

From Jericho to Jerusalem: The Salvific Mission of the Son of Man in Luke 19:1–10

A Theological-Exegetical Study of Grace and Transformation

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Abstract: Luke 19:1–10, commonly known as the Zacchaeus narrative, occupies a significant position in the Gospel of Luke because it brings together several major Lukan themes: **salvation, grace, repentance, wealth, social exclusion, discipleship, restoration, and the mission of Jesus as the Son of Man**. Situated within Jesus’ journey from Jericho toward Jerusalem, the passage is more than an account of the conversion of an individual tax collector. It functions as a narrative demonstration of the salvific purpose of Jesus immediately before the final stage of his journey to Jerusalem. This study offers a theological-exegetical analysis of Luke 19:1–10, focusing particularly on the relationship between divine grace and human transformation. Through literary, historical, narrative, lexical, and theological analysis, the study argues that salvation in this passage originates in the gracious initiative of Jesus and is subsequently manifested in the transformed life of Zacchaeus. Jesus seeks Zacchaeus before Zacchaeus demonstrates moral reform; Jesus calls him by name, enters his house, and announces salvation. Zacchaeus’s response, expressed through generosity toward the poor and restitution toward those he has wronged, demonstrates that grace produces ethical transformation. The declaration that Zacchaeus is a “son of Abraham” further indicates that salvation involves restoration of identity, belonging, and social relationship. The climactic statement in Luke 19:10—“For the Son of Man came to seek and to save the lost”—provides the theological interpretation of the entire narrative. The journey from Jericho to Jerusalem consequently becomes a narrative symbol of Jesus’ wider salvific mission, a mission that will reach its climax in Jerusalem through his suffering, death, and resurrection. The study concludes that Luke 19:1–10 presents salvation as graciously initiated by Christ, personally received in faith, socially manifested through transformed relationships, economically expressed through generosity and restitution, and ultimately grounded in the redemptive mission of the Son of Man. (Bock, 1996; Nolland, 1993)

Keywords: Zacchaeus; Luke 19:1–10; Son of Man; salvation; grace; transformation; repentance; wealth; discipleship; Jericho; Jerusalem; Gospel of Luke.

1. Introduction

1.1 Background of the Study

The Gospel according to Luke presents Jesus as the bearer of God’s salvation to people who are frequently overlooked, marginalized, rejected, or classified as sinners. Luke’s distinctive theological portrait emphasizes God’s mercy toward the outsider and Jesus’ deliberate engagement with people whose social and religious identities placed them at the margins of respectable society. Throughout the Gospel, Jesus encounters tax collectors, sinners, Samaritans, women, the poor, the diseased, the socially excluded, and others who experience forms of alienation. (Green, 1997; Bock1996)

The narrative of Zacchaeus in Luke 19:1–10 represents a particularly concentrated expression of this theological emphasis. Zacchaeus is introduced as a “chief tax collector” and a wealthy man. His social identity immediately creates tension. Tax collectors

were commonly associated with collaboration with the Roman taxation system and with economic exploitation. Zacchaeus's wealth therefore contributes to his negative social image. Yet Jesus deliberately seeks him. (Green, 1997)

This is the central theological movement of the narrative. Zacchaeus wants to see Jesus, but the decisive movement belongs to Jesus, who sees Zacchaeus, calls him by name, and chooses to stay in his house. The crowd objects because Jesus has associated himself with a person whom they regard as a sinner. Jesus nevertheless declares that salvation has come to Zacchaeus's house. (Fitzmyer, 1985)

The final verse provides the theological explanation of the episode: "For the Son of Man came to seek and to save the lost" (Luke 19:10). (Bovon, 2013)

This declaration is not merely an afterthought. It functions as the interpretive key to the entire story. The passage therefore raises an important theological question: How are grace and transformation related in the salvation of Zacchaeus? (Fitzmyer, 1985)

On one hand, the narrative strongly emphasizes divine initiative. Jesus seeks, calls, receives, and saves. On the other hand, Zacchaeus does not remain unchanged. His response includes radical generosity and restitution. The narrative thus refuses to separate grace from transformation. (Bock, 1996)

The story offers a theological paradigm in which grace is the source of salvation while transformation is its visible fruit. (Marshall, 1978)

This distinction is important for reading the narrative theologically. Luke does not portray Zacchaeus as first repairing his life and then becoming acceptable to Jesus. Rather, the encounter with Jesus creates the conditions in which a radically different way of life becomes visible. The narrative thus holds together divine initiative and human response without reducing either one to the other. (Green, 1997)

1.2 The Literary Position of Luke 19:1–10

The position of the Zacchaeus narrative within Luke's Gospel is highly significant. Jesus has been travelling toward Jerusalem, and the journey represents a major theological framework for Luke's narrative. (Nolland, 1993)

Luke 9:51 marks an important transition when Jesus begins his journey toward Jerusalem. From that point forward, the Gospel repeatedly presents Jesus as travelling toward the city where his passion will occur. Luke 19:1–10 is therefore located near the conclusion of this journey. (Nolland, 1993)

The narrative is also closely connected to Luke 18. In Luke 18:18–30, Jesus encounters a rich ruler who struggles to respond to Jesus' teaching concerning possessions. Immediately afterward, Jesus predicts his suffering and heals a blind man near Jericho. Luke then introduces Zacchaeus. The contrast is striking. (Green, 1997)

The rich ruler possesses wealth and religious respectability but struggles to surrender his possessions. Zacchaeus possesses wealth but has a compromised reputation; after meeting Jesus, however, he responds with remarkable generosity. The juxtaposition suggests that Luke is continuing his theological concern with wealth, discipleship, salvation, and the kingdom of God. (Bock, 1996)

The placement also prevents an isolated reading of Zacchaeus. His story belongs to a sequence in which Luke repeatedly asks what it means to receive the kingdom of God. The question is therefore not simply whether Zacchaeus is wealthy, but what happens to wealth when a person comes under the claim of Jesus. (Green, 1997)

1.3 Statement of the Problem

Although Luke 19:1–10 has received extensive attention in biblical scholarship, the passage is sometimes interpreted primarily as a moral story about repentance or financial restitution. Such an approach can obscure the theological structure of the narrative. (Marshall, 1978)

The problem is that Zacchaeus's ethical transformation may be treated as though it were the cause of his salvation rather than the result of Jesus' gracious encounter with him. (Bock, 1996)

A theological reading must therefore ask:

- What is the relationship between Zacchaeus's desire to see Jesus and Jesus' initiative toward Zacchaeus?
- Why does Jesus insist on staying at Zacchaeus's house?
- What does "today salvation has come to this house" mean?
- Why does Jesus call Zacchaeus a "son of Abraham"?
- What is the significance of Zacchaeus's economic response? (Green)
- How does Luke 19:10 explain the entire narrative? (Tannehill 122–25; Parsons 44–47)
- How does the Jericho setting relate to Jesus' movement toward Jerusalem? (Fitzmyer, 1985)
- What does the narrative teach concerning grace and transformation? (Marshall, 1978)

1.4 Research Questions

This study is guided by the following research questions:

1. What is the literary and theological significance of Luke 19:1–10 within the Gospel of Luke? (Parsons, 2007)
2. How does Luke portray Zacchaeus before his encounter with Jesus? (Green, 1997;)
3. How does Jesus' initiative demonstrate divine grace? (Marshall, 1978)
4. What is the theological significance of Zacchaeus's response? (Fitzmyer, 1985)
5. How should Zacchaeus's generosity and restitution be understood in relation to salvation? (Bock, 1996)
6. What is the significance of the expression "son of Abraham"? (Marshall, 1978)
7. How does Luke 19:10 function as the theological climax of the narrative? (Tannehill, 1986)
8. What does the movement from Jericho toward Jerusalem contribute to the theology of salvation? (Green, 1997)
9. What implications does the passage have for contemporary Christian discipleship and mission? (Wolter, 2017)

1.5 Objectives of the Study

The primary objective is to provide a theological-exegetical interpretation of Luke 19:1–10 with particular emphasis on grace and transformation.

The specific objectives are:

1. To analyse the historical and literary context of Luke 19:1–10. (Tannehill, 2017)
2. To examine the characterization of Zacchaeus. (Fitzmyer, 1985)
3. To analyse Jesus' initiative toward Zacchaeus. (Bock, 1996)
4. To investigate the meaning of salvation in the narrative. (Marshall, 1978)
5. To examine Zacchaeus's response in relation to repentance and transformation. (Fitzmyer, 1985)
6. To interpret "son of Abraham" within Luke's theological framework. (Wolter, 2017)
7. To examine the significance of the Son of Man saying in Luke 19:10. (Nolland, 1993)
8. To relate the Zacchaeus narrative to Jesus' journey toward Jerusalem. (Bock, 1996)
9. To develop theological implications for contemporary Christian ministry. (Wolter, 2017)

1.6 Thesis of the Study

This study argues that Luke 19:1–10 presents salvation as a gracious initiative of the Son of Man that produces comprehensive transformation in the life of the person who receives Jesus. Zacchaeus does not earn salvation through generosity and restitution. Rather, his changed relationship with wealth, the poor, and those whom he has wronged demonstrates the transformative effect of Jesus' gracious presence. The narrative therefore presents grace and transformation not as competing concepts but as inseparable dimensions of salvation. (Green, 1997)

2. Methodology

2.1 Theological-Exegetical Approach

This study employs a theological-exegetical methodology. Exegesis seeks to understand the meaning of the biblical text within its literary, historical, linguistic, and theological contexts. Theology then considers the implications of that meaning for Christian faith and practice. (Parsons, 2007)

The primary text is Luke 19:1–10. The passage is interpreted in relation to its immediate context, the Gospel of Luke as a whole, and relevant biblical-theological themes. (Wolter, 2017)

The study utilizes:

- historical-contextual analysis;
- literary analysis;
- narrative analysis;
- lexical analysis;
- theological interpretation;
- canonical comparison; and
- engagement with selected scholarly literature. (Marshall, 1978)

2.2 Literary Analysis

Literary analysis examines the structure, characterization, repetition, contrast, narrative movement, and climax of the text.

Luke 19:1–10 can be organized as follows:

1. Jesus enters Jericho (v. 1)
2. Zacchaeus is introduced (v. 2)
3. Zacchaeus seeks to see Jesus (vv. 3–4)
4. Jesus sees and calls Zacchaeus (v. 5)
5. Zacchaeus receives Jesus joyfully (v. 6)
6. The crowd objects (v. 7)
7. Zacchaeus responds with generosity and restitution (v. 8)
8. Jesus announces salvation (v. 9)
9. Jesus explains His mission (v. 10)

This structure reveals a movement from searching to seeking, from encounter to salvation, and from salvation to transformation. (Green, 1997)

The narrative movement is therefore theological as well as literary. The reader first observes Zacchaeus's desire, then Jesus' initiative, then the response of the household and the crowd, and finally the explicit interpretation supplied by Jesus. The concluding mission statement retroactively illuminates the preceding actions.

3. Historical and Social Context

3.1 Jericho in the First Century

Jericho was strategically located in the Jordan Valley and was an important settlement along routes leading toward Jerusalem. Its location contributed to its economic significance. (Fitzmyer, 1985)

The city's economic activity provides a plausible background for the presence of tax collectors. Zacchaeus's position as a chief tax collector would have connected him with an economically important region. (Marshall, 1978)

The narrative therefore takes place within a setting in which wealth, commerce, taxation, and travel intersect.

3.2 Tax Collectors in Luke

Tax collectors appear repeatedly in Luke's Gospel. Even though, Luke does not present taxation merely as a neutral occupation, yet Tax collectors are regularly associated with social and religious suspicion. (Stein, 1992)

John the Baptist's ministry includes tax collectors who ask what repentance requires of them (Luke 3:12–13). Jesus later eats with tax collectors and sinners (Luke 5:27–32). The Pharisees criticize Him for such association. (Fitzmyer, 1985)

The Zacchaeus story therefore continues an established Lukan theme. Jesus' ministry is directed toward those whom religious society tends to exclude. (Bock, 1996)

3.3 Wealth and Social Identity

Luke frequently treats wealth as a theological issue. The concern is not simply whether a person possesses material resources. The deeper issue concerns whether wealth becomes an alternative source of security and identity. (Hultgren, 1979)

The rich ruler in Luke 18 illustrates the danger. Zacchaeus provides a contrasting response. After encountering Jesus, Zacchaeus reorients his relationship with possessions. Wealth becomes a means of generosity and restoration rather than merely accumulation. (Bock, 1996)

4. LITERARY EXEGESIS OF LUKE 19:1–10

4.1 Luke 19:1 — Jesus Enters Jericho

Luke begins: "Jesus entered Jericho and was passing through." The verse is brief but important. Jesus is moving and the narrative emphasizes the journey. (Tannehill, 1986)

Jesus is not permanently settling in Jericho. He is travelling toward Jerusalem. The movement of Jesus establishes the larger theological framework of the story. The encounter with Zacchaeus occurs while Jesus is on the way to the place where his redemptive mission will reach its climax. (Fitzmyer, 1985)

4.2 Luke 19:2 — The Identity of Zacchaeus

Luke introduces Zacchaeus with two descriptions: *chief tax collector; and rich*. (Bock, 1996)

These descriptions are theological as well as social. The first places him within a despised occupation. The second identifies him with one of Luke's recurring theological concerns. Zacchaeus therefore embodies several forms of social tension. He is economically successful but socially rejected. He is powerful but isolated. He is wealthy but spiritually needy. (Bailey, 1997)

The narrative does not begin with a morally neutral character. It begins with someone whom the crowd already knows how to classify. Jesus will challenge that classification. (Parsons, 2007)

4.3 Luke 19:3 — Zacchaeus Seeks Jesus

Luke states that Zacchaeus was seeking to see who Jesus was. This desire is significant. Zacchaeus is not indifferent. He wants to encounter Jesus, yet his physical limitation and the crowd create obstacles. The crowd itself becomes an impediment between Zacchaeus and Jesus. This has theological significance. Those who surround Jesus do not necessarily facilitate access to Jesus. The crowd will later complain about Jesus' decision to enter Zacchaeus's house. Thus, the narrative creates a contrast between the crowd and Jesus. The crowd obstructs and condemns. Jesus sees and seeks. (Evans, 1990)

4.4 Luke 19:4 — Zacchaeus Climbs the Tree

Zacchaeus runs ahead and climbs a sycamore tree. The action demonstrates determination. He is willing to risk embarrassment in order to see Jesus. The narrative therefore portrays Zacchaeus as actively seeking. Nevertheless, the decisive theological movement remains Jesus' initiative. Zacchaeus seeks Jesus visually. Jesus seeks Zacchaeus salvifically. This distinction becomes essential in verse 10. (Wolter, 2017)

4.5 Luke 19:5 — Jesus Sees and Calls Zacchaeus

Jesus reaches the place, looks up, and says: "Zacchaeus, hurry and come down, for I must stay at your house today." The verse represents the turning point. Zacchaeus wanted to see Jesus. Jesus sees Zacchaeus. The verb of seeing becomes reciprocal, but the initiative shifts decisively toward Jesus. Jesus calls him by name. This personal address demonstrates that salvation is not merely an abstract theological principle. It occurs through a personal encounter. Jesus also says that He "must" stay at Zacchaeus's house. The language indicates divine purpose. The encounter is not accidental. (Edwards, 2015)

4.6 Divine Necessity and Salvific Purpose

The expression "I must" recalls Luke's broader use of divine necessity. Jesus' ministry unfolds according to God's purpose. The journey toward Jerusalem is necessary because Jesus' mission must be fulfilled. The encounter with Zacchaeus therefore participates in this larger divine plan. Jesus' decision to enter the house is an act of mission. (Nolland, 1993)

4.7 Luke 19:6 — Zacchaeus Receives Jesus

Zacchaeus responds immediately. He comes down and receives Jesus joyfully. The sequence is important: Jesus calls and Zacchaeus receives. Joy follows. The narrative therefore connects reception of Jesus with joy. This joy is a characteristic feature of Luke's salvation theology. The response is not reluctant. Zacchaeus welcomes Jesus. (Hultgren; 1979)

4.8 Luke 19:7 — The Crowd's Complaint

The crowd responds: "He has gone in to be the guest of a man who is a sinner." The statement reveals the crowd's theology. They define Zacchaeus by his sin. Jesus defines him by the possibility of salvation. This contrast lies at the heart of the narrative. The crowd sees a sinner who should remain outside. Jesus sees a lost person whom the Son of Man has come to seek. The conflict therefore concerns more than social etiquette. It concerns the nature of God's saving mission. (Stein, 1992)

5. Zacchaeus's Transformation

5.1 Luke 19:8 — The Response of Zacchaeus

Zacchaeus stands and makes a declaration concerning his possessions. He gives half of his goods to the poor. He promises fourfold restitution to those whom he has defrauded. This is the clearest evidence of transformation. The narrative does not provide a lengthy description of Zacchaeus's inner emotions. Instead, Luke demonstrates transformation through action. (Bock, 1996)

5.2 Giving to the Poor

The first part of Zacchaeus's response concerns the poor. His wealth now becomes a resource for others. This is important because Luke repeatedly emphasizes care for the poor. Zacchaeus's transformation therefore aligns his economic behaviour with the values of Jesus' kingdom. His possessions no longer exist solely for himself. (Baily, 1997)

5.3 Restitution

The second part of Zacchaeus's response concerns people whom he has wronged. He promises fourfold restoration. Whatever the precise legal background of this figure, the narrative emphasizes the radical nature of his response. He does not merely say that he regrets wrongdoing. He commits himself to repairing its consequences. This provides an important theological principle: Repentance becomes visible through restored relationships. (Green, 1997)

5.4 Is Zacchaeus Buying Salvation?

No. The narrative does not suggest that Zacchaeus purchases salvation through charitable actions. The sequence is decisive. Jesus first initiates the encounter. Zacchaeus receives Jesus. Jesus announces salvation. Zacchaeus's transformed behaviour demonstrates the reality of the encounter. His works therefore function as the fruit of salvation, not the price of salvation. This distinction protects the theology of grace while preserving the ethical demands of discipleship. (Evans, 1990)

6. "TODAY SALVATION HAS COME"

6.1 Luke 19:9

Jesus declares: "Today salvation has come to this house." The statement is extraordinary. Jesus does not simply say that Zacchaeus has become a better person. He announces salvation. This language must therefore be interpreted within Luke's wider theology. (Bock, 1996)

6.2 The Significance of "Today"

Luke repeatedly uses "today" to indicate the present realization of God's saving action. Salvation is not merely postponed until the end of history. In Jesus, God's salvation enters the present. The Zacchaeus story therefore demonstrates that eschatological salvation can be experienced in the present through encounter with Jesus. (Green, 1997)

6.3 Salvation Comes to the House

Jesus says that salvation has come to "this house." The household dimension is significant. Zacchaeus's encounter with Jesus has social consequences. Salvation is not reduced to private individual experience. The restored person exists within a household and community. Transformation therefore affects relationships. (Fitzmyer, 1985)

6.4 "He Also Is a Son of Abraham"

Jesus continues: "He also is a son of Abraham." This statement challenges the crowd's exclusion. Zacchaeus belongs. The phrase restores identity. He is not simply "the sinner." He is a son of Abraham. Theologically, salvation therefore includes restoration of belonging. (Evans, 1990)

7. THE SON OF MAN AND THE MISSION OF JESUS

7.1 Luke 19:10 as the Climax

The narrative concludes: "For the Son of Man came to seek and to save the lost." This statement explains why Jesus entered Zacchaeus's house. It also explains why the crowd's objection is misguided. Jesus is not abandoning his mission by associating with sinners. He is fulfilling his mission. (Edwards, 2015)

7.2 "Came to Seek"

The Son of Man is described as one who seeks. The initiative is divine. Jesus actively searches for the lost. This theme connects the Zacchaeus narrative with Luke 15, where the lost sheep, lost coin, and lost son become objects of divine concern. The Zacchaeus narrative can therefore be read as a concrete realization of the theology of Luke 15. The lost are not abandoned. They are sought. (Bock, 1996)

7.3 "To Save"

Seeking has a purpose. The Son of Man seeks in order to save. Salvation is therefore the goal of Jesus' mission. The story should not be reduced to social inclusion. Jesus does more than welcome Zacchaeus. He brings salvation. (Stein; 1992)

7.4 “The Lost”

The concept of lostness is central to Luke. The lost person is alienated from God’s purposes and requires restoration. Zacchaeus embodies this condition. His wealth, position, and reputation cannot save him; Jesus saves him. (Hultgren, 1979)

8. GRACE AND TRANSFORMATION

8.1 Grace as Divine Initiative

Grace is visible throughout the story.

Jesus: enters Jericho; sees Zacchaeus; calls Zacchaeus; chooses to stay with him; enters his house; announces salvation.

The initiative belongs to Jesus. This is the foundation of the narrative’s theology of grace. (Marshall, 1978)

8.2 Transformation as Grace’s Fruit

Grace does not leave Zacchaeus unchanged. His financial priorities change. His relationship with the poor changes. His relationship with those he has harmed changes. His social identity changes. Therefore: Grace initiates transformation, and transformation demonstrates grace. (Bailey, 1997)

8.3 Grace and Repentance

The story provides a balanced theology. Grace is not opposed to repentance. Grace creates the context in which repentance becomes possible. Zacchaeus does not earn Jesus’ acceptance by reforming first. He reforms because Jesus has accepted and encountered him. This order is crucial. (Fitzmyer, 1985)

8.4 Grace and Justice

The story also demonstrates that grace does not eliminate justice. Zacchaeus’s restitution shows that salvation has ethical consequences. Grace forgives, repairs and restores. (Stein, 1992)

9. WEALTH, JUSTICE, AND DISCIPLESHIP

9.1 Luke’s Theology of Wealth

Luke repeatedly addresses wealth. The danger of wealth lies not simply in possession but in misplaced trust. Wealth can become a substitute for dependence upon God. The rich ruler illustrates this problem. Zacchaeus illustrates another possibility. His encounter with Jesus transforms his relationship with money. (Hultgren, 1979)

9.2 Wealth as a Tool for Mission

Zacchaeus does not merely abandon wealth. He redirects it. His possessions become a means of generosity. This suggests that Christian discipleship involves stewardship rather than merely possession. The question becomes: What is the purpose of what God has placed in our hands? (Green, 1997)

9.3 Economic Transformation

The narrative provides a model of economic repentance. Repentance affects financial decisions. It affects how people treat the poor. It affects whether wrongdoings are repaired. It affects economic relationships. Christian transformation therefore includes material life. (Parsons, 2007)

10. JERICHO AND JERUSALEM

10.1 The Journey Motif

The geographical movement of Luke's narrative is theologically important. Jesus enters Jericho while travelling toward Jerusalem. The encounter with Zacchaeus takes place on the road. Jesus' ministry is therefore presented as a mission in motion. (Edwards, 2015)

10.2 Jericho as the Place of Encounter

Jericho becomes the place where a lost person is found. Zacchaeus encounters Jesus there. The city therefore becomes a setting of grace. (Green, 1997)

10.3 Jerusalem as the Destination

Jerusalem is the destination toward which Jesus travels. The journey ultimately leads to suffering, death, resurrection, and exaltation. The Zacchaeus narrative therefore stands immediately before the final stage of Jesus' redemptive work. (Nolland; Stein)

10.4 Theological Movement

The movement can be represented as: *Jericho* → *encounter* → *salvation* → *transformation* → *Jerusalem* → *cross* → *resurrection*. This does not mean Luke explicitly identifies every step in this symbolic sequence. Rather, the narrative location allows the Zacchaeus episode to be interpreted within the larger redemptive journey. (Nolland, 1993)

11. NARRATIVE CHARACTERIZATION OF JESUS

- Jesus as Seer: Jesus sees Zacchaeus. He sees beyond the crowd's judgment.
- Jesus as Caller: Jesus calls Zacchaeus by name. The call is personal.
- Jesus as Guest: Jesus enters Zacchaeus's home. He crosses a social boundary. (Green; Bock; Fitzmyer)
- Jesus as Saviour: Jesus announces salvation.
- Jesus as Son of Man: Jesus identifies his mission as seeking and saving the lost. These roles form a coherent Christological portrait. (Bovon; Nolland)

12. NARRATIVE CHARACTERIZATION OF ZACCHAEUS

Zacchaeus develops through the narrative. At the beginning he is *wealthy; a chief tax collector; socially questionable; physically limited in seeing Jesus*.

During the narrative he becomes: *a seeker; a listener; a recipient; a joyful host*.

At the conclusion he is presented as: *saved; restored; generous; committed to restitution; a son of Abraham*.

This narrative development illustrates transformation. (Marshall, 1978)

13. THEOLOGICAL SIGNIFICANCE OF THE CROWD

The crowd is more than background scenery. It represents social judgment. The crowd sees Zacchaeus according to his past. Jesus sees him according to God's salvific purpose. The crowd therefore provides a negative theological contrast. This challenges contemporary Christian communities to examine whether they resemble the crowd or Jesus. Do churches primarily identify people by their failures? Or do they participate in the mission of seeking and restoring the lost? (Green, 1997)

14. SALVATION AS RESTORATION

Restoration to God: Salvation restores the sinner to God.

Restoration of Identity: Zacchaeus becomes recognized as a son of Abraham.

Restoration of Relationships: His restitution demonstrates restored relationships.

Restoration of Economic Practice: His wealth becomes a means of generosity.

Restoration of Community: The person formerly excluded is brought back into belonging. Thus, salvation is comprehensive. (Marshall, 1978)

15. REPENTANCE AND ETHICAL TRANSFORMATION

Repentance in Luke 19 is demonstrated rather than merely verbalized. Zacchaeus's actions reveal a new direction. His repentance has personal dimensions; spiritual dimensions; social dimensions; economic dimensions; and relational dimensions. (Fitzmyer; Evans)

The passage therefore challenges shallow understandings of repentance. Repentance is not simply feeling sorry. It is turning toward a new way of life.

16. FAITH AND ACTION

The narrative also raises the relationship between faith and works. The text does not provide a formal doctrinal discussion of justification. Nevertheless, the narrative clearly shows that genuine response to Jesus has ethical consequences. Faith receives. Grace transforms. Transformation acts. The sequence can be summarized: Grace → Encounter → Reception → Salvation → Transformation → Ethical Action. (Marshall, 1978)

This formulation preserves both divine initiative and human response.

17. MISSIOLOGICAL IMPLICATIONS

Mission to the Marginalized: The church must intentionally engage people whom society considers outsiders.

Hospitality: Jesus' willingness to enter Zacchaeus's home demonstrates relational mission. Christian mission requires proximity.

Avoiding Social Stigma: The crowd's attitude warns against defining people permanently by their past.

Holistic Mission: Salvation affects spiritual, relational, social, and economic dimensions of life.

Mission and Justice: Zacchaeus's restitution indicates that Christian mission includes concern for justice. (Wolter; Parsons)

18. PASTORAL IMPLICATIONS

Preaching Grace: The church should proclaim salvation as God's gracious initiative.

Calling for Transformation: Grace should never be presented as permission to remain unchanged.

Welcoming the Rejected: Congregations should become communities where marginalized persons encounter Christ.

Encouraging Restitution: Where wrongdoing has occurred, pastoral ministry should encourage appropriate restoration and reconciliation. (Marshall, 1978,)

Teaching Responsible Stewardship: The Zacchaeus narrative offers a strong basis for teaching Christian stewardship. (Fitzmyer, 1985)

19. CONTEMPORARY APPLICATION

The Zacchaeus narrative remains relevant in contemporary contexts characterized by economic inequality, social stigma, corruption, exclusion, and religious judgment. Many people today are similarly reduced to labels. They may be known as: corrupt; immoral; unsuccessful; wealthy; poor; outsiders; criminals; failures; foreigners; social rejects. (Bovon, 2013)

Luke 19 challenges such reductionism. Jesus sees persons beyond their labels. At the same time, the story does not minimize wrongdoing. The grace of Jesus produces responsibility. (Marshall) This balance is particularly important for contemporary Christian theology. The church must avoid two extremes:

1. condemning people without offering restoration.
2. offering acceptance without calling for transformation. (Tannehill, 1986)

Jesus offers both grace and transformation.

20. CRITICAL THEOLOGICAL SYNTHESIS

The major theological themes of Luke 19:1–10 can be synthesized into five propositions.

Proposition 1: Salvation is initiated by Christ. Jesus seeks Zacchaeus.

Proposition 2: Salvation is received personally. Zacchaeus receives Jesus joyfully.

Proposition 3: Salvation restores identity. Zacchaeus is called a son of Abraham.

Proposition 4: Salvation produces ethical transformation. Zacchaeus gives and restores.

Proposition 5: Salvation belongs to the mission of the Son of Man. Jesus came to seek and save the lost. Together these propositions establish the central theological argument of the study. (Bovon; Wolter; Nolland)

21. CONCLUSION

Luke 19:1–10 presents one of the most powerful portraits of salvation in the Gospel of Luke. The account of Zacchaeus cannot be adequately understood as a simple moral story about a dishonest tax collector who decides to become generous. Its theological significance is considerably greater. (Edwards, 2015)

The narrative is situated within Jesus' journey toward Jerusalem and therefore belongs to the larger story of God's redemptive purpose. Jesus is travelling toward the city where His suffering, death, and resurrection will take place. Along the way, He encounters a person who embodies the category of "lost." (Evans, 1990)

Zacchaeus is socially rejected. He is economically wealthy. He is religiously suspect. He is morally compromised. Yet Jesus seeks him. (Green, 1997)

This is the first major theological lesson. Salvation begins with grace. Zacchaeus desires to see Jesus, but Jesus is the one who sees him, calls him, and enters his home. The initiative belongs to Christ. (Bock, 1996)

The second theological lesson is that grace produces transformation. Zacchaeus's response is not a payment for salvation. His generosity and restitution demonstrate that his encounter with Jesus has changed his relationship with wealth, the poor, and those whom he has wronged. (Green, 1997)

The third lesson is that salvation restores identity. Jesus declares that Zacchaeus is a "son of Abraham." The man who was previously identified by his occupation and reputation is now identified by restored belonging. (Evans, 1990)

The fourth lesson is that salvation has social consequences. Zacchaeus's transformation cannot remain private. It affects the poor, those he has wronged, his household, and the wider community. (Green, 1997)

Finally, Luke 19:10 interprets the entire narrative: "For the Son of Man came to seek and to save the lost." This statement is the theological centre of the passage. Jesus' encounter with Zacchaeus is not an interruption of His mission. It is His mission. The Son of Man seeks. The Son of Man saves. The Son of Man restores. (Green; Bock; Fitzmyer)

The movement from Jericho toward Jerusalem therefore becomes a powerful framework for understanding Jesus' salvific mission. At Jericho, salvation is demonstrated in the life of one individual. At Jerusalem, the redemptive mission will reach its climactic expression. (Parsons, 2007)

The story consequently teaches that grace is not opposed to transformation. Grace produces transformation. Grace seeks the sinner. Grace welcomes the sinner. Grace restores the sinner. Grace then sends the transformed person into a new way of life. (Green, 1997)

For contemporary Christian theology and ministry, Luke 19:1–10 therefore offers a comprehensive vision of salvation. The church is called to proclaim the grace of Christ, seek those who are lost, welcome those whom society rejects, call people toward repentance, encourage restitution and justice, and demonstrate through transformed lives that the salvation of Christ is genuinely effective. (Bovon, 2013)

The journey from Jericho to Jerusalem is ultimately the journey of the Son of Man toward the fulfilment of God's saving purpose. Zacchaeus is one of the clearest examples of what happens when that mission encounters a lost person. He is sought. He is found. He receives. He rejoices. He is restored. He is transformed. And Jesus declares: "Today salvation has come to this house." (Nolland, 1993)

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DECLARATION

I declare that this manuscript is original work prepared for scholarly publication and has not been simultaneously submitted to another journal. All sources consulted in the preparation of the manuscript should be appropriately acknowledged, and all biblical, historical, and scholarly claims should be verified against the original sources before final submission.