The Enthymeme in Luke 19:9 and the Salvation of Zacchaeus

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Abstract

Studies on salvation in the Luke 19:1-10 Zacchaean story generally tend to exhibit an underdeveloped analysis of its rhetoric as part of the controversy genre. This paucity reduces salvation to an individual event and ignores the social effect of Lukan salvation in the story. To remedy this, it is here argued that the weight of the controversy genre is felt specifically in the rhetorical use of enthymeme in verse 9, and that Jesus's enthymemic pronouncement of salvation reveals a social aspect to Zacchaeus's salvation. The enthymeme supports Zacchaeus's refutation of the crowd's position; it insinuates and infers from contrariety and obligates the crowd to distribute honour to Zacchaeus. This function of enthymeme is based on the evidence of first-century rhetors, whose position differs from modern scholarship's view of the enthymeme as a truncated logical syllogism. Salvation has a social effect. Jesus's enthymemic pronouncement crowns Zacchaeus's refutation by calling the crowd to reinterpret Zacchaeus's social-religious status on the basis of legal precedent.

1. Introduction

The genre of the Zacchaean episode in Luke 19:1-10 is widely understood in terms of a pronouncement story[1] that intertwines call and controversy 'sub-genres' in

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1. Specifically, the genre is an objection-quest pronouncement story. Traditionally, Taylor describes a 'pronouncement story' as an event that leads up to a saying of Jesus. This is a later description of what Bultmann refers to as 'apophthegm', which consisted of controversy dialogues, scholastic dialogues, and biographical apophthegms. Notably, Bultmann saw the apophthegm as having its origin in conflict *Sitz im Leben*. See Arland J. Hultgren, 'Form Criticism and Jesus Research', in *Handbook for the Study of the Historical Jesus*, ed. T. Holmén and S. E. Porter, vol. 1 (Leiden and Boston: Brill Academic, 2011), 655–656, https://doi.org/10.1163/9789004210219_021.

which Jesus freely offers grace.[2] Jesus reacts to Zacchaeus and to the crowd and pronounces salvation. Yet most analyses have stressed the episode's call story genre, which inadvertently emphasises Zacchaeus's declaration as the focal point of the story, with Jesus's subsequent dictum functioning as a *direct* comment on that declaration and as an *indirect* glancing reply to the crowd's criticism.[3] Though most studies acknowledge the fundamental role of controversy for the story, their interests limit further investigation into the conflict between Jesus/Zacchaeus and the crowd. Scholarship has focused predominantly on the intention[4] and on the appearance, status, and character of Zacchaeus[5] in relation

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2. François Bovon, *Luke 2: A Commentary on the Gospel of Luke 9:51–19:27* (Minneapolis: Augsburg Fortress Press, 2013), 595; Robert C. Tannehill, 'The Story of Zacchaeus as Rhetoric: Luke 19:1-10', *Semeia* 64 (1993): 201–221.

3. Tannehill, 'The Story of Zacchaeus as Rhetoric', 208.

4. Theodore Zahn, *Das Evangelium des Lukas* (Leipzig: Deichert, 1913); Nigel Watson, 'Was Zacchaeus Really Reforming?' *ExpTim* 77 (1966), https://doi.org/10.1177/001452466607700906; Walter Grundmann, *Das Evangelium nach Lukas* (THKNT 3; Berlin: Evangelische Verlagsanstalt, 1971); Paul Kariamadam, *The End of the Travel Narrative (Lk 18,31–19,46): A Redaction-Critical Investigation* (Alwaye, Kerala, India: Pontifical Institute of Theology and Philosophy, 1985); A. J. Kerr, 'Zacchaeus's Decision to Make Fourfold Restitution', *ExpTim* 98 (1986); Dennis Hamm, 'Luke 19:8 Once Again: Does Zacchaeus Defend Or Resolve?' *JBL* 107 (1988), https://doi.org/10.2307/3267578; Dennis Hamm, 'Zacchaeus Revisited Once More: A Story of Vindication or Conversion?' *Bib* 72 (1991); I. Howard Marshall, *The Gospel of Luke* (Grand Rapids: Eerdmans, 1998); Michael Wolter, *Das Lukasevangelium* (Tübingen: Mohr Siebeck, 2008); Ladislav Tichý, 'Was Hat Zachäus Geantwortet? (Lk 19,8)', *Bib* 92 (2011); Frederic Godet, *Commentaire Sur L'Evangile De Saint Luc* (Paris: Sandoz, 1872); Richard White, 'Vindication for Zacchaeus?' *ExpTim* 91 (1979), https://doi.org/10.1177/001452467909100113; Richard White, 'A Good Word for Zacchaeus: Exegetical Comment on Luke 19:1-10', *LTQ* 14 (1979); Joseph A. Fitzmyer, *The Gospel According to Luke, X–XXIV* (Garden City, NY: Doubleday, 1985), https://doi.org/10.5040/9780300261653; Alan C. Mitchell, 'Zacchaeus Revisited: Luke 19:8 as a Defense', *Bib* 71 (1990); Alan C. Mitchell, 'The Use of συκοφαντεῖν in Luke 19:8: Further Evidence for Zacchaeus's Defense', *Bib* 72 (1991); D. A. S. Ravens, 'Zacchaeus: The Final Part of a Lucan Triptych?' *JSNT* 13 (1991), https://doi.org/10.1177/0142064X9101304102; Joel B. Green, *The Gospel of Luke* (Grand Rapids: Eerdmans, 1997).

5. Mikeal C. Parsons, '"Short in Stature": Luke's Physical Description of Zacchaeus', *NTS* 47 (2001), https://doi.org/10.1017/S0028688501000042; Mikeal C. Parsons, *Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity* (Grand Rapids: Baker Academic, 2006); David H. Sick, 'Zacchaeus as the Rich Host of Classical Satire', *BibInt* 24 (2016), https://doi.org/10.1163/15685152-00242p05; Hyam Maccoby, 'How Unclean Were Tax-Collectors?' *BTB* 31 (2001), https://doi.org/10.1177/014610790103100204; Cecilia Wassen, 'Jesus' Table Fellowship with "Toll Collectors and Sinners"', *JSHJ* 14 (2016), https://doi.org/10.1163/17455197-01402004; Craig Blomberg, 'Jesus, Sinners, and Table Fellowship', *BBR* 19 (2009), https://doi.org/10.2307/26423798; John Kilgallen, 'Was Jesus Right to Eat with Sinners and Tax Collectors' *Bib* 93 (2012); Yair Furstenberg, 'Zöllner und

to Jesus. This is not to say that the consensus interpretation is incorrect, for the story does indeed culminate in Zacchaeus's individual experience of salvation, a psycho-spiritual event in which he undergoes a 'spiritual healing'.[6] What is at issue here, however, are the implications of inadvertently curtailing investigation into the story's controversy genre. Scholarship's inadequate investigation of the mechanics and details of the controversy underlying the Zacchaean narrative has resulted in two identifiable limiting effects on understanding salvation in the story: (1) considering the nature of Lukan salvation, the extent of Jesus's response is only partially comprehended, hence (2) the social aspect of Zacchaeus's salvation is only tentatively perceived.[7] It stands to reason that a better developed understanding of salvation includes the controversy genre in the analysis, which necessitates an understanding of the ancient rhetorical devices used and their function in the story.

To be sure, Wolter's comments are a reminder not to be remiss in understanding the influence of controversy on Jesus's dictum: 'Das Diktum Jesu gehört also zum Streitgespräch, und es fungiert als Antwort auf die in V. 7 an seinem Verhalten geübte Kritik.'[8] As this paper shows, the rhetorical function of Jesus's pronouncement should be given its full and correct weight, which then demonstrates indisputably that it is a direct reply both to Zacchaeus *and* also to the crowd, thus revealing the social aspect of salvation in the story.[9] This ultimately conforms to the multidimensional character of Lukan salvation. I argue that verse 9 of the Zacchaean story is invested in Jesus's/Zacchaeus's controversy with the crowd since it presents Jesus's pronouncement of salvation using the device of enthymeme – as it was understood and used in first-century *rhetoric* – so as to effect social and religious change for Zacchaeus.

Sünder als Adressaten des Wirkens Jesu', in *Jesus Handbuch*, ed. J. Schröter and C. Jacobi (Tübingen: Mohr Siebeck, 2017); Mitchell, 'Zacchaeus Revisited'; Mary J. Marshall, 'Jesus: Glutton and Drunkard?' *JSHJ* 3 (2005), https://doi.org/10.1177/1476869005053865.

  6. Mikeal C. Parsons, *Luke* (Grand Rapids: Baker Academic, 2015), 280.

  7. Though Bruce J. Malina and Richard L. Rohrbaugh, *Social-Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress Press, 2003) and Green, *The Gospel of Luke*, point out undeniable social significance, their analyses do not uncover the mechanism of Jesus's enthymeme that generates salvation's meaning in the story.

  8. Wolter, *Das Lukasevangelium*, 615. 'The dictum of Jesus belongs also to the controversy discourse, and it functions as a response to the criticism of his behaviour practiced in v. 7.'

  9. Raymond Pickett, '"You Cannot Serve God and Mammon": Economic Relations and Human Flourishing in Luke', *Di* 52 (2013): 41, https://doi.org/10.1111/dial.12008. A mere consideration of the metonymic feature of Jesus and salvation in the text confirms the validity of this analysis.

2. What Was Rhetorical Enthymeme, as Understood in First-Century Literature?

It is necessary to begin with a prefatory clarification. Generally, rhetorical enthymeme consisted of a proposition followed in response by either an affirmative or a negative proposition and then an inferred conclusion, where one of the components remained unexpressed.[10] It seems, however, that contemporary scholarship has unintentionally obfuscated the primary ancient understanding of enthymeme's function, interpreting it with reference to the form of an Aristotelian syllogism forming part of a formal system of logic, rather than according to its intended function as a device forming part of a rhetorical system. According to this misrepresentation, enthymeme is seen as a logical syllogism with an unstated premise or conclusion. For instance, as an enthymeme, the syllogism

> (A) all humans are mortal;
> (B) Socrates is a human;
>   therefore,
> (C) Socrates is mortal

may suppress premise (A), resulting in an argument with the form: 'Socrates is a human; therefore Socrates is mortal'. This does not reflect how enthymeme functioned in ancient rhetoric. Though scholars such as Tannehill and Green – whose representative examples suffice for critique below – have correctly discerned the presence of enthymeme in Luke 19:9, they have characterised it wrongly. This article addresses this problem by identifying ancient patterns of enthymeme usage that clarify the presentation of salvation in the Zacchaean story.

According to first-century usage enthymeme was a brief argument, usually no longer than a sentence, drawn from contraries, and used particularly in courtroom rhetoric, that crowned or further emphasized the force of an argumentative part of a speech.[11] Quintilian provides an apt illustration:

> [Cicero] has already demonstrated by other arguments how unjust such conduct would be [by Caesar], while he adds it [enthymeme] at the period's close as an *epiphonema*, not by way of proof, but as a crowning insult [*extrema quasi insultatio*] to his opponents.[12]

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10. Aristotle, *Rhetorica* 2.22.13-17 (Freese, LCL).

11. Paul A. Holloway, 'The Enthymeme as an Element of Style in Paul', *JBL* (2001): 335, https://doi.org/10.2307/3268298.

12. Quintilian, *Inst* 8.5.11 (Butler, LCL).

Rhetorical enthymeme therefore is not separate argumentation or just ornamentation but an encapsulation and strengthening of a prior argument: 'nicely turned sentences or questions raised at climactic points in the course of the speech'.[13] Enthymeme serves an argument and is in dependent relation to it.

It is important to grasp that rhetors in the first century did not understand and use enthymeme as a syllogism rooted in the principles of logic (consisting of a main premise, minor premise, and conclusion, from which a part of the logical chain is omitted). A survey of notable ancient Greek and Latin rhetorical works of the first century presents varied possible uses of enthymeme. Ps-Demetrius writes 'the enthymeme is a thought, expressed either controversially or in the form of a logical consequence'[14] and 'the enthymeme is a kind of rhetorical syllogism … [It] may be called an incomplete syllogism'.[15] Cicero contends that 'although every expression of thought may be called ἐνθύμημα (*enthymema*), that one which is based on contraries has, because it seems the most pointed form of argument, appropriated the common name for its sole possession'.[16] Quintilian categorises the subject according to possible uses:

> firstly it means anything conceived in the mind … secondly it signifies a proposition with a reason … and thirdly a conclusion of an argument drawn either from denial of consequents or from incompatibles … or argument from contraries … Some again call it [enthymeme] a rhetorical syllogism, others an incomplete syllogism.[17]

Taken together, these works suggest enthymeme could be understood in a number of ways during that time period:

1. Any expression of thought.
2. A thought, or sort of inference, as a consequence of or arising from an incompatibility or comparison.
3. A rhetorical syllogism of a kind.
4. An incomplete (ἀτελής) logical syllogism.

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13. Thomas M. Conley, 'The Enthymeme in Perspective', *QJS* 70 (1984): 171, https://doi.org/10.1080/00335638409383687.

14. Demetrius, *De elocutione* 30 (Innes, LCL).

15. Demetrius, *Eloc* 32 (William Rhys Roberts, ed., *Demetrius on Style: The Greek Text of Demetrius de Elocutione, Edited after the Paris Manuscript, with Introduction, Translation, Facsimilies, etc* (Cambridge: Cambridge University Press, 1902)). Note, ἐνθύμημα συλλογισμός τίς ἐστι ῥητορικός is translated correctly as 'the enthymeme is a kind of rhetorical syllogism', *contra* Innes in LCL.

16. Cicero, *Top* 13.55 (Hubbell, LCL).

17. Quintilian, *Inst* 5.10.1-3 (Butler, LCL).

However, it is imperative that variations 1, 2, and 3 be distinguished from 4. Characterisation of enthymemes only as incomplete syllogisms derives from Stoicism's imposition of the form of the Stoic logical syllogism upon enthymeme despite its probabilistic functioning in rhetorical cases. More is said below about the reason for this deviation.[18]

Though there was not one 'official' version of enthymeme, there was still a clear majority position. Conley's analysis of the use of enthymeme in representative works and fragments from Isocrates to the Byzantine period shows that very few in antiquity held to a logical conception of enthymeme, a fact that Conley holds in contrast to what is today the consensus scholarly position, which views the enthymeme as a 'truncated' syllogism.[19] It is certain that the ancients viewed the idea of contrariety as central to enthymeme function. They understood that enthymeme followed and supported a main contrary argument that was rooted in narrative context by building on that argument's position. The enthymeme therefore assumed the audience had prior knowledge – previously supplied by the speaker or opponent – in the main argument, which provided the unexpressed proposition of the enthymeme. The enthymeme took up the argument's position in an expressed proposition and inferred a conclusion supporting the oppositional/contrary function of the argument.[20] Quintilian concedes that 'most authorities reserve the term enthymeme for an inference based on an incompatibility or *contrarium*'.[21]

3. Delineating the Enthymeme in Luke 19:9

Jesus's pronouncement spans verses 9 and 10. Though verse 10 is part of his declaration, it is functionally demarcated from verse 9 by the connective γάρ, which tells the reader to adopt a *narrative rhetoric* view that understands the story as a unit, part of the Lukan theological agenda for repentant sinners.[22]

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18. See discussion on p. 131.

19. Conley, 'The Enthymeme in Perspective', 174. Conley examines Anaximenes, Aristotle, Apollonius Molon, Cicero, Gorgias of Athens, Caecilius of Calcate, Dionysius of Halicarnassus, Cornelius Celsus, Rutilius Lupus, Quintilian, and others. See also Carol Poster, 'A Historicist Recontextualization of the Enthymeme', *RSQ* 22 (1992), https://doi.org/10.1080/02773949209390947.

20. Conley, 'The Enthymeme in Perspective', 175–176. Alternatively, the enthymeme's two propositions may have been stated leaving the conclusion unexpressed as an assumed inference.

21. Burnyeat, 'Enthymeme: Aristotle on the Logic of Persuasion', 40.

22. Michal Beth Dinkler, 'New Testament Rhetorical Narratology: An Invitation toward Integration', *BibInt* 24 (2016), https://doi.org/10.1163/15685152-00242p04.

3.1 The Main Argument: Zacchaeus Refutes the Crowd's Accusation (Luke 19:7-8)

The question of whether Zacchaeus defends his actions or declares his intentions has been thoroughly discussed elsewhere.[23] For this article's argument, the significance of Zacchaeus's declaration is its nature as a response of protest to the accusation of the crowd.

3.1.1 The Crowd's Accusation: Zacchaeus is a Sinner (Luke 19:7)

The crowd calls Zacchaeus a ἁμαρτωλός, a sinner (19:7).[24] Verse 2 provides the basis for this characterisation: αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος.[25] It was not because of Zacchaeus's wealth in itself (18:26), but that it was most likely gained as 'der τελώνης als *portitor*'.[26]

The image of the tax farmer was coloured by ideology and prejudices.[27] Though tax revenue was seen as vital to the Roman economy, the Roman elite did not consider its collection an honourable occupation and objected to its moral indiscretion.[28] As Plutarch points out, it was disparaged because its activity exposed moral vices, which the elite 'considered' dishonourable. He writes

> they [the elite] think it is a disgrace to be a tax-collector, which the law allows; for they themselves lend money contrary to law, collecting taxes from their debtors, or rather, if the truth is to be told, cheating them in the act of lending.[29]

Though tax farmers incessantly sought to improve their social status by the accumulation of wealth, by designated benefaction, by association with the honour of their employers (e.g. through honorific inscriptions/dedications), and by their self-laudatory funerary inscriptions, they nonetheless 'must have had an

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23. See the studies listed in footnote 4.

24. The term ἁμαρτωλοί occurs eighteen times in the Gospel of Luke as compared to five times in Matthew and six times in Mark.

25. 'He was a chief tax collector and he was rich'. The toll collector is contrasted with the Pharisee in Luke 18:10-13 and categorised by Luke as a 'sinner'. The added description of his short stature reflects the physiognomic stigmatisation of Zacchaeus as a tax worker.

26. Fritz Herrenbrück, 'Wer waren die "Zöllner"?' *ZNW* 72 (1981): 179, https://doi.org/10.1515/zntw.1981.72.3-4.178; 'toll collector as customs officer'.

27. Onno M. van Nijf, 'The Social World of Tax Farmers and their Personnel', in *The Customs Law of Asia*, ed. M. Cottier and M. Corbier (Oxford and New York: Oxford University Press, 2008), 285.

28. van Nijf, 'Social World of Tax Farmers', 282–283.

29. Plutarch, *De vitando aere alieno* 829c (Fowler, LCL).

ambiguous social status' as their legal status and standing in society resulted in 'status dissonance'.[30]

Notably, in Palestine it was the Pharisaic religious view of toll collectors that dominated categorisation.[31] Scholars have identified rabbinic texts which state that tax collectors and by extension toll collectors were prone to dishonesty and as a result seen as morally impure rather than ritually impure.[32] From among these, the talmudic commentary in b. Sanhedrin 25b on the traditional mishnaic position of early Judaism (m. Sanh. 3.3) that lists those who were ineligible to be witnesses or judges, also lists robbers, persons compelling a sale, and (in the robber category) herdsmen, tax collectors and publicans/toll collectors. Tax workers were disqualified because it was seen that they overcharged and hence were considered as robbers in Jewish law. Those listed by the Mishnah as ineligible share a common inclination to greed.[33] Neusner writes 'the Jews never regarded Roman rule as legitimate. Taxes were therefore seen to be robbery. The Pharisaic sages made no distinction between a tax collector and a thief or an extortioner.'[34] These considerations reflect the compartmentalisation of the Tannaim, who

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30. van Nijf, 'Social World of Tax Farmers', 298, 301.

31. Douglas E. Oakman, review of *Jesus und die Zöllner: historische und neutestamentlich-exegetische Untersuchungen*, by Fritz Herrenbrück, *CBQ* 55 (1993): 158.

32. Maccoby, 'How Unclean were Tax-Collectors?'; Wassen, 'Jesus' Table Fellowship'. For a nuanced presentation of tax collectors that includes Graeco-Roman as well as Judaic texts as evidence see Luise Schottroff and Wolfgang Stegemann, *Jesus and the Hope of the Poor* (Eugene, OR: Wipf & Stock, 2009), 11–13. Contra Norman Perrin, *Rediscovering the Teaching of Jesus* (New York: Harper & Row, 1967); E. P. Sanders, 'Jesus and the Sinners', *JSNT* 19 (1983): 5–36, https://doi.org/10.1177/0142064X8300601902; Craig L. Blomberg, 'The Authenticity and Significance of Jesus' Table Fellowship with Sinners', in *Key Events in the Life of the Historical Jesus: A Collaborative Exploration of Context and Coherence*, ed. D. L. Bock and R. L. Webb (Grand Rapids: Eerdmans, 2010).

33. Aristotle explains that it is specifically the motivation of profit seeking that gives rise to greed and political discord/social instability. Aristotle, *Ethica nichomachea* 1130a28. See also Ryan K. Balot, *Greed and Injustice in Classical Athens* (Princeton: Princeton University Press, 2001), 25, https://doi.org/10.1515/9780691220154. For the social effect of greed, the proper use of wealth, and superfluity in relation to Luke, see Abraham J. Malherbe, 'The Christianization of a Topos (Luke 12:13-34)', *NovT* 38 (1996), https://doi.org/10.1163/1568536962613441.

34. Jacob Neusner, *Judaism in the Beginning of Christianity* (Philadelphia: Fortress Press, 1984), 22. See also John R. Donahue, 'Tax Collectors and Sinners: An Attempt at Identification', *CBQ* 33 (1971); Ernst Badian, *Publicans and Sinners: Private Enterprise in the Service of the Roman Republic with a Critical Bibliography* (Ithaca, NY: Cornell University Press, 1972); Fabian E. Udoh, *To Caesar What is Caesar's: Tribute, Taxes and Imperial Administration in Early Roman Palestine (63 B.C.E.–70 C.E.)* (Providence, RI: Brown Judaic Studies, 2005), 55–60, 239–241.

separated sin from the conception of ritual impurity.[35] Certainly Zacchaeus's occupation designated him a morally impure sinner.

The connotation of the term ἁμαρτωλοί as an derogatory expression also reflects a prevalent attitude which Trebilco argues was '*everyone's opinion within the Jewish world*'[36] and is a predominant Gospels' choice from a whole range of terms that designate 'sinners' as 'outsiders'.[37] The context indicates that 'sinners' are those recognised by all groups as 'flagrant law-breakers',[38] outside the covenant, separate from those inside and therefore regarded as outside of the community.[39] Importantly, Regev points to evidence from Qumran, and Greek texts and epigraphy from Hellenistic Egypt and Asia Minor, that testify to institutional exclusion of morally impure sinners from community rights and from civic and religious activities, in order to guard against the defilement of moral impurity.[40] The significance of Regev's and Trebilco's observations for the Zacchaean story, is that they signal social categorisation and describe a group-belonging trait. Zacchaeus is seen as a sinner, yet one who is a 'quintessential tax-collector, a charter member, as it were, of the out-group'.[41]

3.1.2 Zacchaeus's Refutation: Restitution and Almsgiving (Luke 19:8)

The crowd's accusation seems to assume that Zacchaeus's wealth was gained by exploitative/extortive taxation. Zacchaeus's declaration counters the accusation with a two-part argument that addresses (1) exploitation and (2) greed. The refutation in verse 8 assures obedience to court-ordered restitution for any accusation of defrauding/overcharging and assures generous almsgiving, as restitutive legal action will not always be a viable option.[42] Despite the magnanimous

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35. Jonathan Klawans, *Impurity and Sin in Ancient Judaism* (New York: Oxford University Press, 2000), 117, https://doi.org/10.1093/acprof:oso/9780195132908.001.0001.

36. Paul R. Trebilco, *Outsider Designations and Boundary Construction in the New Testament: Early Christian Communities and the Formation of Group Identity* (New York: Cambridge University Press, 2017), 124, https://doi.org/10.1017/9781108291460. Italics in original.

37. Trebilco, *Outsider Designations*, 27–43, 113–149 (121); Wassen, 'Jesus' Table Fellowship', 145–149; Bruce J. Malina and Jerome H. Neyrey, *Calling Jesus Names: The Social Value of Labels in Matthew* (Sonoma, CA: Polebridge Press, 1988).

38. Trebilco, *Outsider Designations*, 124, 131.

39. Trebilco, *Outsider Designations*, 131; Wassen, 'Jesus' Table Fellowship,' 149.

40. Eyal Regev, 'Moral Impurity and the Temple in Early Christianity in Light of Ancient Greek Practice and Qumranic Ideology', *HTR* 97 (2004): 383–411, https://doi.org/10.1017/S0017816004000768.

41. Christopher M. Hays, *Luke's Wealth Ethics: A Study in their Coherence and Character* (Tübingen: Mohr Siebeck, 2010), 176, https://doi.org/10.1628/978-3-16-151618-4.

42. A. J. Kerr, 'Zacchaeus's Decision to make Fourfold Restitution', *ExpTim* 98 (1986): 68–71, https://doi.org/10.1177/001452468609800302. Zacchaeus making fourfold restitution

quality of the promised restitution, it seems further persuasion is necessary to counter the crowd's position. Zacchaeus could add an enthymeme to encapsulate and strengthen his refutation. Yet this is not what happens. For strategic reasons, it is Jesus who pronounces the enthymeme that crowns Zacchaeus's argument. His use of the term σωτηρία as a metonym[43] for his association with Zacchaeus establishes Jesus's position of authority and honour status and adds the necessary persuasive force to Zacchaeus's declaration. Why was this necessary? It was none other than the crowd who in the story represented the public court of reputation, who decided if honour was acquired/distributed, or, in this case, that salvation was socially manifested.[44] Jesus therefore pronounced the enthymeme, crowning Zacchaeus's argument to ensure that the crowd would be persuaded to abandon its stigmatisation and distribute honour to Zacchaeus – to effect salvation socially for him.

In summary, the main argument and counter argument are as follows:
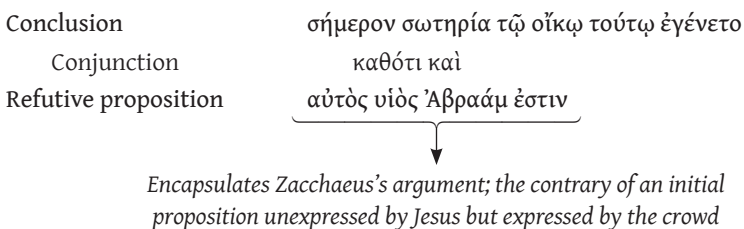
19:7   Proposition supplied by opponent: *Zacchaeus is a sinner designate*
19:8   Refutation by Zacchaeus: *Payment of restitution and alms*

3.2 Jesus's Enthymeme Crowning Zacchaeus's Argument (Luke 19:9)

Jesus's enthymeme encapsulated and strengthened Zacchaeus's argument in order to persuade the public court of reputation to distribute honour – socially manifested salvation – to Zacchaeus. To comprehend the enthymeme's force in subduing the conflict, one must first correctly see its form and mechanics.

According to the conventions of rhetoric, the sentence of verse 9 is divided syntactically in two by the conjunction καθότι + καί (as), which also provides the dependent logical relation that identifies the form of the enthymeme in its components:

Conclusion	σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο
Conjunction	καθότι καὶ
Refutive proposition	αὐτὸς υἱὸς Ἀβραάμ ἐστιν

Encapsulates Zacchaeus's argument; the contrary of an initial proposition unexpressed by Jesus but expressed by the crowd

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is most likely a result of correcting cases of falsely accused taxpayers in Roman court. The Hebrew idea of restitution is firmly grounded in OT texts: Exod 21:30–36 (value); 22:1-4 (number: five/four/double); Lev 6:2-5 (a fifth); 24:18 (a life); Num 5:6-10 (a fifth); Ezek 33:15 (restoration).

43. The use of metonym is discussed below in section 4.3.

44. Zeba Crook, 'Honor, Shame, and Social Status Revisited', *JBL* 128 (2009): 591–611, https://doi.org/10.2307/25610205.

One feature immediately stands out. Jesus begins speaking to Zacchaeus in verse 9, πρὸς αὐτόν, yet by referring to Zacchaeus in the third person, as αὐτός in his supporting proposition, he then appears to reconstitute his audience to include the crowd. Why does Jesus speak this way? This shift to include the crowd is best explained by the rhetorical use of *insinuatio*.[45] According to Quintilian, in 'scandalous cases' where a simple 'direct appeal to the good will and attention of the judge' was impossible, the 'orator on such occasions insinuated himself little by little into the minds of his judges'.[46] To the introduction in the exordium was added insinuation. For the insinuation to be effective, Quintilian advises that it may be helpful to point out something in the nature of the case or from the character of the client.[47] Since the person-subject of the Zacchaean case is disgraceful and meets the public disapproval of the crowd, Jesus uses *insinuatio* to gain the attention and good will of those gathered. Jesus directs his proposition to 'his judges' by referring to Zacchaeus in the third person; he refers to the character of Zacchaeus in order to gain their attention and good will. By this, Jesus's supportive proposition is able to strengthen Zacchaeus's refutation of the crowd's disapproval. The use of the third-person personal pronoun includes the crowd as his audience because Jesus is making a counter response to the crowd's initial accusation. Jesus therefore uses *insinuatio* to facilitate the effectiveness of enthymeme. Importantly, this gives a clear indication as to how Jesus's enthymeme is to be reconstructed.

As mentioned above, the representative studies of Tannehill and Green recognise the presence of enthymeme in Jesus's pronouncement yet characterise it wrongly, imposing on it the form of a *logical* syllogism, thus obscuring its function.[48] Tannehill clearly states that the enthymeme follows the form of a logical syllogism:[49]

Main premise (unstated and assumed)	God has promised salvation to the children of Abraham
Minor premise	Zacchaeus is a child of Abraham
Conclusion	God has promised salvation to Zacchaeus

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45. Rod Parrott, 'Conflict and Rhetoric in Mark 2:23-28', *Semeia* 64 (1993): 117–137; Tannehill, 'The Story of Zacchaeus as Rhetoric', 207.

46. Quintilian, *Institutio oratoria* 4.1.42 (Butler, LCL).

47. Quintilian, *Inst* 4.1.44

48. Tannehill, 'The Story of Zacchaeus as Rhetoric', 208–209; Green, *The Gospel of Luke*, 402, 551. See also Richard B. Vinson, 'A Comparative Study of the use of Enthymemes in the Synoptic Gospels', in *Persuasive Artistry: Studies in New Testament Rhetoric in Honour of George A. Kennedy*, ed. D. F. Watson (Sheffield: JSOT Press, 1991).

49. Tannehill, 'The Story of Zacchaeus as Rhetoric', 209, footnote 11.

Though Green does not explicitly refer to the term 'enthymeme', he commits himself to its basic definition but understands its form and function as a *logical* 'truncated syllogism'. He evidences this by stating that 'Luke's logic consists in two related syllogisms' and by suggesting the following two logical syllogistic possibilities:[50]

Option 1:

Main premise (unstated and assumed)	Children of Abraham are those with lives (disposition and behaviour) oriented toward God
Minor premise	Zacchaeus's life is oriented toward God
Conclusion	Zacchaeus is a child of Abraham

Option 2:

Main premise (unstated and assumed)	Salvation is for the children of Abraham
Minor premise	Zacchaeus is a child of Abraham
Conclusion	Salvation is for Zacchaeus

Both Tannehill and Green are certain in their speculations that the crowd/readers would have recalled the missing major premise from the phrase 'son of Abraham' since Luke-Acts emphasises God's saving purpose for Israel in many Gospel references. The difficulty with their reconstructions is that the text does not indicate that the crowd remembered any versions of their suggested missing major premises.

Unfortunately, both Tannehill and Green have allowed a common error to misshape their suggested enthymemic reconstructions. Aune finds that the majority of modern scholarship holds to a faulty anachronistic understanding of enthymeme that is due to a serious misreading of Aristotle's writings on syllogism.[51] Aune refers to the research of 'an impressive number of scholars' who show that Aristotle never 'discussed syllogistic structure' in relation to enthymeme, and never attempted to convert an enthymeme into a syllogism or define it as a truncated syllogism.[52] The reason is that Aristotle considered the field of rhetoric to be distinct from the logical field. In the former, reasoning occurred according to probabilities; in the latter, scientific knowledge was gained according to apodeictic certainty. It is not surprising to find a 'bewildering

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50. Green, *The Gospel of Luke*, 551, footnote 216.

51. David E. Aune, 'The Use and Abuse of the Enthymeme in New Testament Scholarship', *NTS* 49 (2003), https://doi.org/10.1017/S0028688503000146.

52. Aune, 'The Use and Abuse of the Enthymeme', 304.

polymorphism of what Aristotle in the *Topics* admits as syllogisms',[53] but in the *Prior Analytics* syllogism is 'not any longer a description of what is actually practiced in dialectical games, or even in serious thinking ... it is rather like a mathematical problem and ... a predominantly theoretical solution is secured'.[54] Aristotle then makes clear in *Rhetorica* that the rhetorical syllogism, the enthymeme, does not belong to the field of scientific demonstration but to the field of argumentation, as he was not studying in *Rhetorica* 'the syllogism as an inferential process ... but rather as a system of possible combinations leading to a given conclusion'.[55] It holds true therefore that the form of a syllogism is determined by its usage or its function in a field.

The Stoics beginning with Zeno, Cleanthes, and Chrysippus blurred this clear distinction as understood by Aristotle and the rhetoricians.[56] The Stoics were concerned with 'establishing truth rather than probability and devoted themselves, even as rhetoricians, to the subtleties of the logical syllogism'.[57] Cicero notes that the enthymeme of the rhetors, which belongs to the contraries topic,[58] appears similar to the third Stoic indemonstrable syllogism.[59] By this reasoning Quintilian, who thought the enthymeme lacked a 'distinctly articulated argumentative structure',[60] gave enthymeme the form of a logical syllogism and suppressed the first proposition to give it a concise pointed antithesis that gave a clearer expression to an enthymeme's conclusion. Under Quintilian the variations of enthymeme increased to include the truncated logical syllogism, defined as a 'Stoic syllogism'.[61]

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53. Ernst Kapp, *Greek Foundations of Traditional Logic* (New York: AMS Press, 1942), 14, https://doi.org/10.7312/kapp91350.

54. Kapp, *Greek Foundations*, 69–70.

55. Thomas M. Conley, 'The Enthymeme in Perspective', *QJS* 70 (1984): 170, 171; also Poster, 'A Historicist Recontextualization of the Enthymeme', 11.

56. James H. McBurney, 'The Place of the Enthymeme in Rhetorical Theory', *Communication Monographs* 3 (1936): 68–71, https://doi.org/10.1080/03637753609374841.

57. McBurney, 'The Place of the Enthymeme', 69; McBurney cites an impressive list of scholars. See also, Kapp, *Greek Foundations*, 73–74; Myles F. Burnyeat, 'Enthymeme: Aristotle on the Logic of Persuasion', in *Aristotle's 'Rhetoric': Philosophical Essays*, ed. D. J. Furley and A. Nehamas (Princeton: Princeton University Press, 1994), 39–46, https://doi.org/10.1515/9781400872879-003.

58. Cicero, *Top.* 13.55

59. Cicero, *Top.* 14.56; Stoic indemonstrable syllogism states that if not both p and q, and if p, then not q; Burnyeat, 'Enthymeme: Aristotle on the Logic of Persuasion', 42.

60. Burnyeat, 'Enthymeme: Aristotle on the Logic of Persuasion', 41.

61. Burnyeat, 'Enthymeme: Aristotle on the Logic of Persuasion', 42, 39–40.

Importantly, there is no satisfactory evidence indicating the author of Luke's Gospel was influenced to this extent by Stoic philosophy.[62] Jesus's pronouncement in Luke 19:9 attests to syllogism functioning in *rhetoric* and exemplifies therefore its corresponding rhetorical form – the enthymeme as used by rhetors. It would be incorrect, even 'un-Aristotelian', to apply the form of a logical syllogism as proposed by the Stoics. The enthymeme in Luke 19:9 was constructed and used according to the concepts of ancient rhetoric mediated through Graeco-Roman rhetors. It is to these sources we now turn.

3.3 The First-Century Majority Position on Enthymeme

The first-century usage of enthymeme is best described in terms of its conceptual origin.[63] Based on cases from early Greek oratory, Fredal challenges and redefines the idea of audience participation, arguing that it is unrealistic to require listeners to divert their attention to fill in a missing premise (even if it is common knowledge) as this would be counterproductive to the rhetorical event.[64] What he proposes instead is that audience participation was not left up to them at all; rather their participation was carefully directed.

The strength of Fredal's proposal rests on his explanation of the first step in the rhetorical enthymeme process: the audience is called to 'enthymise' (a version of ἐνθυμέομαι or equivalent translated as 'remember') some stated or accepted fact.[65] This provides the initial proposition of the enthymeme. The second step is the placement of the remembered and accepted fact in a narrative context which gives fresh significance to that fact. Thirdly, the fact is given fresh meaning by a narrative context that helps answer a legal question. Steps two

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62. Runar M. Thorsteinsson, *Jesus as Philosopher: The Moral Sage in the Synoptic Gospels* (Oxford: Oxford University Press, 2018), https://doi.org/10.1093/oso/9780198815228.001.0001 argues for the characterisation of Lukan Jesus as a philosophical sage. He does not extend his analysis to include Lukan Jesus's use of rhetoric, nor does he consider the influence of popular philosophy, apocalyptic, or wisdom tradition of ancient Judaism. Michael Pope, 'Emotions, Pre-emotions, and Jesus' Comportment in Luke 22:39–42', *NovT* 62 (2020): 25–43, https://doi.org/10.1163/15685365-12341647 confirms how Stoic sources account for Lukan Jesus's emotive reactions, though C. Kavin Rowe, 'The Grammar of Life: The Areopagus Speech and Pagan Tradition', *NTS* 57 (2011): 31–50, https://doi.org/10.1017/S0028688510000263 curtails the influence on Stoicism on Luke's rhetoric. See also Robert Morgenthaler, *Lukas und Quintilian: Rhetorik als Erzählkunst* (Zürich: Gotthelf-Verlag, 1993).

63. James Fredal, 'Is the Enthymeme a Syllogism?', *PhilosRhetor* 51 (2018): 24–49, https://doi.org/10.5325/philrhet.51.1.0024.

64. Fredal, 'Is the Enthymeme a Syllogism?', 28–30.

65. Fredal, 'Is the Enthymeme a Syllogism?', 34.

and three provide the demonstrative or refutive response of either an affirmative or negative proposition of the enthymeme. Fourthly, the process 'inverts the opponent's argument to show that … his argument is incredible, shameful, unjust, or impossible'.[66] This last step provides the conclusion of the enthymeme.

Fredal presents a persuasive case for ancient usage, and importantly points out that enthymeme was suited neither for syllogistic nor deductive material but for a narrative and semiotic context.[67] Ps-Demetrius, Cicero, and Quintilian all confirm that the rhetorical environment of the first century was buoyed by conceptions in early Greek oratory. Thus the majority position of first-century rhetorical instruction inherited the fundamental understanding of the four-fold process of enthymeme in Attic oratory as observed by Fredal.

4. Luke 19:9 and Enthymeme Use in the First Century

The importance of understanding Jesus's enthymeme in terms of its rhetorical form and function is seen in its contribution to the salvific success in the conflict of the story. This can be demonstrated using the analytic structure provided by Fredal's four-step process for rhetorical use of the enthymeme:

1. Call audience to remember stated/accepted fact.
2. Place remembered and accepted fact in narrative context which gives it new significance.
3. Give the fact fresh meaning in narrative context which helps answer a legal question.
4. Use the fresh meaning to overturn the opponents' argument.

4.1 Step One: (Implicit) Call to Remember Accepted Fact – Zacchaeus is a Sinner

Enthymeme was used in rhetorical argumentation from contraries, which responded to an initial prompted statement of recollection. Though Jesus does not explicitly call the crowd to recollect stated or accepted information, by inviting himself to dinner he causes the crowd to 'enthymise' and consider the matter – ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.[68] The verbs ἰδόντες and διεγόγγυζον reflect the success of

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66. Fredal, 'Is the Enthymeme a Syllogism?', 34.

67. 'Semiotic' as used in this article refers to the creation and communication of meaning.

68. 'When they saw it they all murmured saying, "He has gone in to be the guest of a man who is a sinner".' Fredal, 'Is the Enthymeme a Syllogism?', 35. The audience may be directed to recall by some form of the verb ἐνθυμέομαι or by a synonym or by 'perhaps no

Jesus's statement. In verse 7 the crowd or 'opponent' recollects and avers that Zacchaeus is a sinner, a flagrant lawbreaker, and is designated an outsider because he is a chief toll collector. This proposition is unexpressed by Jesus but expressed initially by the crowd.

4.2 Step Two: Remembrance Refuted – Zacchaeus's Sinfulness Placed in New Narrative Context

The crowd has called Zacchaeus a morally impure sinner, an outsider. According to the second step of Fredal's proposal, the remembered and accepted fact needs to be placed in a narrative and semiotic context to give fresh significance to that fact. Jesus responds by crowning Zacchaeus's argument and calling him the contrary, a son of Abraham, αὐτὸς υἱὸς Ἀβραάμ ἐστιν (19:9c).[69] Jesus's proposition encapsulates and illuminates Zacchaeus's argument in verse 8: a son of Abraham is one who, like Abraham, renders justice/restitution and gives alms. Jesus's enthymeme and Zacchaeus's refuting argument function together as a device of rhetorical persuasion.

Here we encounter enthymeme's fundamental function, which provides fresh significance to the crowd's enthymising/recollection. An enthymeme should 'crown' an argument. An enthymeme is not just ornamentation, but an encapsulation and strengthening of a prior argument. Quintilian notes the significance of the connection between the enthymeme and its argument: 'The most effective kind of *enthymeme* seems however to be that in which a reason is subjoined to a dissimilar or contrary proposition.'[70] The subjoined reason in this case is based on Zacchaeus's refuting argument.

As stated above, Jesus uses *insinuatio* in order to gain the attention and good will of the crowd. The supporting proposition of Jesus's enthymeme points out for the crowd something positive about Zacchaeus's character. Also, Jesus gives fresh meaning to Zacchaeus's declared acts by placing them in a narrative context and a semiotic context. In particular, Fredal's third step seems to be addressed by this, in that a legal question is considered. Jesus addresses the question of

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directive verb at all' or just the aid of indirect statements; James Fredal, 'The Enthymizing of Lysias', *JHR* 20 (2017): 12, https://doi.org/10.1080/15362426.2016.1271751.

69. Andrew E. Arterbury, 'Zacchaeus: 'A Son of Abraham'?', in *Biblical Interpretation in Early Christian Gospels: The Gospel of Luke*, ed. T. R. Hatina (London and New York: T & T Clark, 2010) argues that Zacchaeus is called a son of Abraham because 'Jesus' work in Zacchaeus's life resembles the Lord's work in Abraham's life' (19). This argument seems to be based on an unconvincing theological allusion.

70. Quintilian, *Inst* 5.14.4 (Butler, LCL).

Zacchaeus's character from a legal standpoint; specifically, how does Jesus understand Zacchaeus to be a son of Abraham?

4.3 Step Three A Legal Question Considered – In What Sense Is Zacchaeus a Son of Abraham?

The figure of Abraham plays a role in the formation of Jewish identity within three main currents in the literature of Second Temple Judaism: national, emulatory, and eschatological.[71] From these, the role of Abraham's faith and obedience as a model for emulation commends itself as the main literary and conceptual influence behind Jesus's response to Zacchaeus's declarations.[72] Abraham is a group prototype for Israel, necessary for collective identity, membership, and inclusion.

Some argue that Jesus's expression reflects Zacchaeus's imitation of Abraham's hospitality.[73] The *Testament of Abraham* and other related testamentary literature of that general period furnish evidence by emphasising 'one virtue':

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71. Firstly, Israel's national restoration as governed by the inviolability of the covenant is founded upon God's promise to Abraham. Secondly, the required covenantal loyalty of faithful Jews is based upon the emulation of Abraham's model of faith and obedience. Lastly, Abraham will receive faithful Jews in the age to come. See Hyochan M. Kim, 'From Israel to the Nations: A Critical Study of the Abraham Motif in Luke-Acts' (Ph.D. diss., Deerfield, Illinois: Trinity Evangelical Divinity School, 2007), 121.

72. Yet the possibility of understanding Zacchaeus as an actual descendant son of Abraham cannot be disregarded. This would indeed ascribe him honour, make him heir to promised blessings, and provide a possibility for group recategorisation. Philip F. Esler, *The First Christians in Their Social Worlds: Social-Scientific Approaches to New Testament Interpretation* (London and New York: Routledge, 1994), 25 states that 'The Jewish interest in descent from Abraham was essentially a claim to the ascribed honour that came from having so illustrious a person as one's ancestor.' Further, H. L. Strack and P. Billerbeck, *Das Evangelium nach Matthäus* (München: C.H. Beck'sche Verlagsbuchhandlung, 1926) 1:117–119 point out that in Judaic literature is found the idea that Abraham's merit was sufficient to secure God's mercy for posterity. Yet this option does not have support as it relies on the value of ethnic privilege, an idea strictly repudiated at Luke 3:7-8. The eschatological interpretation of Jesus's statement also merits consideration on the basis of Zacchaeus's almsgiving. Such behaviour would result in a repository of merit for future salvation. According to Judaic literature, father Abraham would receive Zacchaeus in the age to come because of his almsgiving; Roman Garrison, *Redemptive Almsgiving in Early Christianity* (Sheffield: JSOT Press, 1993), 61–66. This interpretation of Jesus's description alludes to Luke 16:19-31, though the comparison is inconsistent and its allusion tenuous; furthermore, the above identified present nature of salvation in the story mitigates against this eschatological interpretation of Jesus's statement.

73. Mitchell, 'Zacchaeus Revisited', 169; Nolland, *Luke 18:35–24:53* (Dallas, TX: Word Books, 1993), 3:905 suggests the term ὑπεδέξατο is the language of mission charges; Hamm, 'Zacchaeus Revisited Once More', 250 argues that the vocabulary ὑποδέχομαι and

'Abraham exemplifies hospitality'.[74] Though the story does imply the practice of hospitality, Jesus's pronouncement certainly limits the role of his self-invitation to a separate microsequence of possible events.[75] The episode does not actually describe Zacchaeus providing the elements of hospitality (protection, provision, shelter) apart from welcoming Jesus to stay with him. The story quickly moves past fellowship and shifts attention to the semblance of a challenge-riposte, to Zacchaeus's declaration of restitution and alms followed closely by Jesus's pronouncement. It is then the reader's assumption that is needed to build a case for the imitative nature of Zacchaeus's hospitality, a point the story has already departed from using salvation as a metonym for Jesus's visitation/quest.[76] It is improbable that Jesus's pronouncement is the direct result of his experience of hospitality.

Zacchaeus does declare his emulation of Abraham's model of faith and obedience, but instead of hospitality it is in terms of Abraham's generosity and justice. Comparative evidence supporting this is found in the contemporary writings of Philo and the Tannaim of early Judaism, which clearly corroborates the idea that the 'son of Abraham' expression refers primarily to the emulation of Abraham's justice and generosity. However, two preliminary observations are in order.

Firstly, it is likely that the 'son of Abraham' designation refers to the process of emulation as a means of group membership. In the Second Temple period, states Stern, the term 'sons of the high priests' is to be understood not as descent but in terms of group membership, as a generic term referring to any priest distinguished by reason of his high social rank.[77] In a similar sense, the Lukan term 'son of Abraham' is also to be understood according to group or community membership.[78] A 'son of Abraham' is to conform to norms represented by the

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καταλῦσαι imply 'full meal hospitality'; however, this places an undue burden on the blended genres of the text.

74. James H. Charlesworth, *The Old Testament Pseudepigrapha: Apocalyptic Literature and Testaments* (Garden City, NY: Doubleday, 1983), 1:879.

75. Shlomith Rimmon-Kenan, *Narrative Fiction: Contemporary Poetics* (London and New York: Routledge/Taylor & Francis, 2002), 18–21, https://doi.org/10.4324/9780203426111.

76. See section 4.3 for further discussion.

77. Menahem Stern, 'Aspects of Jewish Society: The Priesthood and other Classes', in *The Jewish People in the First Century: Historical Geographical, Political History, Social, Cultural and Religious Life and Institutions*, ed. S. Safrai and M. Stern (Assen: Van Gorcum, 1976), 2:603, https://doi.org/10.1163/9789004275096_002.

78. Jean-Pierre Gérard, 'Les riches dans la communauté lucanienne', *ETL* 71 (1995): 98, 101, https://doi.org/10.2143/ETL.71.1.504880.

prototypical figure of Abraham.[79] A prototype is a concept formed by the views of members through generations. It is certain in this case that 'son of Abraham' is to be understood as semantically similar to 'disciple of Abraham', indicating one who belongs to a group whose members hold to the imparted behaviour and knowledge of a teacher, thereby – as a community – emulating the teacher.

Secondly, the object of Zacchaeus's declaration is the emulation of Abraham's generosity and justice, which is rooted in the fundamental Lukan view of the correct use of wealth by the rich.[80] A comparison with the conflict story of Luke 11:37-54 between Jesus and the Pharisees (16:14) affirms this position. Jesus states in verse 41: πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν.[81] Kazen here observes that Luke's text focuses on the inward state of the Pharisees, characterised by a neglect of moral purification, which reflects 'a basic tradition about Jesus having arguments and making statements about the relative priority of justice over the impurity of vessels'.[82] In short, Lukan Jesus criticises the Pharisees for neglecting social justice at the cost of ritual purity. The parallel but sharp contrast brings the message of Luke 19:8 into clear focus: Jesus in Luke 11:39-42 criticises the Pharisees, who likely claimed ascribed honour because of their Abrahamic descent (Luke 3:8), for their avarice and therefore their neglect of charity/alms and social justice. However, Jesus extols Zacchaeus, who has been called a shameful outsider, for his uses of wealth for charity and the rectification of social injustice.[83]

Abraham is to be emulated for precisely this, writes Philo – for the justice he exemplified.[84] Philo, having recounted wealthy Abraham's resolution of the quarrelling between his and Lot's herdsmen, declares Abraham to be peaceful

79. Hans Conzelmann, *The Theology of St. Luke* (New York: Harper Brothers, 1960), 166.

80. Robert J. Karris, 'Poor and Rich: The Lukan Sitz im Leben', in *Perspectives on Luke-Acts*, ed. C. H. Talbert (Edinburgh: T & T Clark, 1978); Schottroff and Stegemann, *Jesus and the Hope of the Poor*.

81. 'But for those things that are within give alms, and behold everything is clean for you.'

82. Thomas Kazen, *Scripture, Interpretation, or Authority? Motives and Arguments in Jesus' Halakic Conflicts* (Tübingen: Mohr Siebeck, 2013), 137, https://doi.org/10.1628/978-3-16-152894-1.

83. Curtis Hutt, '"Be Ye Approved Money Changers!" Reexamining the Social Contexts of the Saying and Its Interpretation', *JBL* 131 (2012): 589–609, https://doi.org/10.2307/23488256; J. Daniel Hays, '"Sell Everything You Have and Give to the Poor": The Old Testament Prophetic Theme of Justice as the Connecting Motif of Luke 18:1–19:10', *JETS* 55 (2012): 43–63.

84. Philo, *De Abrahamo* 276.

and a lover of justice.[85] Philo describes Abraham's actions of justice as wholly influenced by his unprecedented faith, love, and devotion to God.[86] Importantly, Philo states that this reveals 'the greatness and loftiness of [Abraham's] soul'.[87] Philo makes an interesting association regarding the soul. On God's examination of Abraham's soul by visitation/vision, Philo states that sight is queen of the senses since it is an exact image of the soul.[88] Philo's association is significant. God saw during his visitation that Abraham's soul was 'great and lofty' surely because Abraham's sight as a mirror represented that goodness exactly. In short, Abraham acted justly because his soul – that is, his sight – was good.

The ideas of being a disciple of Abraham and emulating his lofty soul/good sight in acts of generosity and justice are found together in the regulations of Mishnah m. Avot 2.9 and 5.19. The first Mishnah is attributable to the early stratum of tradition and to the most important disciple of the first-century Tanna Rabbi Yohanan ben Zakkai; the second Mishnah is a continuation of the teaching and ideology of the earlier stratum.[89] According to the first, from Rabbi Eliezer ben Hyrcanus:

אָמַר לָהֶם, צְאוּ וּרְאוּ אֵיזוֹהִי דֶרֶךְ יְשָׁרָה שֶׁיִּדְבַּק בָּהּ הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר, עַיִן טוֹבָה[90]

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85. Philo, *Abr.* 209-216, 225.

86. Philo, *Abr.* 170, 196, 270.

87. Philo, *Abr.* 199 (Colson, LCL).

88. Philo, *Abr.* 104, 153, 167.

89. Amram Tropper, *Wisdom, Politics, and Historiography: Tractate Avot in the Context of the Graeco-Roman Near East* (Oxford: Oxford University Press, 2004), 98–102, https://doi.org/10.1093/acprof:oso/9780199267125.001.0001, argues *Avot* stems from the tannaitic period undergoing an early and not late stylistic redaction; Adiel Schremer, '*Avot* Reconsidered: Rethinking Rabbinic Judaism', *JQR* 105 (2015), https://doi.org/10.1353/jqr.2015.0016 challenges the widespread successionist view and convincingly argues that m. Avot stems from the rabbinic circle of R. Yohanan ben Zakkai; J. Israelstam, 'Aboth: Translated into English with Notes, Glossary and Indices', in *The Babylonian Talmud: Seder Nezikin*, ed. I. Epstein (London: The Soncino Press, 1935), ix states that m. Avot 'sets out the ethical standards that should govern the conduct of teacher and taught, of judge and judged … compiled for the admonition, primarily, of judges'.

90. 'He [R. Johanan ben Zakkai] said to them, Go forth and see which is the right way whereto a man should cleave. R. Eliezer said, *A good eye*.' Translated by Philip Blackman, *Order Nezikin* (vol. 4 of *Mishnayoth*; London: Mishna Press, 1954), 501; emphasis added.

Israelstam suggests that by 'good eye' the Tannaitic Rabbi Eliezer is referring to generosity, and cites Proverbs 22:9 in support.[91] The second Mishnah, m. Avot 5.19, follows the earlier authority of m. Avot 2.9 and avers:

כָּל מִי שֶׁיֵּשׁ בְּיָדוֹ שְׁלֹשָׁה דְבָרִים הַלָּלוּ, מִתַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ ...
עַיִן טוֹבָה, וְרוּחַ נְמוּכָה, וְנֶפֶשׁ שְׁפָלָה, מִתַּלְמִידָיו שֶׁל אַבְרָהָם אָבִינוּ[92]

Again, Israelstam's commentary equates 'a good eye' with the text's allusion to generosity and cites Abraham's just and generous dealings with the King of Sodom in Genesis 14:22 and Ephron the Hittite in Genesis 23.[93] Furthermore, not only does the Mishnah distinguish group membership ('disciple of Abraham') from descent ('our father'), but it identifies the norms represented by the prototypical figure of Abraham. A disciple/son of Abraham is to emulate his good eye, that is, his generosity and acts of social justice. In particular, the disciple is to emulate Abraham's good inclination, which is equated with a good eye, and perform *mitzvot* as Moses did and give *terumah* generously.[94]

In Luke 19:9, Jesus speaks directly to the crowd to gain a favourable hearing, and the phrase αὐτὸς υἱὸς Ἀβραάμ ἐστιν[95] refers generally to the desirable emulation of Abraham's faith and obedience. Specifically, the phrase refers directly to the emulation of Abraham's generosity and justice (restitution) by conformity to the group-defining norms represented by the prototypical figure of Abraham. In Zacchaeus's particular case the phrase seems to call into question the legal stipulations of the type later codified in b. Sanhedrin 25b[96] by alluding to Tannaitic opinion later codifed in m. Avot 2.9 and 5.19 that set out the standards primarily for judges/witnesses, and as a result clearly exonerates Zacchaeus as righteous.[97] Therefore, Jesus's use of *insinuatio* and his argument of contrariety

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91. Israelstam, 'Aboth', 19; Proverbs 22:9, 'He who has a bountiful eye will be blessed, for he shares his bread with the poor' (RSV).

92. 'Whosoever has these three qualities is of the disciples of Abraham our father; ... *A good eye*, (and) a lowly mind and a humble soul [are the traits] of the disciples of Abraham our father.' Translated by Blackman, *Order Nezikin*, 4:536; emphasis added.

93. Israelstam, 'Aboth', 72.

94. Brigitte Kern-Ulmer, 'The Power of the Evil Eye and the Good Eye in Midrashic Literature', *Judaism* 40 (1991): 346–347.

95. 'He is a son of Abraham.'

96. See above section 3.1.1. The Crowd's Accusation: Zacchaeus is a Sinner (Luke 19:7) for a reference to the details of b. Sanhedrin 25b.

97. Exception to the ineligibility of tax/toll collectors to be witnesses or judges is maintained by R. Judah. An example is R. Zerah's father, a tax collector who behaved righteously, *b. Sanhedrin* 25b.

defined by a new narrative and semiotic context that encapsulates Zacchaeus's argument are best supported by this interpretation.

4.4 Step Four: Fact Inverted – the Crowd's Judgement Shown to be Unwarranted

According to Fredal, the fourth step in ancient enthymeme construction 'inverts the opponent's argument to show that … his argument is incredible, shameful, unjust, or impossible'.[98] The conclusion of Jesus's enthymeme, Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,[99] inverts the argument of the crowd by stating the inevitable consequence of Zacchaeus's declaration and Jesus's proposition. The enthymeme's conclusion focuses the persuasive force of the main argument applying it within the semiotic context of the opposition/crowd. Instead of the crowd's position that stigmatises Zacchaeus as a sinner, an outsider of shameful status, Jesus concludes that this cannot be since Zacchaeus provides evidence he is an emulator of Abraham's justice and generosity – the traits of an insider of honour status. Strategically, Jesus achieves this inversion by the use of σωτηρία as a metonym in reference to οἶκος as a kinship unit within a system of social stratification.

Jesus uses σωτηρία metonymically to refer to an attribute of a divinity in place of the name.[100] As Wolter states, 'Mit σήμερον und τῷ οἴκῳ τούτῳ knüpft Jesus an seine Selbsteinladung von V. 5d an. Dementsprechend ist es nicht die von Zachäus in V. 8 ausgesprochene Ankündigung, sondern Jesu Einkehr bei ihm, die seinem „Heil" brachte.'[101] Luke associates verse 5 with verse 9 in order to create a metonymy focusing on a characterising activity of Jesus. Salvation has assumed the form of the visitation activity of Jesus and has in this manner visited Zacchaeus's familial kinship unit, affecting it positively in a culture defined by an honour-shame system. Comparison with Luke 1:69, καὶ ἤγειρεν κέρας σωτηρίας

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98. Fredal, 'Is the Enthymeme a Syllogism?', 34.

99. 'Today salvation has come to this house.'

100. Tryphon of Alexandria, *De Tropis*, vol. 3 of *Rhetores Graeci*, ed. L. Spengel (Frankfurt am Main, 1966), 191–206; Quintilian, *Inst.* 8.6.23; Luigi Arata, 'The Definition of Metonymy in Ancient Greece', *Style* 39 (2005): 55–70; Gregory Nagy, *Masterpieces of Metonymy: From Ancient Greek Times to Now* (Washington, DC: Center for Hellenic Studies, 2015); Michael S. Silk, 'Metaphor and Metonymy: Aristotle, Jakobson, Ricoeur, and Others', in *Metaphor, Allegory, and the Classical Tradition: Ancient Thought and Modern Revisions*, ed. G. R. Boys-Stones (Oxford: Oxford University Press, 2003), 115–146, https://doi.org/10.1093/acprof:oso/9780199240050.003.0007.

101. Wolter, *Das Lukasevangelium*, 615. 'With σήμερον and τῷ οἴκῳ τούτῳ, Jesus connects to his self-invitation from verse 5d. Accordingly, it is not Zacchaeus' pronounced announcement in verse 8, but Jesus's stop off with him that brings "salvation" to him.'

ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,[102] secures this meaning.[103] Essentially, Jesus establishes his honourable divine status when he states that his visitation of Zacchaeus is in fact salvation's visitation, and further that it is in response to Zacchaeus's declaration and emulation of Abraham, which means therefore that salvation is honouring Zacchaeus.[104] One may understand Jesus's conclusion to mean 'honour has come to this house'.

The conclusion of Jesus's enthymeme leaves the crowd with no recourse. To avoid the negative effects of a successful riposte against them, they need to recognise and distribute honour to Zacchaeus. Again, the shift in focus of the object of salvation from the individual – Zacchaeus – to his social and political kinship unit is a consequence of the enthymeme being an argument from contrariety directed to the attention of the crowd representing the public court of reputation. Jesus's concluding pronouncement of salvation establishes grounds for recategorisation, and the conferral of honour or salvation as defined in a social-cultural context. Jesus obligates the crowd to confirm and acclaim that Zacchaeus now has access to honourable status and to community membership.

5. The Form of the Enthymeme in Luke 19:9 and its Function

Of the four variations of enthymeme, evidence suggests that Jesus's pronouncement of verse 9 is a *rhetorical* enthymeme correctly understood as arising from an incompatibility or comparison. The enthymeme itself consists of an unexpressed opponent's proposition that is rejected by a contrary proposition and followed by concluding statement of inversion. Zacchaeus's refutive argument in verse 8 and

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102. '... and has raised up a horn of salvation for us in the house of his servant David.'

103. Luke Timothy Johnson, *Contested Issues in Christian Origins and the New Testament: Collected Essays* (Leiden/Boston: Brill, 2013), 190–191, https://doi.org/10.1163/9789004242982 points out that the Lukan language of σωτηρία/σωτήριον (1:69,71,77) corresponds conclusively to σῴζειν in the Zacchaean story indicating the social restoration of God's people.

104. Philo provides precedential evidence that God praised/honoured Abraham because he fulfilled the ideal of the divine law in the unwritten law of his nature (Philo, Abr. 275). Similarly, Jesus honours Zacchaeus with acquired Torah-derived honour (Seth Schwartz, *Were the Jews a Mediterranean Society? Reciprocity and Solidarity in Ancient Judaism* (Princeton: Princeton University Press, 2010), 171, https://doi.org/10.1515/9781400830985) manifested in salvation because he fulfilled 'the ideal of the law governing the return of stolen property' (Kilgallen, 'Was Jesus Right', 598). The significance of the law, as Luke demonstrates, is its capacity to be distilled into life-giving practical commands, such as is seen in 10:25-37 where Deut 6:5 and Lev 19:18 are quoted. Zacchaeus takes what is in his circumstance the life-giving practical essence of the Torah upon himself, restitution and almsgiving, the right use of wealth.

Jesus's crowning enthymeme of verse 9 (with its corresponding parts marked) are shown below:

Main argument with refutation

Proposition supplied by opponent	Zacchaeus is a sinner designate	[7] καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
Refutation by Zacchaeus	Payment of restitution and alms	[8] σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· Ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.

Enthymeme

Contrary refutive proposition (+ sub-joined strengthening reason – v.8)	*Zacchaeus is a child of Abraham*	[9] εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι **Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο**,
Conclusion	**Salvation for Zacchaeus**	*καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·*

The function of the enthymeme of verse 9 crowns the main argument by soliciting the good will of the crowd and presents them with an opposing proposition that encapsulates Zacchaeus's main argument of refutation. The crowd is called to rethink their initial accusation and Zacchaeus's socio-religious status. Understanding the story's rhetoric as presented in this paper illuminates the contribution of the controversy genre in the success of Jesus's quest.

6. Summary

An analysis of the rhetoric of Jesus's pronouncement in verse 9 reveals that it is a rhetorical device, used in argumentation, termed enthymeme. It is the case, however, that the majority position in contemporary scholarship, which understands ancient enthymeme as a truncated logical syllogism, conflicts with its actual first-century usage. The majority position in the first century understood enthymeme primarily as an argument from consequence, or as arising from an incompatibility or comparison. An exegesis of the relevant Zacchaean texts accurately reflects this majority position – that Jesus's enthymeme is an inference based on contraries. Not only does this knowledge elucidate the function of the controversy genre of the Zacchaean story, but it also explicates the social effect of salvation for Zacchaeus.

The Lukan text corresponds to the function of enthymeme as used by rhetors in the construction of arguments: first the crowd puts forward the argument that Zacchaeus is a sinner or an outsider; Zacchaeus then refutes the designation by his declaration. Jesus then by the contrariety proposition of his enthymeme encapsulates Zacchaeus's declaration and announces that Zacchaeus is instead to be considered Abraham's son who emulates his generosity and social justice as an ingroup member. Finally, with the enthymeme's conclusion, Jesus inverts the opposing proposition of the crowd by calling them to recognise, accept, and acclaim Zacchaeus as an ingroup member. The Zacchaean story demonstrates the effective use of a rhetorical device for the successful resolution of a conflict-quest story that is part of the fulfilment of Jesus's mandate.

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