

# 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

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' (Ζακχαῖς, 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 μεῖναι, 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

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 ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς  
And when came to the place he looked up G3588 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.