

# Luke 19:5

Authorized King James Version (KJV)

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

## Analysis

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Jesus addresses Zacchaeus: 'And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.' Jesus takes initiative: He 'looked up' (ἀναβλέψας, anablepsas), 'saw him' (εἶδεν αὐτόν, eiden auton), and addressed him by name —'Zacchaeus' (Ζακχαῖε, Zakchaie). The command is urgent: 'make haste' (σπεύσας, speusas, hurry). The reason: 'to day I must abide at thy house' (σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι, sēmeron gar en tō oikō sou dei me meinai). The word 'must' (δεῖ, dei) indicates divine necessity. Jesus wasn't responding to Zacchaeus' invitation but declaring divine appointment. This demonstrates sovereign grace: Jesus seeks and saves the lost (v. 10), taking initiative where humans cannot.

## Historical Context

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That Jesus knew Zacchaeus' name without introduction demonstrates supernatural knowledge. That He invited Himself to Zacchaeus' house violated social norms—guests didn't invite themselves. That He chose a tax collector's house (ritually unclean, morally compromised) scandalized observers (v. 7). Yet Jesus' mission required going where sinners were, not waiting for them to become respectable first. The word 'must' indicates this visit was part of God's redemptive plan, not a random choice. God's sovereign election includes even despised tax collectors. Zacchaeus' curiosity and effort (climbing a tree) demonstrated seeking; Jesus' self-

invitation demonstrated finding. Salvation involves both human seeking and divine finding, but divine initiative is primary.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

## Study Questions

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1. What does Jesus knowing Zacchaeus' name without introduction teach about God's personal knowledge of individuals?
2. How does Jesus' self-invitation to Zacchaeus' house demonstrate grace's initiative?
3. How should Jesus' willingness to dine with notorious sinners shape church outreach and hospitality?

## Interlinear Text

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καὶ	ὥς	ἦλθεν	ἐπὶ	τὸν	τόπον	ἀναβλέψας	ὁ	Ἰησοῦς
And	when	came	to	G3588	the place	he looked up	G3588	Jesus
G2532	G5613	G2064	G1909		G5117	G308		G2424

εἶδεν	αὐτόν,	καὶ	εἶπεν	πρὸς	αὐτόν,	Ζακχαῖε	σπεύσας
and saw	him	And	said	unto	him	Zacchaeus	make haste
G1492	G846	G2532	G2036	G4314	G846	G2195	G4692

κατάβηθι	σήμερον	γὰρ	ἐν	τῷ	οἴκῳ	σου	δεῖ	με
and come down	to day	for	at	G3588	house	thy	must	I
G2597	G4594	G1063	G1722		G3624	G4675	G1163	G3165

μεῖναι

abide
G3306

## Additional Cross-References

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**Revelation 3:20** (Parallel theme): 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 will sup with him, and he with me.

**John 14:23** (References Jesus): Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

**Hebrews 13:2** (Parallel theme): Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

**John 1:48** (References Jesus): Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

**Ephesians 3:17** (Parallel theme): That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

**Luke 19:10** (Parallel theme): For the Son of man is come to seek and to save that which was lost.

**Ezekiel 16:6** (Parallel theme): And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

**Ecclesiastes 9:10** (Parallel theme): Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.