

The King on Mission

Luke 19:1-10

Grand Avenue Baptist Church

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This will be our last week in our evangelism series – and really this will be more like an appendix to the last four sermons. Michael did all the teaching and leg work, so today will be a lot more reflective and application oriented.

So, last week Michael talked about the *how* of evangelism. And he dug in to how God works in and through our weakness. That was encouraging to me – so often, coming up here, I feel a need to apologize before I preach – like, “I’m sorry guys, this is all I got, I did my best. I’ll do better next time.”

But God, isn’t limited by my weakness and immaturity – God works through his word, and he is shown powerful by the weakness of his ambassadors – that’s true for preachers, and that’s true for neighbors sharing the gospel.

So, our weakness isn’t just something that God works in spite of – But God is actually positively glorified *more* because of our weakness. Listening to that this week really helped me.

But before that, Michael spent three sermons walking through 2 Corinthians 4 and 5 and teasing out ten motivations to share the gospel – ten *whys* for evangelism.

I thought that was helpful, so I just want to read those off.

We desire to share the gospel because:

One - We must keep the eternal reality in view

Two - We desire to obey our king

Three - We must give an account of our lives to our king

Four - We understand God’s wrath

Five - We love the lost

Six - The love of Christ compels us

Seven - Jesus is Lord

Eight - The Gospel Changes Lives

Nine - We've been called into the ministry of reconciliation

Ten - The "Wonder of it All."

I thought that was super helpful. So, I don't have anything substantive to add to that, I just want to look at a story from the life of Christ where we see this in action. As we think about evangelism and sharing the gospel with the lost, I think this passage will help us to reflect a bit on what biblical evangelism *is*. We'll see a few positive examples and a few problems to watch out for.

So, today, we'll look at Luke 19:1-10. And what I want to point out is three different roles in evangelism.

The first role is THE SEEKER.

First, we just need to notice Zacchaeus. Normally, I'd want to focus more on what he *is*, but I want to point your attention today more to what he *does*, I think that's instructive.

Quick comment though on what he *is*. In verse 2 he's described as a chief tax collector, and a rich one at that.

In the gospels, tax collectors are usually held up as these like prototypical sinners – and almost always in the context of prototypical sinners that either Jesus moves towards, or who are drawn to Jesus. And, we kind of miss the force of that idea, because we are so used to the gospels presenting the tax collectors as the people drawn to Jesus and the pharisees as the people

who oppose Jesus. Add to that, in our day, most like down and out characters in movies are these like misunderstood outcasts with a heart of gold, and the religious people are always these uptight hypocrites. So, when we think of Zacchaeus, we might tend to think of like a misunderstood loner who just had a raw deal in life – he probably had a rough childhood - who really deserves a second chance. But, that kind of misses the point.

Tax collectors were bad dudes. They betrayed their own people, steal from their own people to get rich helping Rome brutally oppress their own families. They weren't just like, IRS employees. They sold their own families to get rich helping to prop up a brutal, oppressive occupying force.

A good modern parallel would be like fentanyl smugglers and dealers. They are getting rich by destroying the lives of their own people. And Zacchaeus didn't just deal fentanyl – he ran a ring of dealers, and was really rich.

So, you can kind of start to get why the people grumbled when Jesus went to stay with Zacchaeus. And, you can start to get the real scandal of the gospel. Jesus didn't just come to save decent folk who just need a little help – he came to save sinners – like real sinners. And the real scandal of it is that you and I aren't that different than Zacchaeus. The same, no, sure, but you and I need the cross just as much as Zacchaeus.

Anyways, I want to zoom in a bit on what he does. Notice verses 3 through 6.

³And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. ⁴So 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.

So first, just notice that he was seeking to see who Jesus was. There's some prior curiosity there – he isn't just seeing a crowd and getting curious. Maybe he's heard about how Jesus has received and redeemed other tax collectors, maybe he's heard about his miracles, we don't know. We just know he's interested in Jesus.

Then, when he realized he wasn't going to be able to see Jesus over the crowd, he didn't just give up and go home, he guessed where Jesus was going to be headed, he ran ahead, and climbed a tree to see him. So, he has interest, but he also has tenacity. He isn't turned away by the first obstacle, he pushes through a few obstacles to get to Jesus.

Then, when Jesus engages him, he is eager to receive him. There's an interesting kind of interest among seekers that is actually pretty common. There's a stage of interest that wants to hear about Jesus, but kind of at a distance. A lot of non-Christians can actually feel more comfortable at a really big church because they know they can kind of just blend in in the back and not get noticed. They actually kind of don't want anyone to introduce themselves. So, they want to hear about Jesus, but they don't really want to *talk* about Jesus yet.

And, that's actually pretty understandable. For a while you might feel interested, like you want to know more about Jesus, but you just don't even really know what you don't know yet – you don't even really have well formed questions yet, there's just something in you that wants to know more. And there might be a part of you that is worried that someone might push you to make a decision before you're ready to. So, you'd kind of rather just blend in the back and listen for a few weeks, or a few months.

And, if that's you – that's fine. I get that, I really do. If you'd like, I'd still love to just meet you, learn your name, but if you just want to come and listen for a season, that's great, we don't need to be in a hurry.

But, eventually you will have to get to the place where you're ready to deal with Jesus. Eventually you will need to decide to either accept or reject Jesus.

So, for Zacchaeus, he was *ready* – when Jesus came to talk with Zacchaeus, Zacchaeus was ready to get to the issue.

So, there's four traits you should be thinking about when you're thinking about evangelism – and really, if you're more in Zacchaeus' shoes – if you're not a part of the church yet – it could even be helpful for you to think through these traits just in your own heart.

For the church, these can be helpful to think through just to help you think about what might be the best way to approach someone with the gospel.

The first trait is interest – right, is this person interested in Jesus, are they actually curious. Of course these can all be present in varying degrees, but if you mention church when you're at work, do they ask follow up questions? Or change the subject? Does someone even have this baseline interest in thinking about, and learning about Jesus?

Obviously, this is the starting point. If someone doesn't have this baseline interest, it's hard to have a meaningful conversation. And that's ok, you never know how the Lord might work in someone's life later on. So, if this person is someone you care about, or a coworker or neighbor, someone where there will be ongoing relationship – don't feel a need to make them interested if they aren't. Just continue to care about them and for them as people, pray for them, and knock on the door again every so often – looking for interest.

But then there's tenacity. This is where they really want to know about Jesus. They are willing to push through barriers on their own. They show up at church and can't find parking, but instead of going home, they park around the corner and walk back to the building. Or, your Bible study is just at a weird hour across town – but they are willing to make it work to come to the

study. There's more going on in their heart – they are probably ready for the more serious conversations, and might be getting close to making a real decision. If someone has interest, but maybe not tenacity – that's fine, you just need to be aware that you'll need to be a bit more careful to deal with any potential obstacles on the front end.

Then, again, there's readiness. Interest, tenacity, readiness. For some people, they are curious about Jesus, but they kind of want to keep the conversation a bit more external. Let's talk about facts and doctrines and details, let's keep it a little abstract – and again, that's great, there's nothing wrong with that, that's an important part of the process – but they're not yet asking questions about themselves. What does Jesus offer me? What do I need to change to follow Jesus? Once someone starts asking, “what about this issue,” “or this thing in my life... is this sin?” And it's not talking about someone else's issue, but theirs, that is when the conversation can get the most intimidating, but that might mean that they are really getting serious, and are getting ready to make a real decision.

This is the point where you'll be most tempted to pull up, but this is when it will be the most important to press in.

At that point it is really important to be really really straight with people. Gentle, yes; gracious, yes; but really straight forward, and not caveating and relativizing everything to death. They want to know – if I accept Jesus as lord and savior, do I need to change this thing? Now remember, at this point it is really important to remember – you're not trying to get them to like you, you're trying to get them to accept Jesus as their savior and lord – they need to know the answer – even if they reject it, they need to know the truth.

And if someone is ready – often they'll surprise you. A straight, loving, firm answer can be just the thing they need to let go of some sinful behavior. Like with Zacchaeus.

So, there's interest, there's tenacity, there's readiness – but I'd add a fourth, I don't think we see this in Zacchaeus, but I think it's helpful to think about – I'd add *initiative*. There are some people who might have tenacity – they might be willing to push through obstacles, but they might still need you to invite them to church, or to give them the book, or to ask them to talk about the Bible.

Someone with tenacity shows up to Bible study even if it's raining. Someone with initiative shows up to Bible study and talks about this sermon they found on YouTube, and asks if you've ever heard of some guy named John Piper.

So, it's helpful, church, to think through those traits; interest, tenacity, initiative, and readiness – just to help us think about what might be most helpful in any given relationship.

To be a bit more concrete, in the pre-interest phase, through most of the interest phase, the questions that are most important to the seeker all center around *relevance* – why does Jesus matter? Why should I care? What does the gospel have to do with my life? Often, simple godly character and example are most helpful here – show people the difference that Jesus makes.

Then as someone gets into the tenacity phase and a bit into the initiative phase, they are going to be more interested in *credibility* questions. They're convinced that the gospel is relevant to them, but they're not yet convinced it's *true*. So here, questions like does God exist? Or, can I trust the Bible? Or did Jesus really rise from the dead? Or even, why Christianity and not the other world religions? Those are going to likely be some of the major questions that people are asking in this phase.

Then third, once you get into the initiative phase and to the ready phase, the issue is all about content. Relevance – Credibility – Content. What is the gospel? Who does Jesus claim to be? How do I become a Christian? How do I need to change? At this point people are already

convinced that the gospel is important, and they are already basically convinced it's true, they just need to be told straight what it is and what it means for their day to day living. This is why giving clear, straight answers at this stage is so important. They are ready to believe and receive – or at least to make a decisive decision – they just need to know what it is they are supposed to believe and receive.

So, relevance, credibility, content. Everyone at every stage needs all three, but it can be helpful to be a bit thoughtful about which one to major on for people in various stages.

And for you, if you're not yet a Christian, I would encourage you to think through those categories. Where are you at with the traits? Do you have interest? Tenacity? Initiative? Are you ready? It's ok to be wherever you are, it would just be helpful to you to know where you are to help you take the next step. What are you most wanting to know right now? Do you need to see Jesus' relevance to your life? Do you need some help believing that it's all credible and true? Or do you just need to know the content?

Ok, second role, THE CROWD.

We'll be brief here, I just want to point out two pitfalls to watch out for.

So, what do we know about the crowd? Really, we can see three things listen to verses 3 and 7, and see if you can pick them out.

Verse 3, **“And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.”**

And verse 7, **“And when they saw it, they all grumbled, ‘He has gone in to be the guest of a man who is a sinner.’”**

Ok, the three things that we can see are this: (1) they were generally interested in Jesus, (2) they didn't see Zacchaeus, (3) they didn't really get the gospel.

First, for some reason they were a bunch of people that wanted to see and hear Jesus. Probably some other seekers, probably some disciples following from town to town, probably some Pharisees, and probably a bunch of people who just saw a crowd and got excited. So, probably motives all over the map, but they were people interested in Jesus.

Second, they just didn't see Zacchaeus. Here's this short guy poking around at the back of the crowd, and nobody seems to notice him. And if anyone does notice him, no one helps him. Why not?

There could be all kinds of reasons, but let's just think about the people that are themselves genuinely seeking Jesus in the crowd.

First, maybe they didn't notice him because they were so focused on their own need to see and hear Jesus, they just really didn't even see him.

But then second, maybe there were some who saw him, maybe even silently hoped that he found a way to see Jesus, but didn't help him because they felt like they couldn't bring anyone to Jesus until their own problems got fixed.

Then third, maybe there were some who genuinely wanted to find the grace and mercy of Jesus, but saw Zacchaeus, knew he was a tax collector, and were kind of glad that he couldn't get close to Jesus – after all, Jesus is the messiah of the *faithful* in Israel.

Now, in any individual those postures might be understandable. There are seasons where you do just need to focus on what Jesus is doing in your own life. You just need to focus on putting some sin to death, or focus on fixing your marriage, or something else. But, it's sad that no one in the crowd saw Zacchaeus and had a heart to help him.

What could they have done? I don't know, we don't have a ton of detail. But why could he not see Jesus? He was too short. Maybe I'm reading in to this too much, but don't you think then, that if someone had let Zacchaeus stand in front of him, then both of them could have seen Jesus? If he's too short to see over the crowd, maybe he's short enough to stand in front of the crowd and not block anyone's view.

And, here's what's interesting, if Jesus was looking for Zacchaeus already, then being the guy who lets Zacchaeus stand in front of you wouldn't only *not* block your view, but it would actually get you closer to Jesus. Maybe you'd even get an invite to dinner with Jesus and Zacchaeus.

The point is this – sometimes we don't help others, we don't think about helping someone else get closer to Jesus because we feel like that might hinder us as we try to follow Jesus – but, the reality is, sharing the gospel with those far from Christ, and discipling younger believers doesn't just *not* put an obstacle between you and Jesus, sometimes that is when you get the closest to Jesus.

So, the first pitfall to avoid is just the failure to even see those around us who are looking for Jesus – and if we see, to not try to help, to not try to make room for them.

And the second pitfall, and I won't say much on this, is the failure to really get grace.

Again, Zacchaeus was a tax collector, a really bad dude – so people grumbling that Jesus would go spend time with him actually makes a lot of sense – unless you get the gospel. And I don't mean that flippantly – the people in the crowd, these grumblers aren't just wicked, self-centered, doofuses. These are normal people reacting normally to a non-normal situation. And that's the point. The gospel doesn't make human sense. It's normal to think that Jesus should find the most righteous, most godly person in town and stay with him. But he probably found the

most wicked. That doesn't make sense to us. But that's the point – the gospel isn't about God redeeming the basically deserving, but the fundamentally undeserving like you and me.

So, how does that relate to evangelism. Well, when people live apart from Christ they tend to accumulate mess and chaos – and that doesn't all just drop away when people get saved, it takes a while, it takes persistent discipleship. Even after years following Christ, we never really leave behind all of the mess and chaos. So, if the Lord should start drawing people to himself here among us, things would get a bit more messy. So in your heart, would you grumble about that? Or would you rejoice to see God drawing people to himself who were far from him?

So, do what you can to see the hungry people around you who are trying to see Jesus, and make a point to delight in God's grace to sinners, even if it gets a bit messy here.

So, we've seen the Seeker, Zacchaeus, and the Crowd, then.

The third role is THE SEEKER.

In verse 3, Zacchaeus is seeking Jesus, and in verse 10 Jesus is seeking the lost. So the second seeker is Jesus himself.

A couple notes on Jesus, I want to see his method and his message.

First, for his method, look at verse 1.

¹He entered Jericho and was passing through.

So, why is he in Jericho? He's just passing through. He's on his way to Jerusalem, to the cross, but here, he's just passing through. What's helpful here is that this is a picture of being on mission just as you go about the regular business of life. Sometimes we can do special missions trips, or special evangelism initiatives, and that's great – but here, Jesus needs a place to stay for

the night, and he goes out of his way to try to have spiritually fruitful conversations. He's looking for spiritual hunger as he goes about his business.

Then notice verse 5.

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."

This is interesting. Why do you think he chose to stay with Zacchaeus? Was it an act of divine omniscience? In his divine nature he knew Zacchaeus' heart, and knew that before he established the earth that he would redeem Zacchaeus on this particular afternoon? Maybe, that's possible. But maybe he just used his very human wisdom and perception to decide who to stay with that would be the most likely to lead to fruitful spiritual conversations. Maybe he just saw the guy who climbed a tree to get a look at him and figured that he must be pretty spiritually hungry. Maybe he's just looking for signs of interest, real interest, and of all the people who came out to see him, he figured that the guy in the tree had to be pretty serious.

I think this is helpful for us, because I think this is a method that we can imitate. There are people that you interact with just in your normal business of life. You have to go to work, there are people there. You live somewhere, there are people there. The kids want to go to the park, there are people there. Maybe you have some hobbies, there are people doing that too. So, what would it look like to look for spiritual hunger in those situations?

One way that can be helpful is just to identify with Christ. Just mention church occasionally, or talk about your gospel group, or mention a verse in conversation. You're not necessarily trying to start a spiritual conversation, you might just be telling your coworker what you did over the weekend, but just mention something, and see how people react. Do they ignore it and change the subject? Ok, probably not that hungry. Do they ask follow up questions? That's

pretty hungry, no one just makes conversation about religion. But, at the very least, that can put the ball in their court to take a step if there is hunger.

Then last, I want to note his message.

So, we don't get Jesus' actual conversation with Zacchaeus, just their comments after the conversation - but we can imagine it's not too different from what he normally talks about.

There's a break in the narrative, so we shouldn't read verses 8, 9, and 10 like Zacchaeus jumps down from the tree and says this.

In verse 6, the text says that Zacchaeus received him to his home. Verse 7 says the crowd saw it and grumbled. Then 8 picks back up, probably during or after dinner.

So, they had some good time to talk. What did they talk about? Do don't know for sure, but we have a few good clues. Look at the last three verses:

Verse 8 through 10.

And 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.”⁹ And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham.¹⁰ For the Son of Man came to seek and to save the lost.”

In all likelihood they talked about three things: (1) Who Jesus is, (2) What the gospel is, (3) And What repentance is.

First, who is Jesus. Zacchaeus wanted to see who Jesus is - now he calls him Lord. At some point he got his answer.

Then second, what is the gospel? Jesus calls Zacchaeus a son of Abraham - this is a reference to Genesis 15, where Abraham is justified by his faith. This is a minor theme in Luke,

and Paul picks up this language in Romans 4 and Galatians 3. True sons of Abraham are not sons of Abraham by birth. But by grace through faith - faith like Abraham. So, Jesus isn't making a statement about Zacchaeus's ethnicity, but he's making a statement about his faith.

Then third, based on Zacchaeus' very clear understanding of his sin, and what it means to repent of his sin, we can imagine that they had a good chat about stealing, and about the nature of true repentance.

So, Jesus' message is all about 1 - who Jesus is, 2 - what the gospel is, and 3 - repentance from sin. So, the last thing I want to do is just reflect on sharing that message with others.

But first, before that, I want to just pause and notice the last verse – look at verse 10 – “for the Son of Man [that's Jesus] came to seek and to save the lost.”

Christian – that's true for you too.

Once you become a Christian, you're not lost anymore.

But, Jesus still *seeks* your heart in his grace, he is still *drawing* near to you in his love, and he is still saving you in his mercy. Christian – the Gospel is still for you. Jesus still pursues you in grace.

Sometimes it's easy – especially when we're talking about something like evangelism – it can be easy to kind of subtly downshift into a law mentality, or a merit mentality.

We can start to subtly believe that the gospel is something not really for me anymore, it's just the message that I give to those outside the church. Then, right, either I feel like I'm doing really well, and get puffed up. Or, I feel like I'm not measuring up, and God is disappointed in me.

We probably wouldn't say this, but sometimes we can live as though we get into God's family through grace, but then start to live like we think we stay in by law. Like the gospel is all grace to non-Christians, and all law to Christians.

But that's just not true – the gospel is a door of grace into grace, not a door of grace into law.

Having sought you by grace – he keeps you by grace.

Having saved you by grace – he sustains you by grace.

So, let's talk about his message.

When you think about having gospel conversations, which part of the message do you feel least comfortable with sharing? Who is Jesus? What is the gospel? What is repentance? If you were having a gospel conversation with someone and they asked you those questions straight up, would you feel comfortable answering them?

What I want to do, is just give you some quick hooks to help you have some go-to content to pull out when you find yourself having a gospel conversation.

This isn't a gospel method, those are fine, some of those can be helpful. Whatever form you use to share the gospel, that's great, but I want to give you a few handles to help you get some of the key content clear. I want to give you a few more or less straight forward little frameworks to help you get those three parts of Jesus' message clear. All of them are little packets of three key words.

So first – who is Jesus? One helpful way to answer that question is this – and for all of these, these are kind of the bare minimums, more should be said about all of these things. But for Jesus, who is Jesus, just remember the phrase LORD – JESUS – CHRIST.

When the New Testament calls Jesus Lord, that's more than just a title, that's a theological statement. That's a reference to the Old Testament's use of LORD as a stand in for the name of God. So to call Jesus LORD is to call him God. The creator, sustainer, ruler of the universe.

Then JESUS reminds us that he's fully man. He grew up in Nazareth, he learned to be a carpenter. He walked, he talked, he got tired. He's LORD – fully God, but also Jesus – Fully man.

Then CHRIST. He's the promised messiah, the anointed one, he's the deliverer, the savior, and ruler. So, he's LORD JESUS CHRIST, God, Man, Savior.

Then, what is the gospel? It'll be helpful to break that into two separate questions – what has Jesus done for me? And, what do I need to do to be saved?

What has Jesus done for me? Again, more could be said, but these are going to be the three points you're going to need to hit. LIFE – DEATH – SUBSTITUTE

LIFE - Jesus lived a perfect life – he perfectly fulfilled the law of God, he never sinned, and he always did the will of God.

DEATH – Jesus died a sinners death – he was betrayed, falsely accused, and executed on a Roman cross.

Then SUBSTITUTE – he did all that for those who will believe. He lived a perfect life *as my substitute*. He died a sinners death, *as my substitute*.

Again, more could be said, but that will give you the baseline – LIFE – DEATH – SUBSTITUTE.

If you added a fourth, it would be RESURRECTION. Since he rose from the dead we know that God accepted his sacrifice – his life triumphed over death – the check cleared.

So then, what do I need to do to be saved?

The New Testament consistently gives three things to answer that question. Repent, Believe, Be Baptized.

I don't think those three ever get mentioned all together, but they get paired off a few different times.

In Mark 1, Jesus says to "repent and believe."

In Mark 16, Jesus says to "believe and be baptized."

In Acts 2, Peter says to "repent and be baptized."

And each of them actually gets put forward on it's own too.

In Acts, there are a couple times that Paul just says "repent" for how people should respond to the gospel.

And even once, in 1 Peter, Peter just says that Baptism saves – so that's interesting.

But, dozens and dozens of times, the simple instruction is to "believe." John 3, John 6, Acts 17, Romans 3, Romans 5, Romans 10, we could go on and on.

So, how does that all fit together. So, faith, believe, is the non-negotiable baseline. It's faith that actually saves.

But, repentance always *does* follow faith.

And baptism always *should* follow faith.

Right, so, faith is the non-negotiable key in salvation – believe in Jesus and you will be saved. But, saving faith always results in repentance – so where there is no repentance, there is no faith. Baptism isn't nearly so tightly linked, but all through the New Testament it is the normal first step after repentance and faith.

And this is important – baptism literally means baptism, which is just the Greek word for immersion, dunking. But, in the New Testament baptism is seen not just as a religious ceremony, but as an initiation into the church.

So, Repent, Believe, and Get Baptized spelled out means, turn from sin, trust Jesus, not yourself, and join a church.

So, we have who is Jesus? – LORD JESUS CHRIST

What has he done? – LIFE – DEATH – SUBSTITUTE

What must I do? – REPENT – BELIEVE – BE BAPTIZED

Then last, what is repentance?

Here are the three words for repentance: TURN – LEARN – YEARN

So first, TURN – there are some things that just need to change right away. These are the pretty clear, black and white issues. They might be incredibly painful to change, but not really all that complicated. And they might be things that come back over the years, or that you may fall back into in the future – and there's grace for you then, like there is now. But repentance means turning away from them.

But these would be things like, getting drunk, or sleeping with your girlfriend, or living with your boyfriend, or stealing, or selling drugs, or looking at porn.

The first step in repentance is to simply turn from these kinds of things, to turn from disobedience, to obedience to Christ. This part is more or less simple – but it's rarely easy, or at least pain-free.

But then LEARN. This is more of the life-long commitment to discipleship. There are some things that we've learned how to do in life, but coming to faith, we need to unlearn, and

relearn a new way. So, usually it's somewhat clear what we should not do, but we can be a little unclear on what we need to learn. So, one example could be marriage relationships.

Coming to faith, someone might need to unlearn their way of being a husband, or of being a wife, and take time to learn what it means to be a godly husband – to stop being domineering, or passive, and instead to lead in a godly way. Or to be a godly wife – to stop being manipulative, or nagging, and instead be respectful and courageous.

Or, if you've spent your whole career rising through the ranks by being boastful and a little dishonest, while tearing down your competition in petty and dishonest ways – you need to unlearn how to do business, and relearn business in Christ's way.

So, TURN, LEARN, then YEARN – this is thinking about things like the fruit of the Spirit – Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control.

Maybe you can see that you've grown a lot in these areas, but you still see that there's a lot more room for growth. The last plank in a life of repentance is a continual *yearning* for greater and greater godliness. Taking little steps every day, moving towards a more whole heart of godliness.

So, we TURN from the big black and white things.

We LEARN the more complex ways of being that Christ calls us to.

Then we continually YEARN for greater and greater wholistic godliness from the heart.

That's repentance.

So, I hope that's helpful. Maybe you could put some of those on a card or something to remind yourself. Who is Jesus? What is the gospel? What is repentance?

So, if you're a Zaccheaus today – do you know what you're seeking? He wanted to know who Jesus is? What's your question? Is it about the relevance of Jesus? The credibility of Jesus? Or just the message of Jesus?

Let's end here. Pray with me.