

# ***"A Consent to Treat?"***

## **A scandal in Jericho: Jesus and Zacchaeus**

### **A really bad dude**

Agent of the enemy  
Wealthy by cheating  
Sinner by reputation

### **An unexpected dinner guest**

One in a crowd  
Self-invitation  
Bad company

### **A miracle of transformation**

A proclamation of Lordship  
A attitude of generosity  
A willingness for restitution

## **Jesus declares his purpose:**

*"To seek and to save that which was lost."*

## **Lost people are hard to find**

I may not know that I am lost  
I won't admit to being lost  
I don't want to ask for directions

## **Really lost people must be found**

Someone needs to know I am lost  
Someone must know where to look  
Someone must be willing to go look

## **Salvation requires a Savior**

Someone who is qualified  
Someone who cares  
Someone who acts

## **Every run requires a signature**

either            A refusal of service  
or                 A consent to treat

## **Luke 19:1-10**

19:1 Jesus entered Jericho and was passing through. 2 A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3 He wanted to see who Jesus was, but being a short man he could not, because of the crowd. 4 So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

5 When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." 6 So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.'"

8 But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

9 Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. 10 For the Son of Man came to seek and to save what was lost."

NIV

# Sermon Notes

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## *"A Consent to Treat"*

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Master copy of notes and audio version of the sermon at  
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