

RHETORIC IN NEW TESTAMENT LETTERS

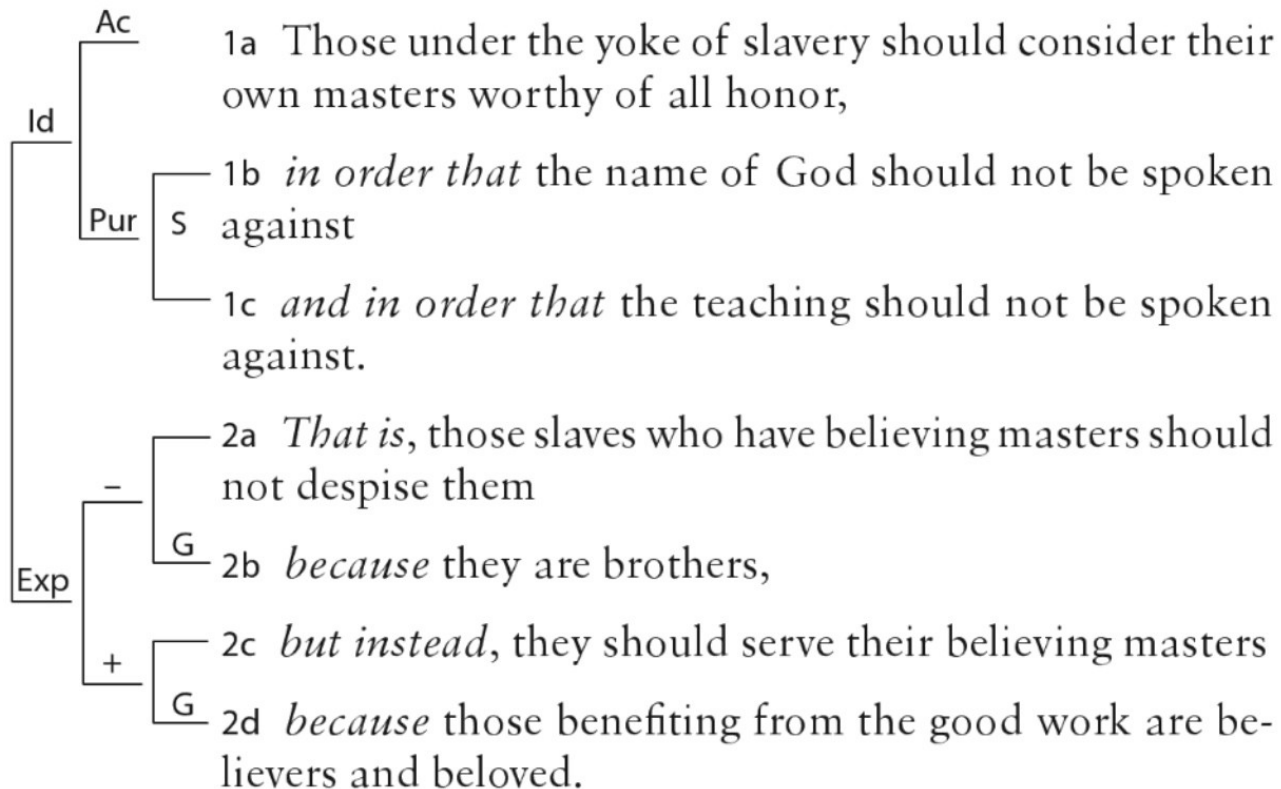
**Reading for *Ethos*, *Pathos*, and
*Logos***

“Tracing the Argument” in NT Letters

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Chapter 6

Figure 1. Bracketed Schema of 1 Timothy 6:1–2



Schreiner,
*Interpreting the
Pauline Epistles*,
2nd ed (Baker)

Goal:
Follow the author's **logic**
in parts of the letter
where argumentation
occurs

Mapping the argument of Gal 2:15-3:29

Galatians 2:15-3:29

2:15 We ourselves are Jews by birth and not Gentile sinners [outside of Torah];

16a yet we know that a person is not justified by Torah observance

Negative

Concessive to 15

16b but through faith of/in Jesus Messiah,

Positive

16c so we also have believed in Messiah Jesus,

Result of 16a/b

16d in order to be justified by faith of/in Messiah

Positive

Purpose of 16c

16e and not by Torah observance,

Negative

16f because by Torah observance no one will be justified.

Reason for 16e

17a But if, in our endeavor to be justified in Messiah, we too were found to be sinners

If

Concessive to 15-16

17b is Messiah then a servant of sin? Certainly not!

Then

18a For only if I rebuild what I tore down,

If

Reason for 17a/b

18b it is then that I prove myself to be a transgressor. *Then*

19a For through the Torah I died to the Torah,

Explanation for 18a/b

19b so that I might live to God.

Purpose for 19a

20a I have been crucified with Messiah.

Explanation (Implication?) of 19a/b

20b It is no longer I who live,

Negative

Result of 20a

20c but Messiah who lives in me.

Positive

20d And the life I now live in the flesh I live by faith of/in the Son of God,

who loved me and gave himself for me.

Result of 20b/c

Is There More to a Letter than its “Logic”?

Help from Ancient Rhetoric

■ ***Ethos***: “The character and reputation of the speaker”

■ ***Pathos***: “The use of emotion and audience engagement”

■ ***Logos***: “The internal logic and content of the speech” [or writing]

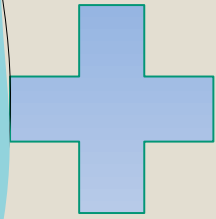
From Jeannine Brown and Nickolas Fox, “Hermeneutics/Interpreting Paul,” in *The Dictionary of Paul and His Letters*, 2nd ed. (IVP, 2023)

Pathos: Pursuit of Audience Engagement

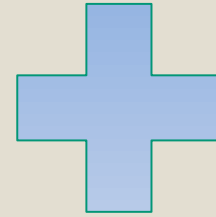
In ancient rhetoric, “persuading via the emotions was not about irrational manipulation, but was thought to engage the person’s cognitive faculties.” It pressed the audience to “be internally shaped.”

[Katherine Hockey, *The Role of Emotion in 1 Peter*, 91]

Ethos



Pathos



Logos

Purpose of analyzing all three: “identifying and entering into the inner argumentation of the text, discerning varying kinds of appeal that make the text an address to the ‘whole person’ of the hearer (i.e. to his or her mind, feelings, and connection with the speaker)”

[David de Silva, “Appeals to ‘Logos,’ ‘Pathos,’ and ‘Ethos,’” 247]

Example: Philippians 1:12–26

“Paul continues to draw on ethos and pathos as he begins the body of his letter. His repeated emphasis in this passage on his unwavering commitment to the progress and preaching of the gospel further establishes his ethos with his audience, who has been affirmed as equally committed to the gospel (1:5, 7). Paul’s ethos could be undermined by the shame of his imprisonment; yet he makes it clear that he is *in chains for Christ*, a situation that would elevate his standing in the Philippians’ estimation. As Paul speaks of rejoicing in the gospel’s progress, pathos is evoked, especially as he anticipates returning to Philippi for their *progress and joy* and their *boasting*. As he considers the possible outcomes of his imprisonment, he moves to logos to deliberate between life and death and to affirm that either scenario would bring a beneficial outcome (1:21-23).”

Identifying Rhetoric in 1 Peter

- Where do we see ***ethos*** in 1 Peter most clearly?
- Where do we see ***pathos*** in 1 Peter most clearly?
- Where do we see ***logos*** in 1 Peter most clearly?