

Gospel
INFLUENCE 2.0
ASKING INTENTIONAL QUESTIONS



(Theme Slide)



We are just entering the third year of our three year vision to be . . . READ SLIDE

TR: More specifically we have set out . . .



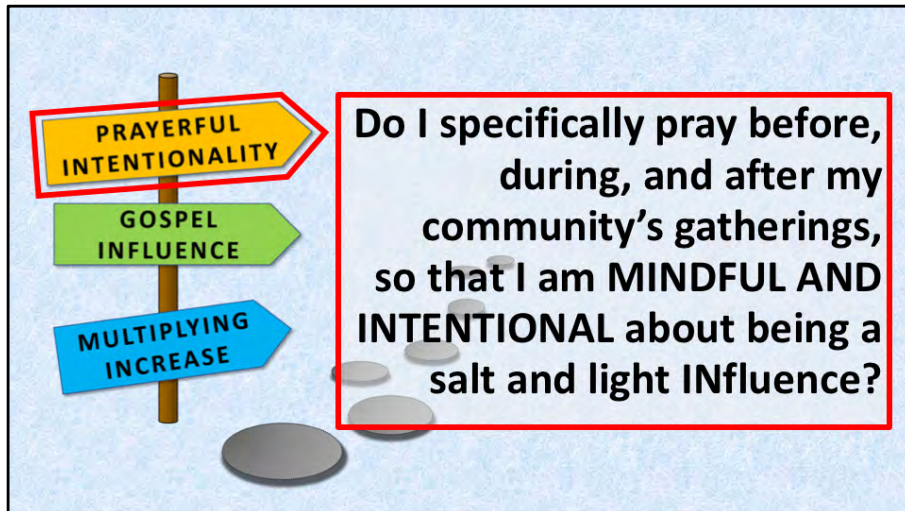
READ SLIDE

TR: This lead to a key question . . .



READ SLIDE

TR: We answered that by stating if we could answer YES most of the time, we were "IN."



READ SLIDE (Box with question)

-- The path to being IN has three sign posts or mile markers . . .

READ SLIDE (sign posts)

-- We start with prayerful intentionality.

TR: Yet, in order to win and grow disciples, we need to ask the Holy Spirit to help us move to . . .



... gospel influence.

-- So, last year we learned about Gospel Fluency.

-- And for the next 8 weeks, we are moving a bit further on the path by learning to ask intentional questions.

-- We will see modeled for us, by Jesus and the Apostles, how intentional questions are like knocking on the door of a person's heart.

-- We don't take away their freedom to not answer the door if they are not ready, but we don't leave them not even knowing that there is more that is offered to them.

TR: Today we want to learn from Jesus and a wee little man.
Turn in your Bibles to Luke 19.

(Jesus) entered Jericho and was passing through. ²And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. ³And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.

ESV

This is on page 973 in the handout Bibles.

-- (Sing Zacchaeus song)

-- There is so much more to this account than the image of a short man climbing up a tree.

-- Let's read together with some comments and then go back and grab some critical insights that can help us grow our gospel INfluence.

-- READ SLIDE

TR: First we note . . .

(Jesus) **entered Jericho** and was passing through. ²And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. ³And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.

ESV

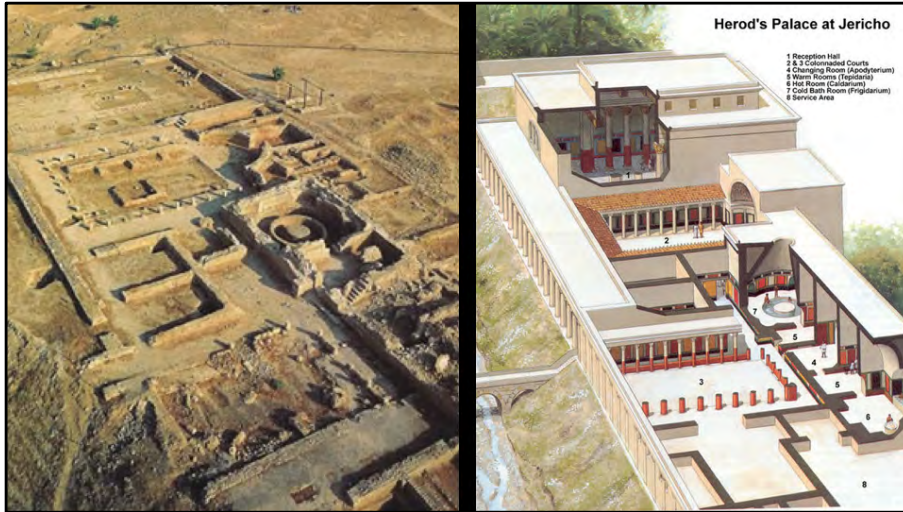
. . . Jesus entered Jericho.

TR: In Jesus' day, the city of Jericho was a rich and prosperous town.



In the context of Luke, we see that Jesus, beginning . . . -- at Capernaum, Jesus was apparently diverted from the more direct route when Samaritans refused him access (Luke 9:51–56), so he may have crossed the Jordan and traveled through Perea. Jesus then passed through Jericho and proceeded to Jerusalem. (ESVSB)

TR: Herod the Great, who was responsible for many of the great buildings, including the grand Temple in Jerusalem, built a palace for himself in Jericho.



Specifically it was a . . .

-- winter palace at Jericho,

-- Being 1,000 feet below sea level, Jericho remains warm in the winter, when in other parts of Judea there may even be snow.

-- Josephus writes, "The climate is so mild that the inhabitants wear linen when snow is falling throughout the rest of Judea" (War 4.473).

-- Herod's engineers diverted water from springs in the nearby Wadi Qelt to supply water for gardens, baths and a large swimming pool.

-- Large palm trees were planted for shade. The reception hall was 60 by 100 ft. with a mosaic floor.

<http://www.mycrandall.ca/courses/ntintro/images/Jericho.htm>

TR: So, Jesus is on His way to Jerusalem but it is still a ways.

Luke 19:1-3 p.973

He entered Jericho and was passing through. ²And behold, there was a man named Zacchaeus. **He was a chief tax collector and was rich.** ³And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.

ESV

We are told about Zacchaeus . . . a chief tax collector and rich.

-- Tax collectors were seen as traitors, working for Rome.

-- They were also stereotyped as crooks, because they were paid what was left over after they made their deposits for Rome.

-- They, in a sense, worked on commission.

TR: He was a rich man, having prospered and been elevated by Rome. Perhaps Luke wanted us to make a comparison to another man in Jericho

Luke 18:35

As (Jesus) drew near to Jericho, a blind man was sitting by the roadside begging.

ESV

READ SLIDE

-- A blind beggar, who had nothing, wants to see Jesus

TR: And so did a rich tax collector. who had everything, . . .

Luke 19:1-3 p.973

He entered Jericho and was passing through. ²And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. ³And **he was seeking to see who Jesus was**, but on account of the crowd he could not, because he was small in stature.

ESV

It seems that Zacchaeus had heard something about Jesus and was curious.

TR: The story continues in verse 4.

Luke 19:4-6 p.973

So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. ⁵And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." ⁶So he hurried and came down and received him joyfully.

ESV

READ SLIDE

TR: The kids' song captures the interesting imagery . . .

Luke 19:4-6 p.973

So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. ⁵And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." ⁶So he hurried and came down and received him joyfully.

ESV

. . . of a rich man with great power to hurt people climbing up a tree.

TR: It doesn't take too much imagination to picture . . .



. . . what a sight that was.

TR: But even more startling was what Jesus said to this wee little man.

Luke 19:4-6 p.973

So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. ⁵And when Jesus came to the place, he looked up and said to him, "Zacchaeus, **hurry and come down**, for I must stay at your house today." ⁶So he **hurried and came down** and received him joyfully.

ESV

Hurry and come down . . . and Luke records that is exactly what the tax collector did.

-- And this rich man received Jesus joyfully . . . what a privilege to have this ever more famous man come to dine and perhaps spend the night at his house.

TR: Verse 7 continues . . .

Luke 19:7-8 p.973

And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner." ⁸And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."

ESV

READ SLIDE

TR: More startling that a rich man climbing a tree, was Jesus going to his house.

Luke 19:7-8 p.973

And when they saw it, **they all grumbled**, "He has gone in to be the guest of a man who is a sinner." ⁸And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."

ESV

This made the people grumble.

TR: Back to the drawing we just glanced at . . .



**Note the kid at the bottom, with his mouth open.
-- And then the guy just behind him . . . he's certainly not a
happy camper.**

**TR: But something amazing happened, probably after Jesus had
gone to Zacchaeus' house. Perhaps after eating with him at an
"open meal" that some others could have witnessed.**

Luke 19:7-8 p.973

And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner." ⁸And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."

ESV

This man, who had gotten wealth by siding with the oppressors of Rome, tells Jesus that something has radically changed.

TR: Half his goods and a fourfold restoration are way beyond what was required by the Scriptures.

Leviticus 5:16a and Exodus 22:1

He shall also make restitution for what he has done amiss in the holy thing and shall **add a fifth** to it and give it to the priest.

“If a man steals an ox or a sheep, and kills it or sells it, he shall repay five oxen for an ox, and **four sheep for a sheep.**”

ESV

In two of the books of Moses we read about the need to make restoration of an additional 20%,

-- The fourfold idea was reserved for RUSTLERS.

-- A person back then was considered very generous if they gave away 20% of what they owned.

-- Zach verbalizes the resolve to give away half.

-- There was no “bare minimal standard” but an all-consuming following of Jesus.

TR: Luke has made sure we do not miss the contrast with the account found in Luke 18 of another rich man.

Jesus, seeing that (the rich ruler) had become sad, said, "How difficult it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

Luke 18:24-25



READ SLIDE

- It is difficult for a rich person to enter the kingdom of God . . . but it is not impossible when they respond to the knocking of God's Spirit on the door of their heart.
- Jesus invited this rich man to follow Him, but he wouldn't.
- Jesus invited Zacchaeus to allow Him to not just stay at his house for a night but to welcome Him as Lord and Savior of his life, and he did.

TR: Jesus then declares in verse 9 . . .

Luke 19:9-10 p.973

And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. ¹⁰For the Son of Man came to seek and to save the lost."

ESV

READ SLIDE

TR: What did Jesus say?

And Jesus said to him, "**Today salvation has come to this house**, since he also is a son of Abraham. ¹⁰For the Son of Man came to seek and to save the lost."

ESV

... salvation has come to this house.

-- The rest of Scripture makes it clear that Zach's changed life hadn't earned salvation, but salvation changed his life.

-- And the impact was on "THIS HOUSE" ... even as many of us who have been saved have impacted our HOUSES.

TR: Jesus also declares ...

And Jesus said to him, "Today salvation has come to this house, **since he also is a son of Abraham.** ¹⁰For the Son of Man came to seek and to save the lost."

ESV

... that Zach is a son of Abraham.

-- This probably means that he was of the lineage of the Jews.

-- The crowd may have grumbled because they saw him as merely a sinner, but Jesus saw someone who could be redeemed.

TR: And then Jesus makes clear His mission . . .

And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. **¹⁰For the Son of Man came to seek and to save the lost."**

ESV

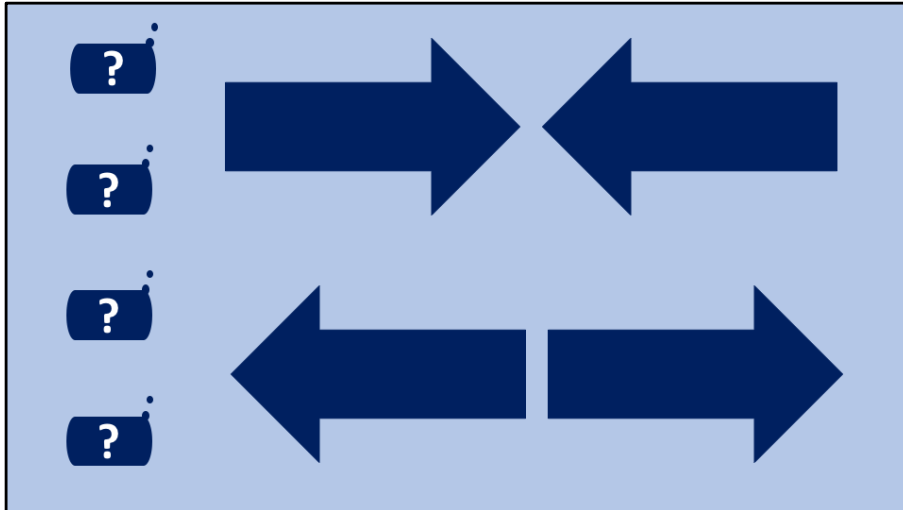
... to seek and save the lost.

TR: Why do we want to be IN our communities? Why do we want to learn the path of Gospel Influence? Why do we want to move from prayerful intentionality to intentional questions? Because . . .



. . . we want to be like our Savior, Who came to seek and to save.

TR: This passage seems to be asking us four questions as it presents to us a MODEL SAVIOR AND A MODEL SAVED.



**The first two questions help us look inward.
-- The third and fourth help us look outward.**

TR: Question one . . .

? Have we responded to the call of Christ?

?

?

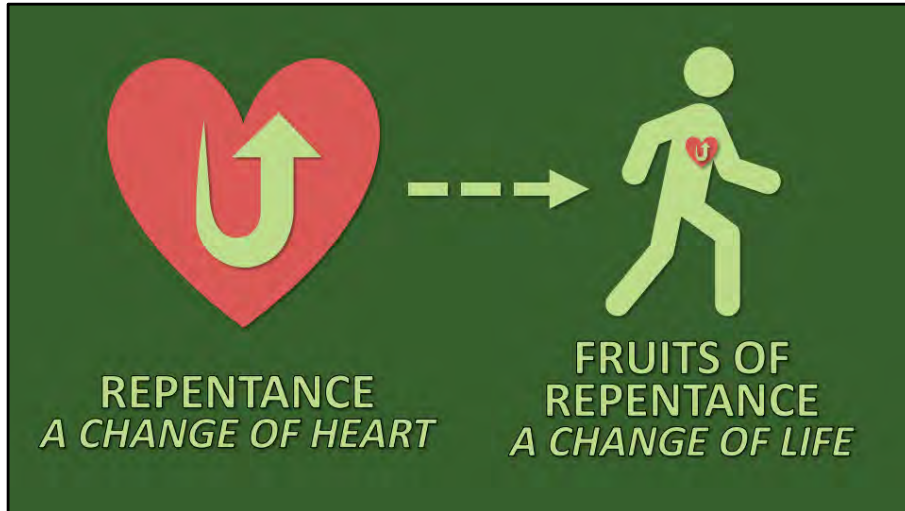
?

READ SLIDE

-- You are here today, at one of our campuses or online. In a sense, you have climbed a sycamore tree to see Jesus, trying to figure out Who He really is.

-- Even right now, through the power of the Holy Spirit, Jesus may be calling to you.

TR: Jesus said salvation came to Zach because he had a change of heart and was resolved to make a change of life.



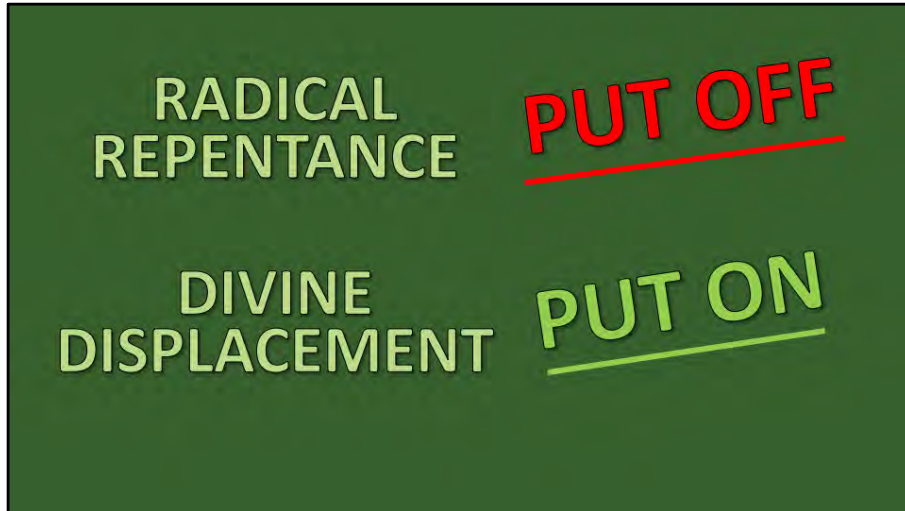
The Bible is clear, we need to repent and believe.

-- turn away from our sin and turn to Christ in faith, trusting in what He has done for us.

-- Zacchaeus may not have understood all of what Jesus was doing, but he did turn from his sin.

-

TR: He resolved that the change of his heart would lead to the change of his life . . .



including . . . **READ SLIDE**

-- He **PUT OFF** the defrauding and made it right in a huge way.

-- He **PUT ON** caring for the poor and oppressed by giving away half of his goods to help them.

-- There was no “barely making it across the line.” It was **ALL IN** for this man.

TR: The second inward question we must ask ourselves, after we have asked . . .

? Have we responded to the call of Christ?

? Are we secure in our place as a child of Abraham?

?

?

READ SLIDE (both questions)

TR: Jesus may have only been talking about his lineage back to Abraham as a Jew, because the Gospel was first for the Jew . . . but it was also for the Gentiles.

Galatians 3:7-9

Know then that it is **those of faith who are the sons of Abraham.** ⁸And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." ⁹So then, those who are of faith are blessed along with Abraham, the man of faith.

ESV

Later, the Apostle Paul would write . . . **READ SLIDE**

- I doubt any of us will be bold enough to take the initiative to ask Intentional Questions if we are not secure in our faith.
- It is not enough to say, "I think I'm saved."
- It is not enough to say, "I think I'll go to heaven when I die. I've tried my best."
- We must declare from our hearts and our heads, "Because of Jesus I know that I am now a son of Abraham, a child of God."

TR: This passage also asks us questions that make us look outward. The first of these is . . .

- ?** Have we responded to the call of Christ?
- ?** Are we secure in our place as a child of Abraham?
- ?** Are we saying people's "NO" for them?
- ?**

READ SLIDE

- How often we decide ahead of time who will respond and who won't.
- If we have responded in faith, we can actually fall into the pit of pride and imagine that it was because we were so smart and insightful or because we were so tender and earnest.
- Tax collectors, prostitutes, adulterers, the demon-possessed . . . they were all written off by the majority of folks.
- Who do we write off?
- Who do we PUT OFF by how we share . . . more like a prosecutor than a witness.
- If we have responded to the call and are secure in our place . . . we have nothing to prove . . . only an invitation to give.

TR: The fourth question, the second of the pair that looks

outward, is . . .

- ? Have we responded to the call of Christ?**
- ? Are we secure in our place as a child of Abraham?**
- ? Are we saying people's "NO" for them?**
- ? Are we initiating, "to seek and save the lost?"**

READ SLIDE

- Jesus declares His mission simply and yet powerfully.**
- Are we following His example?**

TR: I think back to a sermon I did years ago in the Charter School's auditorium.



Some guys built me a life guard's stand.

-- And in the only sermon I've ever done in shorts, I came out as a foolish lifeguard.

-- I blew my whistle and started yelling at the people who were drowning.

-- That is not what Jesus did . . . He came to seek and to save.

-- EX: Life guard station . . . we have to go out, we do not have to come back.

TR: We must become those who learn Gospel Fluency so we can be the witnesses who help the . . .



**LST &
FOUND**

. . . lost become found.

-- We don't save anyone. It is the work of the Spirit.

-- But we hinder the Spirit when we say people's NO for them and never knock on the door of their hearts.

-- We hinder His work when we say, "I'll share if they take the initiative and ask me why I'm so different."

TR: This account of a MODEL SAVIOR and a MODEL SAVED ONE should stir us as it did Spurgeon years ago . . .

IF SINNERS BE DAMNED, AT LEAST LET
THEM LEAP TO HELL OVER OUR DEAD BODIES.

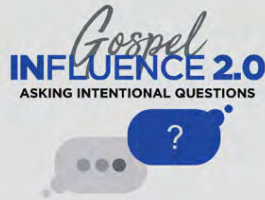
AND IF THEY PERISH, LET THEM PERISH
WITH OUR ARMS WRAPPED ABOUT THEIR KNEES,
IMPLOING THEM TO STAY.

IF HELL MUST BE FILLED,
LET IT BE FILLED IN THE TEETH OF OUR EXERTIONS,
AND LET NOT ONE GO

**UNWARNED AND
UNPRAYED FOR.**

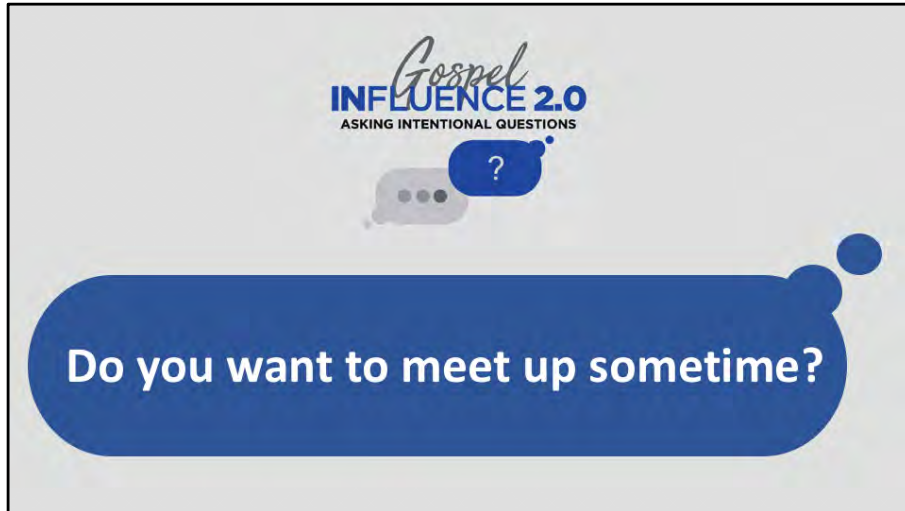
READ SLIDE (attributed to Charles Spurgeon)

TR: It is with this passion, stirred by the questions the text raises in our hearts, that we will ponder with our small groups.



Patrick Shea and Stew Thompson, with others, have prepared a wonderful guidebook for us.

TR: The great result of Jesus being able to declare “salvation has come to this house” was preceded by His version of this question

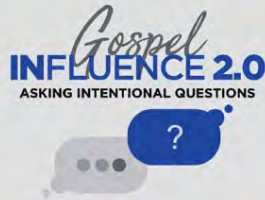


READ SLIDE

-- Jesus said, "Zacchaeus, hurry and come down, for I must stay at your house today."

-- The exact words are not as important as the heart of the Savior beating within our chests . . . seeking the lost.

TR: Unless we are intentional, first in prayer and then with a question, we will not be like our Savior.



**Who will be your guest?
Where will you be an INtentional guest?**

**Intentionality is required to invite into our lives others . . .
-- and even to knock to see if we can come into theirs.**

**EX: Inviting my neighbor to help me . . . so that perhaps the
Spirit will open a door of INfluence**

**TR: Will we follow the examples of the MODEL SAVED ONE,
Zacchaeus, and the MODEL SAVIOR, Jesus? It begins by
rejoicing in the invitation Jesus gave us . . .**



**... to enter into the New Covenant with Him through faith in His blood poured out and body broken.
-- Let us be like Zacchaeus and receive Jesus' invitation joyfully
...**