult for Zacchaeus to see out of the tree, but not so thick that he couldn't be seen in the tree from the outside looking in.

plans for his life would bring him happiness and complete satisfaction. Instead it left him alone, bitter, and angry. No, this time things would be different because God was coming to complete His plan for our redemption and reconciliation. The *What* that sat on the throne of his life, was about to be confronted with the *WHO* is on the throne of the universe.

***B.) Jesus Changes Who we worship: (V. 5-7)***

*1.) Jesus makes the defiled new:*

In Luke 19 verse 5, things are about to get extremely real for Zacchaeus, at this point in the story he is hiding comfortably in that sycamore tree, just like Adam and Eve in the bushes. He thinks that Jesus isn't going to see him, he thinks that he's going to be able to catch a glimpse and see what all the fuss is about from a place of safety where he won't be exposed. Then it happens, Jesus, God in the flesh, comes by that tree and calls him out, just as God did all those millennia before. I want you to see this picture of Zacchaeus here, he's hiding in a tree, he doesn't want to be seen because he is terrified, if this "man" he is trying to see really is the Messiah then He knows things about Zacchaeus. Deep, personal, shameful things about him. Zacchaeus felt safe having the false psychological barrier of the leaves between them. He could have the illusion that he could keep something from Jesus, but then Jesus sees through the barriers and calls him out. You have to know Zacchaeus is freaking out inside right now, "He sees me, wait if He sees He knows. Oh no, He knows, He knows about that time and that time, and that girl and that..." Just like Adam in the Garden, when he heard the voice of the Lord calling to him and hid because he was naked/exposed and afraid of what judgement might await him. Zacchaeus trembles, God is coming by again, just like in the garden, but this time is different.

Look at verse 5, "...and he (Jesus) said to him, **“Zacchaeus, hurry and come down...”** Zacchaeus and everybody there watching were waiting for him to get his just deserts. The crowd expects Jesus to let him have it, that Jesus is going to call him down, rip him apart from one end to the other. But much to Zacchaeus's elation and the crowd's dismay, Jesus does the exact opposite. Jesus embraces him as a brother and invites Himself to lunch and dinner at Zach's house. Now, in order for you to get the gravitas of what just happened here you need to know a little about 1<sup>st</sup> century Jewish culture. First, it was a big deal to eat with someone, if you ate with them you were considered friends. Second, Jews didn't associate with "unclean" people (Gentiles) or sinners. They believed that if you were clean and then touched something defiled,

you yourself would become defiled too, spiritually and physically speaking. They weren't just afraid of getting sick, they were afraid of God pouring out His wrath on them for associating with sinners and tax collectors. But Jesus isn't some just some Jewish carpenter, He can't be defiled, He is Holy and pure and set a part, the Bible calls Him the "First-born among the dead" (Colossians 1:18), Jesus is different. This is exactly why Jesus came, to change everything to the way it should be. You see when Jesus touches something unclean, the unclean thing becomes clean. When Jesus communes with someone that is defiled, they become consecrated, new, Holy, and worthy.<sup>3</sup>

2.) *Jesus enters our soul house and fully knows us:*

Jesus says, "**I must stay at your house today.**" Jesus forgives him and frees him of all that he was terrified to be found out about, all the shame and guilt. Jesus comes to his *house*, that word *house* is used several times in the new testament to not only refer to someone's home (physical house), but also their inner most dwelling where they keep their soul. This time, God comes walking by, not to remove Zacchaeus from His presence, but instead says, "I'm making my home inside of you! No more chasm, no more barriers between us. I am giving you the experience that I have had since before the dawn of time with the Father and Holy Spirit." Jesus makes him one with the Father, he gets to walk in the garden in the cool of the day with God, he gets to be in His presence, our true and rightful home, Zacchaeus finally belongs. Zach's home now. That's the reality that hits Zacchaeus straight in the face. This news elates and captivates him so much the text says in verse 6, "**So, he hurried and came down, and received him joyfully.**" The result of being set free from the bondage of sin, is immediate joyful obedience. Zacchaeus is able to now find joy in his obedience, why? Because obedience isn't something, he "has to do", but something he "gets to do". Zacchaeus isn't dragging his feet, taking his time, and moping about it. He's hurrying down and happy about it! He has a new perspective, and knows now, that God's restrictions are God's protections, and His commands are His blessings. The result of being set free from the bondage of sin, is joyful obedience.

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<sup>3</sup> And here's the even better news for Zacchaeus, instead of getting ridicule, rejection, and condemnation. Instead of the picture ending with Zacchaeus's permanent expulsion from community, instead of the separation that was caused by the sin rift of Adam and Eve. See, God had to address sin with Adam and Eve, they messed up and brought sin into the world. When God passed by them in the garden, He called out to Adam, "Where are you?". God already knew the answer to this question, He's God. Of course, God also knew how the rest of this confrontation was going to play out. He knew that Adam would try to throw Eve under the bus, abdicating his responsibility to steward her heart and protect her from the serpent. God knew that He would have to remove them out of the Garden. God knew the great rift, this great chasm that was immediately formed between Him and His most beloved creation, Us. He knew that one day, He would make a bold move to bridge that chasm and make right what sin had made wrong, and TODAY is that day!

### *3.) The dividing wall has fallen:*

Now everybody present saw this, all the religious folks, the other tax collectors, all the romans present. How do you think they responded to what Jesus just did for Zacchaeus? Look at verse 7 with me, **“And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.”** The people are groaning because before Zacchaeus came down from that tree, they were salivating at the mouth, just waiting for Jesus to let him have it. But Jesus does the opposite, He accepts Zacchaeus and acts as though there was nothing to forgive, no recompense to be paid or made. Ever notice how God rarely if ever does, what we think He’s going to do? Look here, these people are missing the bigger picture. They don’t know what Jesus knows; Jesus is on his last trip to Jerusalem. He is literally on His farewell tour leading to His death and subsequent resurrection. Jesus is displaying for these people a living illustration of what He is about to do covenantally in Jerusalem. At this point in history, there are two peoples of the world, Jews (God’s Chosen) and Gentiles (NOT God’s Chosen). Jesus was implementing one of the first acts of the merger of these two peoples into one new people. Do you see? The Jews thought that they deserved God’s grace and blessing more than Zacchaeus because they were “The Chosen”. But Jesus (God in the Flesh) is saying, “That’s not how this goes anymore.” I am purchasing for myself, Zacchaeus, he now belongs to me and is now a part of our family, he is your brother. The wall that once divided us, is now gone. That sin thing that came between us causing beef, I have squashed it. I am setting everyone’s sin debt balance back to zero. Jesus is fulfilling what He will later tell the pharisees in Matthew 21:31-32, **“Truly I say to you, the tax collectors and prostitutes go into the kingdom of God before of you. For John came in the way of righteousness, and you did not believe him. But the tax collectors and prostitutes did.”** They (the pharisees and the crowd) didn’t see that the Kingdom of God belongs, not to those who keep the law perfectly, but to those who repent and believe the Lord Jesus. Jesus is changing everything, especially *how* we worship.

### ***C.) Jesus Changes How We Worship: (V. 8)***

#### *1.) From Sacrifice to Repentance:*

The first century Jew was still heavily involved in the sacrificial system, they spent all their time securing food and sacrifices for the temple. They were completely consumed with

securing a righteousness that was gained outside of the grace of God. But God doesn't work that way, and we can never make God owe us anything, all of his gifts are of grace. But Jesus comes in and changes the way we worship. We no longer have to work tirelessly to pay a sin debt for which we could never fully atone. We now have all of those things in Jesus, look with me in 1John 2:2-3, "2He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. 3And by this we know that we have come to know him, if we keep his commandments." Jesus is the perpetual satisfaction of our sins, God poured out all the wrath He had for sin upon Jesus. This is why Jesus came, to make right that which we have made wrong, to reconcile and ransom back the broken and lost, to fulfill the old sacrificial system. Jesus moves us from an obsolete, empty, and never ceasing worship of "have to" sacrifices, to a worship of "get to" repentance (Hebrews 8:13). A worship that is no longer tireless and exhausting, but because we now worship Jesus, we spend our time and energy turning away from those old false gods and resting in the truth, the way, and the life (John 14:6).<sup>4</sup>

## 2.) Behold the fruit of Repentance:

But what does that mean to repent and rest in Jesus's finished work on the cross? What does that even look like? Look with me at verse 8, "And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor.", first he submits to Christ's lordship and headship over his life. He recognizes that Jesus is the rightful ruler of his life, heart, and destiny, he says (Behold, **LORD**) from here on out you are the Lord of my life, I submit to your will and plans for my life. Second he **gives**, he gives the half of his goods to the poor. That's intense isn't it? Zacchaeus goes home and grabs half his stuff and just gives it to the poor. Real repentance is always radical, it's always over the top, because **he who has been forgiven much, loves much** (Luke 7:36-50). When we realize how much we have been forgiven of, how great our sin debt was, we can't help but repent radically.<sup>5</sup>

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<sup>4</sup> The evidence of that repentance is found when we keep His commandments. It's not that we keep His commandments and are then saved, but that we are saved and therefore by the power of the Holy Spirit we now possess, are empowered, encouraged, and enabled to keep His commandments.

<sup>5</sup> It's happened on occasion, that I hear people say, "I wish I had a testimony like that." When hearing the testimony of someone the Lord has brought out of the bondage to some dark stuff. What they are saying is that they wish God had saved them from being a nasty sinner like that person. The truth is that if we are honest with ourselves, and if we rightly understand our own sin, we'd know that we've been just as radically set free as they are. Our testimony should reflect the wretched sinners **we were**, and our response should be to do like Zacchaeus. We count the trappings of this world as garbage and forsake everything for the sake of following Jesus (Philippians 3:18).

Zacchaeus, gave of himself, his money, and his personal pride. Look again, “**And anyone I have defrauded I restore fourfold.**” Look at the sentiment, he is more than willing to go above and beyond to make right what he had previously made wrong. He’s willing to do whatever it takes to bring about the same radical reconciliation that Jesus has made with him, with other people. The gospel reconciles all things, Jesus came to reconcile all things to Himself (Colossians 1:20). *Reconciliation is a product of repentance.* How do you think all those people reacted in the following days, to Zacchaeus knocking on their doors and giving them back the excess money he stole from them with interest? Zacchaeus took great financial losses in all this, suffered great embarrassment, people probably didn’t trust him again ever, but one thing they cannot deny is that Zacchaeus’s life was no longer the same. Jesus changes everything for Zacchaeus, his life, his work, his relationships, and why he worships.

#### ***D.) Jesus Changes Why We Worship: (V. 9-10)***

Look at verse 9, “**Today salvation has come to this house, since he also is a Son of Abraham.**” We worship Jesus, because we have been adopted into the family of God. We now operate as Sons and Daughters in our Father’s house, as heirs to kingdom promises. “And Jesus said to him, “Today salvation has come to this house, **since he also is a son of Abraham. . .**” Jesus wasn’t referring to Zacchaeus’s Jewishness. Jesus was saying that since Zacchaeus has demonstrated repentance through his actions of giving and making restitution, that he truly is a son of Abraham. The things we do are evidence that our adoption into the family of God is complete. We worship because we are His, it’s as simple as that.<sup>6</sup>

#### ***Application: Now What?- Bathe in the Blood of the Lamb, the Last Blood.***

***(Communion Workers)*** We worship, because we have been bought with the blood, the precious blood of Christ. His blood that covers all shame, fear, guilt, sorrow, envy, pride, lust, and greed, covers us now. We aren’t waiting for some future day to be set free, Jesus said in the passage, “TODAY, salvation has come to this house!” We are saved, today and forever more. Some of us need to be reminded of that fact. Some of you need to realize that fact for the first time your life. All of us need to bathe in this reality, because we all, in ways big and small, like Zacchaeus and Adam and Eve, try to cover ourselves with various fig leaves to hide our guilt,

<sup>6</sup> We no longer do things to our earn way into or prove that we belong to the kingdom of God, but what we do is proof that something has taken place within us. We go from loving ourselves, from treating people and relationships like transactions, to pouring ourselves out like a drink offering for our wives, kids, families, and communities. Not to gain something, because in Jesus we already possess everything we need. We worship because, where the old lifeless and bitter heart of stone used to be, now sits a beating and loving heart of flesh (Ezekiel 11:19).

insecurities, and sin. Adam and Eve were acutely aware that they had been removed from the Garden of God's Divine presence, they spent every day of their lives searching to find a way to cover their nakedness. A way that didn't leave a barrier between themselves and God. God in His infinite mercy granted them a picture of the what it would take to achieve the reconciliation they longed for since being expelled from the garden that day. God spilled the first blood the world had ever experienced, when God killed the animal to make their clothing, the world felt for the first time the sting of death. This first blood would be a shadow or foretaste of the deliverance to come, pointing to that last blood (Jesus) that would ever need to be spilled to cover our nakedness, shame, and sins (Genesis 3:21). We gather here on Sunday morning, not to grasp for fig leaves to try and cover our shameful nakedness, but as the Body of Christ we sing as one to celebrate the Hero, King, and Savior, Jesus. Who purchased and redeemed us, so that we never have to sew fig leaves together again, so that we could have the power to go back to that moment in the garden and look the serpent in the eye, and destroy him by the Word of our Testimony, the testimony that we've been ransomed and set free from his lies. To proclaim the truth that God is good, God is trustworthy, and because of Jesus we are empowered to eviscerate the devil's lies with God's truth. We say to the "Accuser of Our Brothers", you are now defeated by the Word of our Testimony, and the all cleansing, thickly covering, costly, and all-powerful blood of the Lamb (Revelation 12:11).

We come together at this table to celebrate the false gods being cast down off the throne of our lives by the true and living God. If you have not surrendered to Jesus as Lord of your life, this table is not for you. It's just bread and juice, a snack, we would ask that you stay in your seat. But if you have submitted to following Jesus (Even if you just did it a moment ago), then we invite you to celebrate what Jesus has done and empowers us to do. The Apostle Paul give us these words to help us celebrate what Jesus has done. He says, "For what I received from the Lord I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you. Do this in remembrance of me." In the same way he took the cup after supper saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat the bread and drink the cup, you proclaim the Lord's death until he comes."

**Prayer:**

Father, thank for the merciful gift of repentance, thank you that in Jesus we already possess everything we need. Thank you for the freedom we have to love others and bring glory to your name because of your goodness. Lord, help us to go from this place and love people as radically as we have been forgiven, by the gift of your Holy Spirit let leave here today, covered in the blood of the lamb, beating back the lies of darkness with the light of your truth. Let your will be done in our hearts and in our lives. In Jesus Name, Amen.

You may come and partake of the elements now.

Place your hands in a receiving position:

**Benediction:**

*Ezekiel 11:17-20*, “**17**Therefore say, ‘Thus says the Lord GOD: I will gather you from the peoples and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.’ **18**And when they come there, they will remove from it all its detestable things and all its abominations. **19**And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, **20**that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God.”

## Outline of Luke 19:1-10

### **Introduction:** *Jesus Changes everything.*

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- 1.) V. 1-4- **Jesus Changes *what we worship*** – *Before Jesus Zacchaeus worships himself*
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    - 2.) Relationships with People
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- 2.) V. 5-7- **Jesus changes *who worship***
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  - b.) Jesus enters our soul housing because He knows us fully and loves us fully.
  - c.) The dividing wall has fallen.
- 3.) V. 8- **Jesus Changes *How We Worship***
  - a.) From Sacrifice to Repentance.
  - b.) Behold, the fruit of repentance.
- 4.) V. 9- **Jesus Changes *Why We Worship***
  - a.) We are Sons and Daughters in His Kingdom.
- 5.) Application: ***Now what?***
  - a.) Bathe in the Blood of the Lamb, the Last Blood.