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## Persuasion in English Selected Sacred Texts

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### Abstract

This study examines the persuasive rhetorical techniques used in Peter I using the ethos, pathos, and logos framework of Aristotle's rhetorical appeals. The goal of the study is to determine how these persuasive techniques work within the chosen biblical passages and how they affect the audience.

By choosing exemplary passages from Peter 1 and analyzing them in light of the three rhetorical arguments, the study takes a qualitative method. The analysis shows how it's skillfully combines these persuasive strategies in Peter I to increase the message's impact.

The results show that the rhetorical devices of ethos, pathos, and logos combine to provide a persuasive discourse that inspires believers to uphold moral behavior, endure pain, and hold fast to their religion. This study shows how persuasive techniques enhance the potency of biblical texts and emphasizes the significance of classical rhetorical theory in the analysis of religious discourse.

Key words: Persuasion , logos , ethos , pathos , Peter I and Aristotle's rhetorical appeals.

### المُلخَص

تَفَحَّصُ هَذِهِ الدِّرَاسَةُ التَّقْنِيَّاتِ البَلَاغِيَّةَ الإِقْنَاعِيَّةَ المُسْتَخْدَمَةَ فِي الرِّسَالَةِ الأُولَى لِبطْرُس، وَذَلِكَ بِالاعْتِمَادِ عَلَى إِطَارِ الإِيثُوسِ (Ethos) وَالبَاثُوسِ (Pathos) وَاللُّوْغُوسِ (Logos) ضِمْنَ النِّظَرِيَّةِ البَلَاغِيَّةِ لِأرسطو. وَيَهْدَفُ البَحْثُ إِلَى تَحْدِيدِ كَيْفِيَّةِ عَمَلِ هَذِهِ الأَسَالِيْبِ الإِقْنَاعِيَّةِ دَاخِلَ النُّصُوصِ الكِتَابِيَّةِ المُخْتَارَةِ، وَكَيْفَ تُؤَثِّرُ فِي الجُمهُورِ المُتَلَقِّي.

تَعْتَمِدُ الدِّرَاسَةُ مِنْهَجًا نَوْعِيًّا، مِنْ خِلَالِ اخْتِيَارِ نَمَازِجٍ مُمَثِّلَةٍ مِنَ الرِّسَالَةِ الأُولَى لِبطْرُس، وَتَحْلِيلِهَا فِي ضَوْءِ الأَبْعَادِ البَلَاغِيَّةِ الثَّلَاثَةِ. وَيُظْهِرُ التَّحْلِيلُ كَيْفَ يَدْمِجُ الكَاتِبُ بِمَهَارَةٍ بَيْنَ هَذِهِ الأَسَالِيْبِ الإِقْنَاعِيَّةِ لِتَعْرِيزِ تَأْثِيرِ الرِّسَالَةِ.

وَتُظْهِرُ النَّتَائِجُ أَنَّ الْوَسَائِلَ الْبَلَاغِيَّةَ الْمَتَمِّلَةَ فِي الْإِيثُوسِ، وَالْبَاثُوسِ، وَاللُّوْغُوسِ تَتَكَامَلُ لِتَشْكَلَ خِطَابًا إِقْنَاعِيًّا يُشَجِّعُ الْمُؤْمِنِينَ عَلَى التَّمَسُّكِ بِسُلُوكِ أَخْلَاقِيٍّ، وَتَحْمَلُ الْمَعَانَاةَ، وَالنَّبَاتِ عَلَى إِيمَانِهِمْ. كَمَا تُبْرِزُ هَذِهِ الدِّرَاسَةُ دَوْرَ النَّقْتِيَّاتِ الْإِقْنَاعِيَّةِ فِي تَعْزِيزِ قُوَّةِ النُّصُوصِ الْكِتَابِيَّةِ، وَتُؤَكِّدُ أَهْمِيَّةَ النَّظَرِيَّةِ الْبَلَاغِيَّةِ الْكَلَّاسِيكِيَّةِ فِي تَحْلِيلِ الْخِطَابِ الدِّينِيِّ.

الكلمات المفتاحية: الإقناع ، الباثوس ، اللوغوس ، الاثوس ، بطرس الاول و الاطر البلاغية لأرسطو.

## 1.Introduction

Effective communication has always relied heavily on persuasion, particularly in religious speech when speakers seek to direct, educate, and affect the attitudes and actions of their listeners. The three primary components of Aristotle's theory of rhetorical appeals—ethos, pathos, and logos—are among the most important frameworks for comprehending persuasion. By establishing credibility, appealing to emotions, and making logical arguments, presenters can persuade their listeners using a variety of techniques, including these appeals.

## 2. The Concept of persuasion

According to Komar (2015) and Bettinghaus and Cody ( 1987 ), persuasion is the process of changing someone's beliefs and attitudes.

Training (2010 ) defines it as the ability to convince others of your ideas. This action doesn't require you to be a bully or behave in a disrespectful way towards others.

Cooper (cited by Jowett and O'Donnell, 2015) states that Aristotle is the social interpreter and the great philosopher from whom many classical works are produced concerning people and the nature of ideas. Rhetoric is one of these works that is interesting to Aristotle to express persuasion. Eemeren et al. (1996 ) argue that Aristotle does classify the means of persuasion into inartificial and artificial. Aristotle says that the inartificial means of persuasion have nothing to do with the speaker. In other words, they don't depend on the speaker's skills to

persuade. The speaker can rely on different ways to persuade that are out of his skill and be helped with witnesses, confessions by suspects, or call on laws. Aristotle considers the speaker's speaking skill and playing with words differentiate artificial from inartificial means of persuasion to get the audience convinced.

### **3. Aristotle's Classification of the Persuasive Strategies**

Several years ago, Aristotle provided three discourse strategies (the rhetorical triangle) to persuasive speakers and writers: ethos, pathos, and logos (Abdul Ra'uf, 2019 ).

Eemeren et al. (1996 ) argue that Aristotle classifies the means of persuasion into inartificial and artificial. Aristotle says that the inartificial means of persuasion has nothing to do with the speaker. In other words, it does not depend on the speaker's skills to persuade. The speaker can rely on different ways to persuade that are out of his skill and be helped with witnesses, confessions by suspects, or call on laws. Aristotle considers the speaker's speaking skill and playing with words differentiate artificial from inartificial means of persuasion to get the audience convinced. Aristotle proclaims that among the artificial ways of persuasion are ethos, pathos and logos. (Eemeren et al. ,1996 )

#### **A- Ethos**

Thompson (1998 ) names this as a character, considering it as the cornerstone that Greek begins with in attempting the process of persuasion. Ethos means the reputation of the persuader and the qualifications that he holds and the audience's background towards him, and their knowledge about the values and beliefs that the persuader holds. Thompson states that ethos is like the bridge of confidence and trust built between the persuader and the persuadee; without it, no persuasion is accomplished.

Eemeren et al. (1996 ) admit that ethos is indicated directly or indirectly when the speaker has goodwill, practical wisdom and virtue. He says that

Aristotle believes that ethos is the most effective method of persuasion since when the audience trust the speaker, they will be all ears to him and thus accept his every single word. Jowett and O'Donnell (2015: 46) confirm that ethos is an artistic means embedded in the discourse itself and supplies the audience with enough information about their persuader's character, goodwill and integrity.

Lucas (2009) states that ethos means the speaker's credibility that is affected by his intelligence, knowledge, expertise, and sincerity. Lucas adds that the speaker may persuade his listeners by advertising his background and explaining his experience, competence and opinion on the topic, as well as there are three important reasons to make the speaker more persuasive, they are: good will, practical wisdom, virtue and to speak friendly with the audience (Lucas, 2009).

Cockcroft and Cockcroft (1992) divide ethos into 'Personality and Stance'. They continue saying that some sort of confidence is created in us when we recall a spoken exchange with whom we are communicating in the process of communication. Thus, the personality emerges in how the speaker says his speech, not what he says.

They add that ethos doesn't involve an only exchange between a speaker and his audience or between the persuader and the persuadee, but also a stance. It also reveals how the speaker deals with his subject to be credible by his audience, whether he is a good orator or not, whether he is making his audience bored to listen to him, or making them interested in what he is saying. (Cockcroft and Cockcroft, 1992)

Downing (2006) explains that the personality and stance of ethos reflect the concept that was being used in ancient times, which is "Ethics". She states that the counterpart of ethos nowadays is the image. She also adds that ethos plays a significant role in persuasive political discourse.

#### **B- Pathos**

Carey (1994 ) states that Aristotle defines pathos as creating a specific mood in the audience. He says that Aristotle is not the first to recognise this factor's importance, but other rhetoricians have stressed how important it is. Carey clarifies that the emotional aspect has a big significance in the persuasive process.

Cockcroft and Cockcroft (1992 ) confirm that through the audience's emotions, they can be persuaded. They call pathos the emotional engagement by claiming that the emotional appeal towards the topic and audience is needed.

Higgins and Walker (2012 ) state that "pathos refers to the audience's feelings and relies for persuasive effect on triggering audience emotions such as happiness, sadness, satisfaction, pity, or fear."

The pathos appeal is named the pathetic proof by Braet (1992 ), and it is defined as the proof that relies on putting the listener in a specific state of mind. Ionica (2002 ) proclaims that Aristotle considers pathos one of the most significant persuasion appeals. He adds that the audience usually accept positive emotions, rejecting those regarded as negative emotions.

Thompson (1998 ) says that pathos refers to your emotion or passion for your topic. He advises that if you want to be a persuader, you have to be committed to what you say and do; otherwise, don't expect the audience to be committed. Carey (1994 ) illustrates that pathos and ethos are connected. He explains that the character's projection achieves subtle appeal for the right and suitable hearing.

Lucas (2009) declares that pathos is the passion or the feeling that the speaker conveys in his subject. He states that the speaker may express his feeling concerning the topic he speaks about, for example: Describing the receiver as pitiful, poor, expressing his friendly feeling and good will. He (2009 ) lists what the speakers usually evoke of emotions and feeling :

- 1- Fear: of the wrath of God, of torture of God, of resurrection day, of serious illness, etc.

- 2- Pride: in God, in one's Prophet, in belief, in religion, etc.
- 3- Compassion: for homeless people, for being victims, etc.
- 4- Anger: anger of God, anger of parents, etc.
- 5- Guilt: "about not following the laws of God and his messengers, about committing sins, about not helping the poor wretched people, etc."

### **C- Logos**

According to Ionica (2002 ), logos is the major way of persuasion that arguments can convey. He states that people consider the accepted things related, and arguments attempt to capture the relationship between what is already accepted and what will be accepted next. Russon (2021) defines logos as our possibility to consider or our persuasion ability. He also adds that logos refer to our openness to being swayed by others' ways of making sense.

Cooper (cited in Jowett and O'Donnell, 2015 ) quotes Aristotle's definition of logos: "When we have proved a truth or an apparent truth from such means of persuasion as are appropriate to a particular subject".

Eemeren et al. (1996 ) define logos as the argumentative means of persuasion in which the speaker uses persuasion that is aimed for by using the arguments. Thompson (1998 ) says that logos refers to reasoning, and he adds that it is the work of the mind.

Lucas (2009 ) states that logos can be made by the reasoning element. Reasoning can be found in certain ways: The analogical reasoning and causal reasoning. The analogical reasoning is made when the speaker uses the analogy between similar cases in the discourse. When there is similarity in these cases, that analogy is valid, but if there is no similarity in these cases, no validity is found .

Lucas (2009) states that causal reasoning is achieved when the speaker uses a causal relationship between events. When there is causal relationships, it is a good reason to be sure that the causes (the event of one type) are related

systematically to the effects (the events of another type) in the discourse. By using this type of reasoning, the speaker wants to create a relationship between specific causes and the effects of these causes .

#### **4.Methodology**

The persuasive rhetorical appeals of Peter I are examined in this study using a qualitative methodology. The study focuses on locating and evaluating the three Aristotelian rhetorical appeals—ethos, pathos, and logos—in a few chosen epistle verses.

The model put forward by Lucas (2009), which describes the persuasive techniques of ethos, pathos, and logos in speech, serves as the foundation for the study's analytical framework.

This model defines pathos as the emotional appeals made to the audience, ethos as the speaker's credibility and character, and logos as the logical arguments and reasoning used to support the message. Selected verses from the First Epistle of Peter in the Old Testament provide the study's data. These texts selected because they exhibit persuasive qualities that correspond with the rhetorical arguments being examined.

#### **5. The Analysis of Ethos, Pathos and Logos in Peter1**

##### **(A) Ethos**

##### **1- "Be holy, because I am holy." (1: 16)**

Here are the words of God direct to the common people to be holy because he is the holy one. The ethos method was used to convince people to follow the example of the speaker, whose expertise is evident to the listeners. So, the authority or credibility of the persuader is used to persuade the addressees.

##### **2- "I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame." (2: 6)**

Almighty God promises the believers that he would not abandon or disappoint them if they were victorious and followed Christ. The credibility and authority that the speaker has are used as a method of persuasion. Moreover, the listeners'

background about the speaker (Almighty God) helps them be convinced and understand the topic.

**3- " Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul." (2: 11)**

Peter addresses people as ' dear friends', which indicates that he treats them in a friendly manner. So, he tries to persuade them through the character. Thus, he gives them his opinion concerning doing sinful desires.

**4- "For it is better to suffer for doing good than for doing evil." (3: 17)**

The speaker intends to persuade people that suffering while doing good is better than suffering in doing evil. He advertises his opinion and experience concerning this topic; thus, ethos is achieved as a means of persuasion.

**5- "To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed. Be shepherd of God's flock." (5: 1,2)**

The Apostle Peter wants to advise the older people, offering them his experience and competence as evidence to convince them to be worthy of the care of their faithful brothers. Moreover, the strategy used here refers to the apostle's goodwill and his using of practical wisdom.

**6- "With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it." (5: 12)**

In order to convince the people that the grace that they are in now is the enduring grace of God, the ethos method of persuasion was used. The speaker shows his competence regarding the topic. As well as connects himself with experiences to the audience and advertises his background. Moreover, he behaves and speaks friendly to his listeners.

**(B) Pathos**

**1- "Peter, an apostle of Jesus Christ, to God's elect, strangers in the world, scattered throughout Pontus." (1: 1)**

The apostle Peter starts his sacred letter with emotion to those who are strangers and scattered in various places around the world. He feels pity for them. So, the method of pathos is used from the beginning of the letter to make the listeners connect emotionally with the speaker to agree with him about the view he is talking about.

**2- "May result in praise, glory and honor when Jesus Christ is revealed." (1: 7)**

Passion is used in this Holy Verse since the apostle Peter describes the faith of believers, which will be a source of pride and honour upon the return of Christ. Pathos is achieved as a means of persuasion to convince the believers that their faith will be rewarded in the last time.

**3- "Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear." (1: 17)**

Peter recommends people to fear God for the rest of their lives. Pathos has been used since the apostle tries to persuade people to go straight and do nothing wrong till their death.

**4- "Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy." (2: 10)**

The emotion is evoked when the speaker reminds the believers of their tragic past. He wants to convince them that God has a great grace by saving them from their miserable lives, and he is worthy of their worship and devotion to him.

**5- "Or to governors, who are sent by him to punish those who do wrong and to commend those who do right." (2:14)**

Peter wants the believers to submit to the authority since every wrongdoer will be punished, and those who do right will be rewarded. Persuasion is achieved in this holy text through pathos by reminding the people of the punishment they get when they do illegal acts.

**6- "For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God." (2: 19)**

The suffering of the believers was depicted through the words: Bear the pain of injustice on the lips of the Apostle Peter, sympathizing with them, insinuating that their suffering will not be in vain.

**7- "You were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls." (2: 25)**

Peter evokes the emotion by describing the people before Christ's coming; thus, compassion for being lost like the sheep is used as a form of the pathos method of persuasion. The apostle describes their states to prove to them the idea that they are lost without the presence of Christ and thus trying to persuade them to follow and imitate Christ.

**8- "If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you." (4: 14)**

The apostle Peter says to the believers, who had been offended by bearing the name of Christ, that they should be proud that the Spirit of God would dwell in them. Pathos is used in speech to convince believers that they will be proud after being insulted because they are followers of God.

**9- "So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good." (4:19)**

In this Holy Verse, pathos is achieved through the compassion of suffering since Peter sympathizes with the suffering of the believers, advising them to continue to do good.

**10-"Standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings." (5: 9)**

Likening them to the rest of their brothers around the world, Peter describes the suffering of believers. This emotion is evoked to represent the pathos method of

persuasion. Peter wants to convince the believers that they are not the ones who suffer, but many of their brothers are going through the same suffering.

**11-"And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast." (5: 10)**

Love, goodwill and compassion of being suffered more are the emotions evoked by the speaker to persuade his listeners. The apostle Peter wants to reassure the believers that God will reward them after their little suffering.

### **C- Logos**

**1- "Now that you have purified yourselves by obeying the truth so that you have sincere love for each other." (1:22)**

The speaker puts a reason that makes the people love one another, which is "purifying themselves when obeying the truth". For such a causal reason, Peter uses logos as a means to persuade people to take the right and truth way.

**2- " They stumble because they disobey the message—which is also what they were destined for." (2: 8)**

The cause : People disobey the message of God.

The effect : They fall surely.

Causal reasoning is achieved since the speaker emphasizes the idea of comparison between the precious material with the people's faith.

**3- "But just as he who called you is holy, so be holy in all you do." (1: 15)**

Logos is used in this Holy Verse because analogical reasoning is found. Peter wants people to be holy, similar to their God.

**4- "He who has suffered in his body is done with sin." (4: 1)**

The cause : body suffering

The effect : far from sin

The causal reasoning is achieved in (4) since the speaker uses a cause and its effect to bring the subject closer to the minds of the recipients, giving them a persuasive method to bear the pains for the sake of their religion.

5- "If you are insulted because of the name of Christ, you are blessed  
for the spirit of glory." (4: 14)

Being insulted because of Christ is the cause to make the believers blessed. Through logos, Peter provides a clear argument to persuade people that their loyalty to Christ is not in vain, and will be rewarded.

## 6.Conclusion

The analysis of the First Epistle of Peter shows that the persuasive power of the speech is significantly shaped by the rhetorical appeals of ethos, pathos, and logos. By portraying himself as a spiritual leader, a witness of Christ's suffering, and a reliable counselor for believers, the apostle Peter builds credibility through ethos.

The epistle makes extensive use of pathos to elicit a range of feelings in the reader. Strong emotional bonds are established between the speaker and the audience through the employment of emotions including compassion, fear, pride, hope, and solidarity.

Logos is also evident through the use of logical reasoning, particularly through causal relationships and analogical comparisons. The text frequently presents cause-and-effect arguments that explain the consequences of obedience, faith, and moral behavior.

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