LINGUISTIC FORMS AND FUNCTIONS OF RHETORICAL STRATEGIES IN THE SERMONS OF SELECTED PENTECOSTAL CHURCHES IN LAGOS

BY

GERALD NDUDI EKEOHA

B.A. (ED.) ENGLISH (NSUKKA), M.A. ENGLISH (IBADAN)

A Thesis in the Department of English,
Submitted to the Faculty of Arts
in partial fulfillment of the requirements for the Degree of

DOCTOR OF PHILOSOPHY

of the

UNIVERSITY OF IBADAN

October, 2015

ABSTRACT

The language of Pentecostal sermons often features communicative function seeking to persuade, exhort and influence the audience. Previous linguistic studies on Pentecostal sermons, using stylistic perspective, have focused on content and tenor, emphasising the personal tenor of the discourse in terms of speaker as the 'knower', and the audience as the non-'knower', but have not given adequate attention to their rhetorical strategies as persuasive communication. This study, therefore, examined selected Pentecostal sermons in Lagos with a view to identifying the linguistic forms and functions of their rhetorical strategies and persuasive value for a full understanding of the language of Nigerian Pentecostalism.

This study adopted a synthesis of insights from Aristotelian rhetoric, Halliday's Systemic Functional Linguistics, and Lakoff and Johnson's Conceptual Metaphor Theory as the theoretical framework. Twenty five sermons, five from each of the selected five Pentecostal churches: The Redeemed Christian Church of God (RCCG), Deeper Life Bible Church (DLBC), Living Faith Church (LFC), Mountain of Fire and Miracles Ministries (MFM) and Believers' Love World (BLW) were purposively selected for their rhetorical content and appeal. Two hundred copies of a questionnaire, constructed to authenticate the persuasive value of the identified rhetorical strategies were administered to a cross-section of members of the five churches (old-50, young-50, male-50, and female-50). The sermons, produced between 2005 and 2011, and orally delivered and recorded on audio formats, were transcribed and processed. Data were subjected to linguistic and rhetorical analyses and represented in percentages.

An average of three major linguistic forms of rhetorical strategies – metaphors (70.8%), rhetorical questions (26.5%) and proverbs (2.7%) were identified. Concept-based metaphors invoke causality, spirituality, prosperity, emotion and warfare. Logos-based metaphorical argumentation that featured cause and effect ("Sowing is reaping") expounds familiar spiritual truths. Similarly, the metaphor "Poverty is a disease" instills prosperity consciousness in a harsh socio-economic situation, while metaphors of battlefield ("Christianity is warfare") emphasises spiritual warfare against Satan. Strategies of coercion (ordering/commanding and warning/threatening) are linguistically encoded in interrogatives, imperatives and declaratives ("If you sin, you die"). Ethically-based proverbs enact moral truths to warn and advise Christians, and also regulate social behaviour. Rhetorical questions (Wh-"What does God want?" and polar - "Is God a liar?") contain unverbalised answers meant to appeal to emotion. Lexical choices like "liar", "oppressor" and "evil", and flyting, deployed as vituperation ("*Yeye* Satan") express emotions of anger and hatred against the enemy, while personal pronouns, "we" and "they" are deployed to polarise believers and non-believers. Members (50.5%) were highly persuaded by metaphors rooted in their indigenous cultures and languages, while 26% felt persuaded by rhetorical questions, and 23.5% less persuaded by the use of proverbs. The MFM uses more conceptual metaphors of warfare than other churches, while LFC, DLBC and RCCG use more rhetorical questions than MFM and BLW.

Metaphors, rhetorical questions and proverbs are the linguistically explicated forms of rhetorical strategies for persuasion in Nigerian Pentecostal sermons. Awareness of these linguistic forms is essential for an understanding of the language and rhetoric of Nigerian Pentecostalism.

Keywords: Nigerian Pentecostal churches, Linguistic forms and functions, Metaphors in sermons, Rhetorical strategies

Word count: 492

Dedication

This work is dedicated to my late mothers: Kate Chinyere Ekeoha and Bridget Adaku Ekeoha,
and my late grandmother, Angelina Onyewuba Asawa Ekeoha.
Their interest in my education and well-being was immeasurable.

Acknowledgements

CERTIFICATION

I certify that this research work was carried out by Gerald Ndudi EKEOHA
in the Department of English, University of Ibadan, Ibadan,
Oyo State, Nigeria, under my supervision.

M. A. Alo
Supervisor
B.A. (Hons), M.A. (Ife), PhD (Reading)
Department of English
University of Ibadan

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

GENERAL INTRODUCTION

1.1   Background to the study

Recently, the study of Pentecostal sermons, especially from language perspective has generated interest among many linguists because of the way language is creatively deployed for rhetorical impact. Pentecostal sermons operate through language, and language is the only tangible vehicle to access knowledge 'hidden' in the sermons. Language therefore is a powerful tool that influences behaviour (Austin, 1962; Searle, 1975).

Unlike prayers and songs (which are in most cases addressed to God), Pentecostal sermons, just like other sermons are primarily addressed to the audience. This creates an avenue for the exploration of the linguistic resources the speakers deploy for rhetorical impact and its persuasive value on the audience. More so, unlike the sermons of the mainline churches which are generally considered as more reserved in style and with less congregational response, Pentecostal sermons are 'charismatic' in nature because of the way and manner their linguistic resources are stretched for the extension of meaning. This justifies its study.

Since Pentecostal sermons operate through the vehicle of language, they provide a clear piece of an evidence where rhetorical language is seen in action. Pentecostal language therefore is creative enough for audience persuasion. Lawless (1988) avers that there is something distinctive and *colourful* about Pentecostal sermons in terms of their capacity to change minds, their language delivery and their pragmatic use of language. Lawless' argument derives from his insight of the sermons as having the capacity to persuade, especially to the believers and non-believers alike who are inspired by their unique language delivery. What this implies is that the way some Pentecostal sermon preachers deploy language resources to persuade, in addition to how they 'stretch' other linguistic resources for the extension of meaning is consistent with this viewpoint. The argument above provides the focus of interest in this study.

The speakers' exploration of some linguistic forms and other rhetorical strategies, and insights into how these devices are deployed for persuasion heighten this interest, especially in the way texts are manipulated for rhetorical delivery. This

language strategy is what many contemporary Pentecostal public speakers and some other Bible scholars constantly strive to explore. From rhetorical perspective, they carry the force of persuasion. In view of the above therefore, exploring the linguistic forms and functions of rhetorical strategies in selected Nigerian Pentecostal sermons provides an insight into the study of the language of persuasion as it operates in the environment of Nigerian Pentecostalism.

An overview of Pentecostalism

Pentecostalism is a conservative branch of Christianity (Kalu, 2008); however, its language use, as seen in the Pentecostal sermons is unique because of the way the language resources are tailored for persuasion. Although Pentecostalism started among the poor (Zibechi, 2008), its history shows that it is a strain of Christianity that grew mainly out of the holiness movement (Kalu, 2008). According to Lawless (1988), Pentecostalism is a modern charismatic movement within Christianity which places emphasis on a direct personal experience with God through the baptism of the Holy Spirit. This view is supported by McGee (1991), Synan (1997), Hollenweger (1997) and Martin (2002).

The central belief in Pentecostalism is that through the death, burial and resurrection of Christ, sin is forgiven and humanity is reconciled with God. What this means is that the individual must be *born again*. The new birth is received by the grace of God that is offered through faith in Christ, and acceptance of him as personal Lord and Saviour (Oyakhilome, 2004). As a born again, the believer is regenerated, justified, adopted into the family of God, and sanctified.

Pentecostals believe strongly in the authority of the Bible, and accept Jesus Christ as their Lord and personal saviour. They also believe in the Baptism of the Holy Spirit as an experience separate from conversion, and it is this view that enables the Christian to live a Holy Spirit-filled and empowered life. According to Basham (1969:10), "The baptism in the Holy Spirit is a second encounter with God (the first is conversion) in which the Christian begins to receive the supernatural power of the Holy Spirit into his life." Empowerment implies spiritual strength, speaking in tongues as well as divine healing. Basset (2006) asserts that "Pentecostalism emphasises a post-conversion experience of supernatural purification and empowering for Christian witness-entry into which is signalled by utterance in unknown tongues

(glossolalia)." To them, speaking in tongues is the "biblical evidence of the baptism of the Holy Ghost, a supernatural impartation of the human languages for the purpose of evangelising the world" (Basset, 2006). To the Pentecostals therefore, God is restoring New Testament Christianity to the Church today by bringing a discovery and recovery of certain truths and experiences of the Spirit (Hollenweger, 1997; Fatokun, 1999). The miraculous events that occurred during the revival meeting at Topeka in Kansas in 1901 and in Azusa Street in Los Angeles in 1906, where many people spoke in tongues (Engelsma, 2001) yield to this insight.

 Pentecostals believe strongly in miracles. They emphasise divine security for the believer. Apart from that, faith and repentance are necessary for salvation, and they are very important for the continuation of that salvation. They also believe in heaven and hell. To them, heaven is for those who have accepted God's gift of salvation through Christ, and hell is for the others who rejected the gospel of Christ. Evidence of these abounds in their various sermons. The rhetorical strategies used to deliver them show how language is deployed for rhetorical impact.

The nature of Nigerian Pentecostalism/Pentecostal sermons

 The type of Pentecostalism that started in the 1970's, but which gained ascendancy in the early 1980's is the focus of this study. Kalu (1998:3) refers to it as "The Third Response." It is the third response to the white cultural domination and power of the Church typified by papal Rome and The Church of England – the former two responses being 'Ethiopianism' and the 'Aladura'/Zionist churches (Kalu, 2008). This is the third time Nigerians have reacted to the domination and control of Christian religion by the Europeans, and belatedly, the Americans. But, it is the first time that Africans, particularly Nigerians are in total control of the doctrine of the Church, its mode of worship, its cultural artefacts and its export to other nations. This makes "The Third Response" unique and fully Nigerian. The churches in this category include the contemporary churches Gaiya (2002:8) refers to as "Nigerian Pentecostal churches." These are the churches that have Nigerian pastors as their founders. Some of them are Bishop Benson Idahosa's Church of God Mission Inc., The Redeemed Christian Church of God (reformed under Pastor Enoch Adeboye's leadership), Deeper Life Church, Faith Tabernacle (Winners' Chapel), Believers'

Love World Ministries (Christ Embassy), Mountain of Fire and Miracles Ministries (MFM), and Pastor W. F. Kumuyi's Deeper Life Bible Church. The nature of the sermons of these churches reflects a significant aspect of Nigerian Pentecostalism.

Admittedly, Nigerian Pentecostalism shares similar characteristics with global Pentecostalism as expressed in 1.2. However, Nigerian Pentecostalism has its characteristics that makes it peculiar and appealing to the global audience. One major feature of Nigerian Pentecostalism is *crisis spirituality. Crisis spirituality* is the type that responds to situations, events and needs of Nigerians, as is evident in the sermons. Situations may include poverty, social frustration, witchcraft attacks, jinx, childlessness, etc. These situations, caused by economic crisis that was triggered by earlier political mess have impacted negatively on the Nigerian cultural, philosophical and spiritual mindset; as a result, the Nigerian Church is out to redress it. Ojo (1998:25) avers that these new Nigerian Pentecostal churches "are increasingly responding to the needs and aspirations of Nigerians amid the uncertainty of their political life and the pain of their constant and unending economic adjustments." These churches form a new charismatic movement in the Nigerian socio-cultural environment because they are a demonstration of the type of Christianity that appeals to a new generation of Nigerians, the one that takes care of their economic as well as their spiritual needs. It is in the context of the above that contemporary Nigerian Pentecostalism selects from *Crisis Spirituality* (Yong, 1999; Wan 2008), such that compels afflicted individuals to seek spiritual solutions to their challenges by accepting Jesus first as their Lord and personal saviour. This assertion is re-enforced by the view that many people who converted to the Pentecostal faith in Nigeria came to the church because of one crisis or the other in their lives, and these crises yield to two levels of insight: spiritual and economic. These two broad categorisations have continued to play strong roles in the sermons of these churches.

As indicated, Crisis Spirituality selects from actual circumstances, needs, situations, events and so forth in the people's lives. Taking insight from Luke 4:18, of the Holy Bible (King James Version), Oyedepo (2006b) notes that "…HE has anointed me to bring good tidings to the poor; HE has sent me to proclaim liberty to the captives, and recovery of sight to the blind, to let the oppressed go free…" In his

sermon "How to Win a War without Fighting" delivered in 1997, Pastor Benson Idahosa declared "Whatever that pursued you into this place is declared dead in Jesus Mighty name, Amen." Thus, it is Crisis Spirituality that responds to the prevailing theme of *Liberation Mandate* (Oyedepo, 2006a) that is preached in almost all the churches under study. Subsumed in Crisis Spirituality are Faith, Fear and Fire (The 3Fs). Faith connects to the force of faith in Christ as a formidable weapon against the *Enemy*. While the fear of God is the beginning of wisdom, the lack of the fear of God brings its own spiritual and material destruction. Fire connects to the cleansing power of the Holy Spirit that precedes restoration. This is what awaits the new convert in Christ. Liberation Mandate, as Oyedepo (2009b) implies is a command that must be carried out without any form of negotiation, but by the force of the word of God.

What brings energy to the whole concept of crisis spirituality is the Liberation Mandate (which focuses on the desire to forcefully break free from local satanic bondage). It is after liberation that the individual can prosper. Liberation Mandate therefore generates the force that motivates and assures Christians of their redemptive rights in Christ. Of importance in the Liberation Mandate are teachings on prophesy, breakthrough, prosperity and healing. In the opinion of the churches under study, poverty is not in God's agenda for humanity; therefore, it is an evil attack because it is God's desire for his children to prosper. According to Oyedepo (2006a), there is no prophecy in the Bible that mandates Adam to fall. As a result, it is not in God's agenda that his children shall fall. The 'Great Fall' of Adam brought diseases and poverty to *man* through Satan. As part of God's reconstruction effort for *man*, *he* is compelled to tap from the liberation mandate freely offered to him. Thus, once the prophecy goes, the children of God must position themselves to tap into it, just as the moon positions itself to tap and radiate in the glory of the sun. Anything less, is not God's agenda for man, and therefore must be uprooted. In addition, the belief in witchcraft is very strong in the Nigerian society (Asamoah-Gyadu, 1998), and the Liberation Mandate is derived from this spiritual need to address this age-old phenomenon. This is what healing through the spoken 'Word' also addresses.

For the fact that "Liberation Mandate" features strongly in the rhetoric of Nigerian Pentecostal churches is evident that Nigerian Pentecostalism has the manifestation of 'conflict rhetoric'. This is demonstrated in the sermons because their titles/themes are confrontational in approach, and are set to deal with events and

5

circumstances in the people's economic and spiritual lives. According to Mack and Snyder (1957:225), "conflicts occur in, affect, and in turn, are affected by a surrounding environment." In the context of the sermons under study, spiritual conflict must be examined within the context of our indigenous social system in which it occurs. The Nigerian indigenous social system recognises witches and wizards as local satanic agents who are responsible for many negative events in the wider Nigerian context (political degradation, moral and infrastructural decay, and poverty). We view Nigerian Pentecostal sermons as conflict rhetoric because they carry rhetorical fury, hatred against a being (Satan), and are very combative in their use of 'abuse intensives' (like vituperation, aspersions, blame and curses) at the devil and other satanic agents. Also, they act as propaganda weapons against the devil in an attempt to change the people's mindset. The view here is that the devil has ravaged the entire religious landscape. As a result, many Nigerians are buffeted by mysterious illnesses, witchcraft, poverty, jinx, backwardness and so on, and need to reconstruct their self-understanding due to their negative experiences by projecting first, the God-factor as a demonstration of the process of salvation.

In another point of view, prosperity theology is another core aspect of Nigerian Pentecostalism, and it is directly connected to crisis spirituality (because after liberation, prosperity follows). The central message in prosperity theology is that God wants every truly born again Christian to be rich materially and spiritually. They derive their teaching from Malachi 3:10, 3 John 2, Matthew 25:14-30 and John 10:10. For example, Malachi 3:10 (Authorised King James version) says: "Bring ye all the tithes into the storehouse that there will be meat in my house, and prove me now herewith," saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In these churches therefore, it is entrenched as a core belief that financial blessing is the will of God for every born again Christian, and it is one's faith, seed sowing and positive speech that will multiply one's material wealth. According to Hackett (1995), the use of the media for evangelism is an indication of the free spirit that ties itself to the ideals of free enterprise. These churches commodify God through prosperity messages, healing and prayer sessions, crusades and contextualised messages. Since their sermons emphasise strongly the theme of prosperity as a right of the redeemed Christian, it follows that one can be prosperous and still get salvation. Oyedepo

(1990; 2005b) is of the view that the immediate benefit of being born again is prosperity in that Christian's life. To him, prosperity should reflect in all aspects of the Christian's life – health, finance, education, marriage, and so forth, with the understanding that the higher Christian value that being 'born' again offers is salvation. This view has earlier been expressed in the 1900 gospel of E. W. Kenyon, a preacher who inspired Kenneth Haggin, the father of modern prosperity gospel or Word of Faith movement (Garber, 2008).

There is a connection between crisis spirituality and prosperity theology, and it exists in the Liberation Mandate. As the name implies, Liberation Mandate is enforced through the word of God to set the captives free so that they can prosper and enjoy their inheritance in God. The captives are the children of God who are buffeted by all manner of afflictions and satanic oppressions. The Church is of the opinion that if a Christian is not prospering, something is wrong in the life of that Christian, and as a result, s/he will need deliverance through insight from the word of God for a breakthrough in life (financial, health and salvation).

Admittedly, prosperity theology is not new in Nigerian Pentecostal discourse. According to Fatokun (2000:50), "The early prosperity message that the early white Christian missionaries preached was the deliverance from sin and the tyranny of Satan or devil." In an attempt to recapture the vitality of early Christianity during colonial Nigeria because of the understanding that the "chosen people of the historical Christian churches in Nigeria had become the frozen people of God" owing to spiritual decay, "the early Pentecostal churches in Nigeria arose to preach 'a prosperity of spiritual revival' which expressed itself in divine healing, miracles, signs and wonders, deliverance from demonic possessions and attacks, prophecy, visions, etc.," (Fatokun, 2000:52).

The rise of these neo-Pentecostal churches with emphasis on material wealth can be linked to the influence of American Pentecostal preachers in the 1980s who believed that it is the redemptive rights of Christians to have both material and spiritual possessions as a way of stamping their spiritual authority (Fatokun, 1999). Although it is hard to argue that Christ lived an affluent lifestyle on earth because he had no earthly material possessions, these neo-Pentecostal churches contend that

Christ died poor so that they (the redeemed Christians) could be rich. Essentially, prosperity theology emphasises attitudinal change. What obtains is that a Christian needs to reconstruct his/her mental attitude by talking and acting differently. For example, since the biblical Adam, Abraham, Isaac and Solomon were prosperous, and also, since other biblical God's generals, like David, Joshua, and Gideon were prosperous and successful, most Pentecostal churches, typified by Winners' Chapel, The Redeemed Evangelical Mission, Christ Embassy and a host of other churches make their members chorus the Church mantra: "I can never be poor" as a process of reconstructing their mental attitude towards material success, and by extension, making them to talk and act that way.

Most Nigerian pastors construct the prosperity theology by emphasising sowing and reaping. Thus, the more you sow, the more you reap, and vice versa. Most pastors believe that God told them to keep on sowing, and when the grass was green, the sheep would lie on it. Sowing implies tithing, 'sacrificial offering' and other forms of 'kingdom investment.' This is in line with Fatokun's (2000:55) view that these churches introduced "different forms of offerings with attractive tags or prophetic labels e.g. 'Rehoboth Offering', 'Poverty Eradication Offering', Spiritual Abundance Offering', 'Open Heaven Offering, 'Success Offering', etc."

With the exception of The Redeemed Christian Church of God and a few others, some of these churches are family-owned businesses, and they introduced a business model for the running of the churches. Dr. Benson Idahosa's Church of God Mission Incorporated Benin City, Bishop David Oyedepo's Winners' Chapel and Pastor Ayo Oritsejafor's Word of Life Bible Church Warri easily come to mind. In most prosperity preaching churches, like Winners' Chapel, Christ Embassy, Salvation Ministries and Daystar Centre, their business model is a deliberate imitation of the American model typified by Jerry Falwell, Oral Robert, Billy Graham and a host of others. These churches strive to expand because of the fierce competition in the Nigerian *religious* market. There is always a kind of command and control approach to business where the founding pastor is in charge of the church's doctrine as well as the church's investment. For example, Pastor David Oyedepo of Winners' Chapel is the church's founding pastor as well as the President of Covenant University, Canaan

Land, Ota and Landmark University Omu-Aran in Kwara State. There are other church's investments that bring money to the church for the purpose of self-sustenance and expansion. They include: schools, universities, banks, petrol stations, bakery and printing presses. The Nigerian prosperity pastors live a life of affluence; some own private jets. These pastors that preach prosperity theology are now being referred to as "pastorpreneurs" – an acronym from pastor and entrepreneur. According to Bernard (2012), Dr. John Jackson was the first person to coin the word, and used it to refer to prosperity preachers. Some of these pastopreneurs have even been criticised for selling church indulgences for material gains to the detriment of the members.

There are other significant issues in the literature of Nigerian Pentecostalism that call for exploration. They include the core Christian value of being *born-again, healing and miracles* and the dialectical issue of speaking in tongues. Thus, being born-again places emphasis on personal morality and the search for individual transformation. This doctrinal stress rejects liberalism as a form of religious experience, and injects into the sermons conservative ideas as the only true biblical teaching. Healing and miracles are the benefits every born-again Christian enjoys from God. Healing and miracles involve breaking free from satanic oppression which ultimately leads to the restoration of God's own agenda for humanity. To Kalu (1998:10), "Pentecostalism is a process of intensifying church experiences which start from the baseline with degradation… to reconstruct a new identity." A born-again Christian is considered a person who passes through a spiritual transformative experience, from sin and personal acknowledgement, to repentance. The central issue here is the total rejection of sin, which implies the desire not to go back into it, and the need to accept Jesus Christ as his/her personal saviour. Repentance brings forth justification; this is followed by sanctification and baptism (Adeboye, 2006). This process is a spiritual journey towards salvation – the most important doctrinal issue in the life of a Christian. The following diagram clarifies the spiritual journey of the individual convert from sin into baptism and to the ultimate experience of salvation.

Higher Christian
Height: the core of   } →   Salvation
spiritual attainment   Higher Spiritual Plane

Construct

Sin   Repentance → Justification → Sanctification →   Baptism
1
                        2   3   4   5
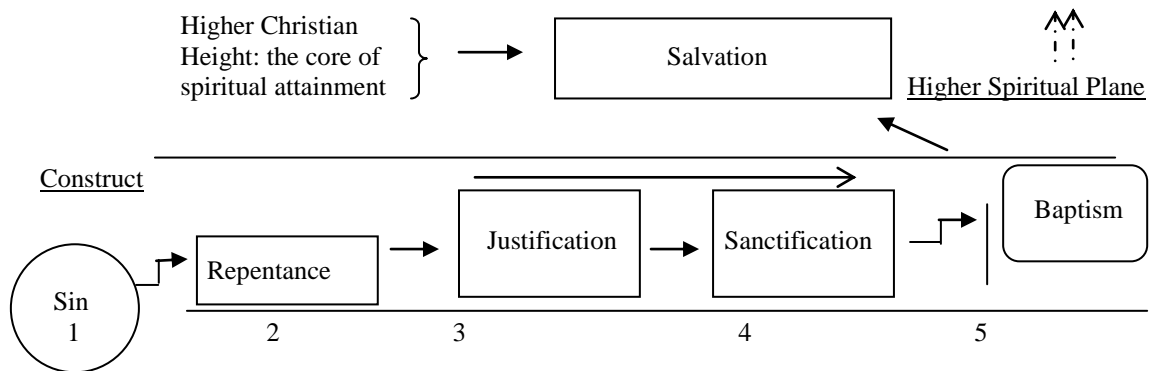
FIG 1: New convert's journey into baptism (Insight, from Adeboye, 1996)

Drawing insight from Adeboye (1996), sin lies at the lowest pedestal in the life of a Christian. Repentance is a construct; it is a state of the individual sinner's base mind – the acknowledgement of one's sins. Justification and sanctification are processes for the attainment of baptism. Baptism is also a construct but it is on a higher pedestal. It is achieved through repentance, justification and sanctification. In other words, unless the sinner passes through the spiritual road to repentance, justification and sanctification, it is impossible to attain baptism, let alone salvation which is situated on a higher spiritual plane.

In repentance, there is the individual's new birth (justification), which is the manifestation of God's grace. Sanctification disengages one from sin; and after that, comes baptism, which is a symbolic gesture that shows the attainment of salvation. Water Baptism is a baptism by immersion, which Adeboye (1996) refers to as the Baptism of the Trinity. This is an evidence of repentance as well as an integration of the Christian into the death, burial and resurrection of Jesus Christ (Oyakhilome, 2004). Holy Ghost Baptism is a gift from the Father in heaven received by every born-again Christian in fulfilment of the promise that Christ shall come again (Adeboye, 1997).

A truly born-again Christian speaks in tongues as a spiritual signification of contact with God. Speaking in tongues is "an initial evidence" (Adeyemi, 2001:8) of a contact with God. The scenario described above is what obtains in Nigerian Pentecostalism. Thus, it is this "primal spiritual experience that fundamentally

changes the parameters of the new convert's Christian life" (Droogers, 2001:45). In Deeper Life Ministries, for example, the individual is seen as one who is digging deep with God. In Winners' Chapel, s/he is seen as a winner in the Lord. Believers' Love World Ministries (a.k.a Christ's Embassy) sees the individual as a lover of God, as well as Christ's true ambassador. In The Redeemed Christian Church of God (RCCG), the new convert is seen as the redeemed of God.

The supremacy of the word of God resonates strongly in all Nigerian Pentecostal sermons. By reading the Bible, the individual undergoes a spiritual transformation sustained by the 'Word'. This is evident in the way s/he abandons his/her old way of life (testimonial appeal) and embraces a new one. Onwumere (2005) argues that Pentecostal churches as of today are mainline forces in Christianity alongside the Catholic and Protestant churches. This is evident in the overwhelming presence of Pentecostal churches that cuts across race, tribe, gender and the social strata of the Nigerian society.

Communication is at the core of Pentecostal sermons in Nigeria. Electronic evangelism, like radio, television as well as satellite broadcasting has helped to advance the sermons, judging by the way they spread like wild fire throughout Nigeria (Marshal-Fratani, R. 1998.). Kalu (2008) argues that media-use is the most important explanation for the growth of Pentecostalism because it valorised the missionary strategy that so radically reshaped the religious landscape that charismatised the mainline churches. The expansion of Pentecostalism in Nigeria taps from the global communication revolution, which opens up limitless possibilities in mass evangelism and its appeal.

Electronic evangelism supports the opinion that a large number of people could be reached at a relatively cheap cost and at a reasonable length of time by exploiting the available resources on the Internet, TV and radio. The influence of digital communication is at the competing edge of the Church's scramble for resources. The social networking, 'cyber-cultural religiosity' of these churches (online counselling, e-mail, video conferencing –'telepresence' – Twitter, Myspace, Facebook, online Bible study, Internet 'Blogging' and investments in other sectors – attest to this view. In the context of the above, Nigerian Pentecostalism, with its

innovatory mode has found itself on the corridors of change, brought about by new communication technologies.

Apart from the fact that people are constantly being inundated with the sermons of these churches at home, on the television, on the Internet and on the radio, their billboards are strategically positioned to draw attention. Sometimes, they irritate people; sometimes, they amuse them, as their linguistic resources are stretched to persuade the diverse audiences to compliance.

There appears to be no avoidance of the presence of the linguistic resources of these Nigerian churches because of the fact that they are ubiquitous, their messages are sometimes provocative, dynamic, unavoidable and paradoxically materialistic. Owing to the uniqueness of language, and the way the churches stretch and manipulate these linguistic resources, their sermons have constantly continued to attract the attention of linguists who see it as a basis for testing some linguistic theories.

Beyond this ubiquitous presence of Nigerian Pentecostal sermons is their primary function; that is, to persuade because their sermons are rhetoric. Through the sermons, these Pentecostal churches are able to take their messages to various homes. Sometimes, their 'commission' (or their calling) can be identified in the type of messages they communicate, as they market their 'brands' (prosperity, holiness, healing, miracles, and so forth) to their various audiences.

In another point of view, we recognise that Pentecostalism first sprang up among the poor (Martin 2002; Zibechi, 2008), and Nigerian Pentecostalism (NP) also shares in this characteristic. However, the linguistic impact of Nigerian Pentecostalism significantly cuts across the entire social strata of the Nigerian society because of the shape and forms (nature) of language of the sermons. Nigerian Pentecostalism thus provides an interesting commentary on the linguistic impact of this fast-growing mode of communication.

Unfortunately, the emergence of Nigerian Pentecostalism in the early 1980's does not submit to all the arguments that have purportedly given rise to it, in spite of the fact that it brought with it new doctrines, new thought and language, with a popular fancy that has helped to shape and advance its ideals. This is why a linguistic insight into the study of Nigerian Pentecostal sermons ought to be an additional study

to the various opinions on religious, economic and social impact of Nigerian Pentecostalism.

According to Ukah (2005:95), "Pentecostalism in Nigeria is a phenomenal bulwark of national strength and global witness." Although we share this sentiment above, we do not entirely submit to the argument because it rewards generously current Pentecostal trends in Nigeria, and neglects the success, impact and the historical contributions of the earlier churches motivated by the "Second Response" (Kalu, 1998; Kalu, 2008). Apart from that, there is an indication that these new churches grow in number at the expense of the older churches (Zibechi, 2008). The implication of this is that it is as if every Christian church in Nigeria must adopt the Pentecostal language in order to remain relevant (Okere, 1999; Onwumere, 2005). This opinion is re-enforced by Kalu (2008:7), as he attempts to profile the strength of Nigerian Pentecostal churches:

> A close look at Nigerian Pentecostalism reveals that holiness, healing and pre-millennial eschatology are woven into a theology that profiles the mainline churches as benchwarmers who have lost the power of the gospel that was very real in early Jesus movement.

Losing the power of the gospel sometimes translates into the loss of membership in Nigeria's religious landscape. What this means is that Nigerian Pentecostal churches are bringing in a lot of people into their fold; and thus, contributing to the unprecedented increase in global Pentecostal population. According to a census model, as cited in Martin (2002:1), "Pentecostalism includes one in eight of the Christian constituency of nearly two billion… and one in twenty-five of the global population." In other words, one out of every eight persons counted among the Christian constituency of more than two billion people is a Pentecostal, and every one person seen out of every twenty-five persons in this world is a Pentecostal (Martin, 2002). Recent reports suggest that in Nigeria, Pentecostals now equal the combined numerical strength of dominant Catholic and Anglican churches (cf. Pew Research Centre, 2006). Cox (1996:219) suggests two important and underlying factors that make this possible:

> First, it must be able to include and transform at least certain elements of pre-existing religions, which still retain a strong grip on the cultural subconscious. Secondly, it must also equip people to live in rapidly changing societies.

This is true of the Nigerian situation. While not disproving Cox (1996), because existing religious denominations (like the Catholic Church and the Anglican Church) were platforms for some churches to spring up from other churches, in Nigeria's peculiar situation, poverty and poor political leadership that orchestrated inhumane economic situation and the need for spiritual protection against witchcraft and other dark forces also helped to accelerate the growth of Nigerian Pentecostalism.

Furthermore, Nigeria presents a fertile landscape for Pentecostalism because these two key elements – existing religion and adaptation to rapidly changing societies – are strong in the religious landscape, as seen in the emergence of many Pentecostal churches. For example, there is a subtle rejection of the orthodoxy through Pastor Adeboye's transformation of The Redeemed Christian Church of God into a scriptura church from what it used to be – the *Aladura* church (scriptura et typology), in addition to the creative way the church's teaching is affecting people's lives in the face of the changing socio-economic circumstances of Nigerians. Also, there is a subtle rejection of the Catholic and Anglican preaching that supports austere and modest lifestyle as a Christian way of life. This is seen in the prosperity gospel openly preached by these churches. In addition, this rejection of the orthodoxy is seen in the departure of Pastor W.F. Kumuyi (of Deeper Life Church) from his former faith – The Apostolic Faith – on doctrinal issues. More so, Pastor Tunde Bakare of Latter Rain Church was converted in the Baptist church in 1974 (in spite of the fact that he had an Islamic background). He left the Baptist Church in 1989 to set up the Latter Rain Assembly owing to doctrinal issues (Okonkwo, 2014). These instances enumerated above, among other things, are unified responses to the rapidly changing Nigerian society characterised by post-modernist traits as seen in the social and spiritual empowerment of the people (social justice).

Finally, we concede that our discussion on neo-Nigerian Pentecostalism characterised by Crisis Spirituality, Liberation Mandate, etc., is significantly influenced by a larger social context. This includes the political and leadership crises

in Nigerian in the 1980's that resulted in economic decline, social, moral and infrastructural decay (Maier, 2000). These variables put enormous pressure on the average Nigerian psyche in an attempt to reconstruct their self-understanding of the spiritual and economic dimensions of their situation. The following diagram represents a background of neo-Nigerian Pentecostalism. It is on this premise that our understanding of contemporary Nigerian Pentecostal sermons is viewed.
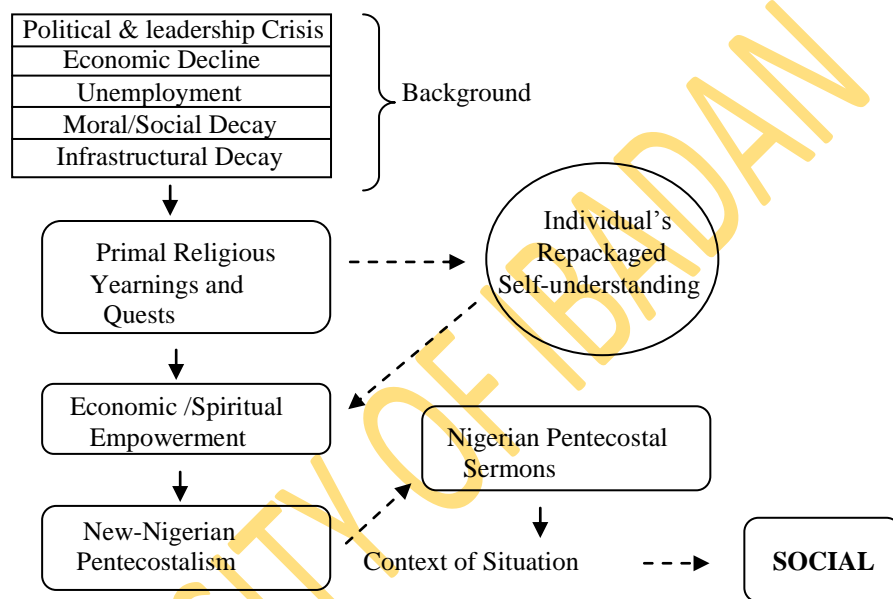
FIG 2: The background and context of situation of Nigerian Pentecostalism (1980-2015)

Drawing insights from the background of these churches and the context of situation, it is clear that these churches brought new sensitivity, greater awareness and 'greater artistry' to the preaching and delivery of Pentecostal sermons in Nigeria. These are what Fatokun (1999:141) refers to as "fanciful message of prosperity."

Typology of Pentecostal churches in Nigeria

Categorising Nigerian Pentecostal churches calls for the identification of churches that meet the criteria for our analysis. Admittedly, classifying these churches is difficult because Nigerian Pentecostalism has a complex nature, history and background. However, Gaiya (2002) categorises these charismatic movements into

five for ease of understanding. We discuss them briefly with the view to identifying the group that meets our criteria for analysis.

<u>Gaiya's typology of African Independent Churches (AICs) in Nigeria</u>

This typology is modelled after the classical reformation themes of *Sola Scriptura* and *Scriptura et Traditiones* (Ukpong, 2006). While Sola Scriptura churches are the churches that use the Bible only as a source of authentic Christian life, Scriptura *et* Traditiones churches combine the Bible and tradition as seen in most orthodox churches. Gaiya (2002) classifies Nigerian Pentecostal churches as follows: the *Sola* churches, the *Scriptura* churches, *Scriptura et* churches, the *Traditiones* churches and the *Sabbath* worshippers churches.

The *Sola* churches are protective of African culture. The church maintains that African culture is the only source of belief system which is enough for a meaningful religious life. These "orthodox/Africanist" churches project African culture using western theology. They include United African Church, Christ African Church (Bethel), United African Methodist Church, Kingdom of God Church and New Life Church.

The *Scriptura* churches, which are generally known as Pentecostal/charismatic churches, are the core churches of global Pentecostalism in Nigeria (Gaiya, 2002; Ukpong, 2006). They believe that the Christian Bible is the only source of genuine Christian life, because it contains all the necessary redemptive guidelines that give pulse to quality Christian life. They combine African spirituality and western theology particularly on health and wealth. It is these churches that Fatokun (1999) refers to as neo-Pentecostal churches because they emphasise miracles, signs and wonders, material prosperity, divine *breakthroughs* and prophecy.

Within the *Scriptura* churches is a typology which Gaiya (2002:8) calls "A typology of Nigerian Pentecostalism." The churches in this typology belong to the Third Response (Kalu, 2008), and they are classified as follows: <u>Miracles</u> – Aladura spirituality – represented by The Synagogue Church of All Nations (Pastor T. B. Joshua), <u>Prosperity</u> – American materialism – represented by The Church of God's Mission (Bishop Benson Idahosa) and Winners' Chapel (Pastor David Oyedepo), <u>Faith</u> – Faith Tabernacle/Aladura – represented by The Redeemed Christian Church of God (Pastor E. A. Adeboye) and Latter Day Assembly (Pastor Tunde Bakare),

<u>Holiness</u> – Wesleyan/Apostolic Faith – represented by Deeper Life Bible Church (Pastor W. F. Kumuyi). All the churches under study belong to this typology

The *Scriptura et* churches combine the Bible with other spiritual means. The church believe that the Bible is not the only revelation of God. As a result, Christian lifestyle cannot be based exclusively on the Bible. This group combines spirituality, African cultic and occultic worship in the guise of Pentecostal spirituality (Olupona, 2000). Christ Apostolic Church (CAC) and its splinter groups are the evangelical wing of this group. Cherubim and Seraphim, Church of the Lord, Celestial Church of Christ and Christ Holy Church are the Zionist/spiritual wing of the *Scriptura et* churches (Ukpong, 2006).

The *Traditiones,* or neo-pagan churches incorporate Christian principles, African spirituality, metaphysical power and occultic materials. It believes that all religious traditions must be integrated for spiritual enrichment. To them, the Judeo-Christian revelation, just like any other revelation (religious tradition) must be recognised as important in 'man's' quest for spiritual fulfillment. Some of the groups in this typology include: El Messiah and Brotherhood of the Cross. Others in this typology with less Christian and Pentecostal externalisation include: Reformed *Ogboni* Fraternity, *Arousa* Cult, Kingdom of God (in Delta) and Godianism.

The *Sabbath* worshippers' church is another typology; they believe in the Old Testament theology of the seventh day as the day of the Lord. The group draw theological insight from the scripture and African traditions. The typology includes: Riches of Christ, Sabbath of Christ, Universal Church of Christ, God's Holy Sabbath, Christ Healing Sabbath, Living Faith Sabbath, Holy Sabbath Church of God, Universal Praying Church, etc. As Ukpong (2006) states, this group stress the phenomenon of the Spirit, healing and prophecy; however, they belong to a special branch of Christianity in Nigeria that "does not confess Jesus as Lord."

1.2   Statement of the problem

There is a growing concern among some critics on the nature of the sermons that are heard in Nigerian Pentecostal churches and the media every day. These churches believe that their audiences have no choice but to listen (Idowu, 2007). As a result, persuasion is not fully realised due to lack of appeal. Although previous studies have examined the Christian sermons, especially from the perspective of stylistics,

these studies placed emphasis on the content and tenor. While they emphasised the personal tenor of the discourse in terms of speaker as the 'knower', and audience as the non-'knower', they have not given adequate attention to their rhetorical strategies. As a result, they prevent an in-depth insight on the rhetoric and language of Nigerian Pentecostal sermons. This study, therefore, examines selected Pentecostal sermons in Lagos with a view to identifying the linguistic forms and functions of their rhetorical strategies and persuasive value for a full understanding of the language of Nigerian Pentecostalism.

1.3   Aim of the study

The aim of this study is to examine Nigerian Pentecostal sermons with the view to identifying the rhetorical strategies used and their persuasive value to the audience. In the realisation of this aim, we apply Aristotelian classical rhetoric for appeal, Halliday's Systemic Functional Grammar (SFG) for functional interpretation of meaning, and Lakoff and Johnson's Conceptual Metaphor Theory for cognitive insight into the texts.

1.3.1   Objectives of the study

Specifically, the objectives of this study are:

1. To identify the linguistic forms and functions of the rhetorical strategies used in the sermons of these Pentecostal churches
2. To identify the *special* rhetorical strategy deployed in the sermons of these churches.
3. To identify the persuasive and coercive strategies used in the sermons of these churches.
4. To identify the pragmatic choices that the preachers make in these sermons.
5. To find out the factor(s) that influence(s) the pragmatic choices the speakers make in the sermons of these churches.

1.4   Research questions

In order to realise the objectives above, this study tries to provide answers to the following questions:

1. What are the linguistic forms and functions of rhetorical strategies used in the sermons of these selected Nigerian Pentecostal churches?

2. Are there *special* rhetorical strategy/strategies in the sermons of these churches?

3. What are the persuasive and coercive strategies deployed in the sermons of these churches?

4. What are the pragmatic choices that the preachers make in the sermons of these churches?

5. What are the factor(s) that influenced the pragmatic choices that the preachers make in the sermons of these churches?

1.5 Scope and limitation of the study

Since it is not possible to study Nigerian Pentecostal sermons in a single research, the researcher focused on selected Nigerian Pentecostal sermons in English delivered from 2005 to 2011. These churches belong to a unique typology in the *scriptura* churches called a typology of Nigerian Pentecostal churches (Gaiya, 2002; Ukpong, 2006), and which Kalu (1998:3) refers to as "The Third Response." The choice of these sermons was predicated upon their contents and appeal (local and global), clarity of message, in addition to the relative ease with which information about these churches and their sermons can be obtained. Moreover, they are the only group of churches that meets the criteria for global Pentecostalism in Nigeria and endorsed by PFN – Pentecostal Fellowship of Nigeria (Ukpong, 2006).

Our analysis of the text-data are limited to the 25 sermons (5 from each church) obtained from authorised bookstores in Lagos. Two hundred copies of a questionnaire, constructed to authenticate the persuasive value of the identified rhetorical strategies will be administered to a cross-section of members of the five churches in the churches' main buildings in Ogun State.

Finally, this study is restricted to single-perspective argument (Rowland, 2008), with one person, especially the preacher arguing to convince a mass audience. Other forms of rhetorical approaches, like courtroom argument, where lawyers plead before a judge and jury (Israel, 2002; Rowland, 2008), and internal argument (or working to convince yourself) as Israel (2002) notes, are not considered.

1.6   Overview of the data

The data for this study were purposively selected from twenty five sermon-texts of five Pentecostal churches namely, The Redeemed Christian Church of God, (RCCG), Deeper Life Church, Winners' Chapel, Mountain of Fire and Miracles (MFM) and Believers' Love World (Christ Embassy). These sermons, which cover the periods (2005-2011) were orally delivered, transcribed and analysed, and are available on audio cassettes, compact discs (CDs), VCDs, DVDs. The data were purposively selected based on the themes of warfare, prosperity and spirituality.

1.7   Significance of the study

This study is very significant because it offers a fresh insight into the study of neo-Nigerian Pentecostal sermons from rhetorical perspective. It also shows how language projects meaning in the rhetoric of the sermon, especially in the context of our second language situation.

Secondly, religion has social and psychological influence on Nigerians. Therefore, it is difficult to separate it from language. Thus, the power of language to influence the mind cannot be underestimated, a situation Alo (1998) describes as psychological. A study of this nature will provide an understanding into the way this psychological behaviour operates in the province of religion, and by extension, show how language is drawn closer to real circumstances of use.

Above all, realising that the study of rhetorical strategies in Nigerian Pentecostal sermons has not been fully explored, especially with insights from Aristotelian rhetoric, Systemic Functional Grammar and Conceptual Metaphor Theory, analysing the rhetorical strategies as deployed in the sermons will provide an insight into the linguistically-explicated forms of rhetorical strategies for persuasion in Nigerian Pentecostal sermons, and by extension, enrich our understanding of the language of Nigerian Pentecostalism.

1.8   **CLARIFICATION OF TERMS**

Abuse *intensives:* These are emotive words used provocatively (to insult, curse, abuse, etc.,) a person, being or an object.

Class: This is a group of related linguistic items. They include nouns, pronouns, verbs, adverbs, etc.

Coercion: A strategy of persuasion that uses order and threat as its major tools.

Conceptual metaphor theory: This theory involves the mapping of the structure of a source model unto a target model for insight of a text/concept.

Context of situation: This is the environment of a text.

Crisis spirituality: It refers to the type of spirituality that selects from actual circumstances, needs, situations, and events in the lives of the people.

Enemy: This is a composite name for Satan as well as his agents.

Ethos: An appeal to the speaker's character

Jesus mentality: This refers to the speakers' liberating-mindset (or saviour mentality).

Lexical choices: This is the choice of words the speaker makes while delivering a sermon.

Liberation mandate: In Nigerian Pentecostal parlance, *Liberation mandate* is the acclaimed instruction and authority given by God to the speakers to liberate the people from poverty, afflictions and pain, using only the word of God as their weapon.

Logos: An appeal to reason

Metaphor: A rhetorical device that deploys cross-domain mapping as an effective tool (implicit comparison).

Mood: It is the form that verbs take in order to perform declarative, interrogative and imperative functions.

NE: This refers to Nigerian English used in the sermons of these churches.

NP: This refers to Nigerian Pentecostalism.

Neo-pentecostal churches: This refers to new/contemporary Pentecostal churches that started in the 1970s and 1980s but which gained ascendancy in the 1980's. It specifically refers to the *scriptura* churches. By Kalu's (2008) classification, the neo-Pentecostal churches under study are *The Third Response.*

NPS: This refers to Nigerian Pentecostal sermons.

Pastors: These are the ordained religious public speakers whose sermons are under study.

Pastorpreneurs: This refers to businessmen pastors (a coinage from pastor and entrepreneurs). Pastors Benson Idahosa, David Oyedepo, Chris Oyakhilome and a host of other prosperity preachers in the *scriptura* churches have been referred to as "pastorpreneurs."

Pathos: An appeal to emotion

Persuasion: This involves convincing a person or group through appeal to change their behaviour or point of view.

Prosperity theology: The theological teaching that God would make His followers rich if they continue to give willingly to the church. This is popularly refers to as 'seeds sowing'.

Rat race: This is an endless and pointless pursuit. *Rat race* conjures up the image of a laboratory rat as it unsuccessfully tries to escape while running around a maze, or in a wheel. From the Pentecostal sermons' perspective, this is exactly what Satan is doing in his attempt to seduce the Christians. The sub-text of a rat race as used in the sermons is tantamount to 'satanic failure' because of the Christian forces that have lined up against Satan and his agents.

Rhetoric: This is an art of persuasion.

Rhetorical strategies: These are methods or tactics the speakers in the sermon-texts deploy for audience persuasion.

Rhetorical triangle: This includes *logos, ethos* and *pathos*. Classical Aristotelian rhetoric incorporates these three elements to achieve persuasion.

Scales of abstraction: These include rank, delicacy and exponence. Thus, while rank relates to the idea of hierarchy in language organisation (Morley, 1985), the scale of delicacy determines the degree of detail in the analysis, and exponence can be referred to as the linguistic "elements used to realise a category" (Lamidi, 2008:18).

Scriptura **churches:** These are the churches that use *only* the Bible as a source of worship. All the churches/charismatic movements under study belong to the *scriptura* typology as defined by Gaiya (2002).

Sermon: A religious address delivered to a congregation at a service of worship.

SFL/SFG - This refers to Systemic Functional Linguistic theory or Systemic Functional Grammar, which emphasises context and meaning. Our focus is on Hallidayan approach.

Sola: This is a Greek word, and it means "alone"

Structure: This is the composition of functional elements and the relationship between these elements. Apart from morphemes, every other grammatical unit has a structure (Adejare and Adejare, 1996).

System: System is an inter-related set of options, and it involves choice. For example, if we choose to ask questions (interrogative), we are precluded from making statements (declarative), or issuing commands (imperative). This is why Bloor and Bloor (1995) aver that every linguistic choice we make is systematic.

Texts: Texts refer to the sermons under study.

The 3Fs: This refers to Faith, Fear and Fire.

The Church: This refers to churches whose sermons are under study.

The Third Response: This is the type of Pentecostalism that started in the 1970's but which gained ascendancy in the 1980's. By Kalu's (2008) classification, the churches are referred to as *The Third Response;* they are the contemporary Nigerian Pentecostal churches under study. The Third Response is sometimes referred to as the Third Wave of Inspiration (Ukpong, 2006).

Tonality: This refers to the way that a text is divided into information units (IUs).

Tone: This is the use of pitch in language to realise meaning.

Unit: This refers to the stretches of language of varying lengths and composition. They include: morpheme, word, group, clause and sentence.

Wild justice: (*a variant of jungle justice*), perceived unfair tactics by the Church through coercion to 'checkmate' any identified corrupting social influence as an indication of its unwillingness to compromise 'intolerable' social behaviours. Hate propaganda by the Church against a perceived spiritual opponent or its agency is an aspect of wild justice because opponents do not have equal access to the media.

Word: This refers to the word of God as used in the sermons under study.

Zero-sum game (Zsg): This concept originated from Games Theory. It reflects the 'winner takes it all' mentality in a game or contested space. What this means is that a win by one player is equal to a loss by another player.

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE/THEORETICAL FRAMEWORK

2.1   Introduction

In this chapter, we review register analysis, language of religion as a register, existing works on language study of sermons, the language of Pentecostalism, existing works on rhetorical strategies, rhetoric and style and metaphors. We also review the relevant theories.

2.2   Register analysis

The environment of Pentecostal sermons in Nigeria offers a unique insight into the understanding of the concept of register. In its simplest form, register is a variation in speech, which in most cases is social. It is deployed in specific social settings like church services, courts, political arena, medicine, etc. Language use is constrained to that particular social situation. According to Halliday (1964), register accounts for variations in language according to the user (speaker), as indicated by variables of status and social setting, variations according to use due to the fact that each speaker has a range of varieties of choices between them at different times.

In view of the above, the assumption is that register is constrained by the social setting, purpose, addressee, addressor and topic. Register therefore is synonymous with context of situation, or a diatype – a term Gregory (1967) has used to describe language variation that is determined by its social purpose. In Gregory's formulation, language variation can be viewed as a dialect (variation according to user) and diatype (variation according to use). All these impact the text. Our next obligation is to examine language of religion as a register.

2.2.1   Language of religion as a register

If we consider register as a social variation in speech, there is the high probability that the language of religion is a register because it exists in a social situation (with the speaker, audience and speech). Since religious language functions in specific social setting, it shows a strong relationship between language and situation (context). Therefore, in order to gain insight into the language of religion as a register, we must view it as synonymous with the context of situation.

Situation deals with language in actual use; it can be social, and in the event of an interaction, we see language in real use. For example, the socio-economic and

political situation in Nigeria which gave rise to the emergence of Nigerian Pentecostal sermons is such that makes language to respond to it. This is why in Nigerian Pentecostal sermons, we have words (registers) like *breakthrough, sins, brethren, miracles, wealth, blessing, favour, Jesus the healer, devil, healing, material reconstruction, liberation and so on.* It is on this premise that Crystal and Davy (1969) claim that although situation is a non-linguistic background, it impacts on a linguistic behaviour as typified by the words used in that particular setting.

Re-inforcing this viewpoint, Gregory and Carroll (1978:3) opine that "the notion that there is a strong and constant relationship between the language we use in a particular situation and certain features of that situation is not a new one." However, to assert that "we all use similar language in similar situation is not to claim that we all use the same language in the same situation." It is on this basis that Nesbitt and Plum (1988:10) state that "…language is systematically related to context; change the context in which language is functioning and language changes." What this means is that wherever language occurs, it is contextual. Since context is the background that gives meaning to texts (Odebunmi, 2006), language used in context affects meaning, and situation provides a link between the linguistic items and the factors in which the speech is made. Therefore, if "a text is an instance of language in action…," it is an example of recorded account of language in situation" (Longe, 1995:11). Thus, we still come back to the same conclusion that a variation of language used in a social situation is a register.

Longe (1995:56) states that "The idea of context of situation which came into linguistic view by Firth (1957) was earlier introduced by Bronislaw Manilowski (1844 – 1942)." In his study in the Trobiand Islands in the South Pacific, Malinowski finds out that language cannot be divorced from the people because it submits to the specific needs and situations of the society in which it is used (Ogden and Richards, 1923). Thus, the daily activities and the thought processes of the people are tied to their language. It is on this assertion that language, as a social activity becomes meaningful if viewed in the context of use.

Firth tapped into Malinowski's ideas, and classified the framework of features of the theory of context of situation under four headings: the participants, the action of the participants, other relevant features of the situation, and the effect on the verbal action. Since that time, much has been done towards developing models. The

Halliday's (1978) model identifies a direct relationship between the situation, the text, the linguistic system and the social system.

Studies in register have identified three contextual features that in any given situation influence language use. Halliday (1985) labels these features as the field of discourse, mode of discourse and tenor of discourse. These are also called register variables (Eggins, 1994). The field of discourse refers to what the text is all about, that is, the social activity in which language functions or plays a role. The mode of discourse refers to the channel of communication, which may be written or spoken. The tenor of discourse refers to the role relationship of language users in a situation, as in pastor- congregation sermon-setting.

2.3   Existing works on language study of the sermons

Many linguists have worked on the sermons from various linguistic perspectives. These approaches have added significance to the general commentary on the language of religion. Some of the linguists who have contributed immensely to the sermon discourse include: Taiwo (2006), Idowu 2007), Onoja (2010), Inya (2012) and Okafor (2014).

An examination of tenor in media Christian discourse in Nigeria preoccupies Taiwo (2006). He argues that preachers explore the linguistic resources by selecting utterances that give them power to control the sermon-discourse, whether on the radio or the television. What this means is that they have the 'bully pulpit' as far as the sermons on the radio or television are concerned. The discourse thus focuses on the content and tenor with emphasis on the personal tenor in terms of the speaker as the expert/'knower,' and producer of the text, and the audience as the non-expert/'non-knower' and consumer of the text. He observes that the functional tenor of the electronic Christian discourse is persuasion. Since the preachers are aware that they control the electronic sermon discourse, it is possible for them to achieve their objective. Taiwo (2006) is interested in the participants' roles and relationship quality in text production and audience's consumption. As a result, emphasis on the overall understanding of the sermons is focused from the point of view of participants' roles and relationship quality (tenor of discourse). From critical a perspective, this study has provided us with additional understanding on the role and importance of tenor in a Christian discourse characterised by asymmetrical relationship.

Idowu's (2007) study of the sermon is from text-discourse approach, where the concept of cohesion is explored in select Nigerian Christian homilies. What is significant is the way resources are identified, and strategies used in the homilies, underscores the assumption that the cohesive ties that are located in the Pentecostal and mission churches homilies are "evidences of less prescriptive worship styles, and they are more engaged than their indigenous counterparts."

Cohesive devices like reference, conjunction, substitution, and so on are keys to the understanding of the messages presented in Christian sermons. Idowu's approach focuses on cohesion in church homilies which comprise Pentecostal and mission churches (two different denominations). Idowu's study does bring out the difficulty and major weakness of the research. From critical perspective therefore, it requires a detailed study of each denomination to conclude whether the same general logical deduction applies or not, in view of the fact that most preachers in both denominations have different linguistic orientations and approaches to sermon dissemination. However, this study is significant because it brings this intervening factor to the 'conversation table' so as to help and develop models to addressing it.

Another linguistic approach to the study of sermons is Onoja's (2010) stylistic perspective of the language of sermons. Onoja's investigation is relevant because he investigated patterns of occurrence of some linguistic items in the sermons. The purpose is to produce insight on the nature of the sermon. Onoja (2010) is more interested in some unique linguistic/stylistic features as they are used in the sermon. Some of them are complex sentences, register, diction, anaphora, repetition, archaism, tone, and rhetorical questions. He concludes that the use of language is defined by the individual's unique linguistic habit and group membership, as typified by Christian religious affiliation, which is a strong factor in determining the extent to which a given society affects its language.

This model of analysis could be problematic. A major flaw of this work is the inadequacy of the data because one sermon out of the available thousands of sermons is grossly inadequate to carry out a stylistic study of a mega-church like Winners' Chapel. It is therefore difficult to examine his claims, hence it cannot be said to adequately represent the stylistic features in the sermons of Winners' Chapel.

From a pragmatic viewpoint, Inya (2012) examines the pragmatic acts in contemporary Christian apologetics as a means of realising "the pragmene 'defending

a thesis" by investigating the Generic Structure Potential of the discourse among other things. He selected some sermons based on some criteria, like the uniqueness of Christ, the reliability of the Bible, the question of creation, evolution, and the Christian response to certain contemporary philosophical and religious views. His approach places the Christian within the sphere of context/discourse argumentation type, and as such, the pragmene of defending a thesis "is privileged," and the *practs* identified *arguing, substantiating, disclaiming, authenticating, challenging* and *defending* as the various ways apologists defend the claims in their arguments. Inya (2012) has thrown some insights into how the Christian sermons as discourse argumentation type can be viewed. From insight, Inya (2012) also suggests that Christian sermons can be viewed with a different lens, having established the fact that these sermons belong to the context/discourse argumentation type. Significant is the fact that all the *practs* identified (arguing, substantiating, arguing, authenticating, etc.,) are processes the speakers or writers adopt in defence of the Christian sermons.

In another point of view, Okafor (2014) examines metaphor as a rhetorical device in selected Roman Catholic Bishops' pastoral letters in Onitsha Ecclesiastical Province of Nigeria. The purpose is to find out the effectiveness of metaphor as a persuasive tool. Okafor applies Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) as a framework for the study so as to understand the conceptual basis of the language of persuasion in the pastoral letters. Purposive sampling technique that involves 5 out of the 7 dioceses in the ecclesiastical province was used. The study relies on data that span between 2000 and 2010. Okafor (2014) finds out that these Catholic bishops deploy various forms of metaphor for the purpose of persuading their various audiences, with emphasis on communicating the substances of their arguments (to the faithful). Very insightful in the study is the fact that metaphor is a frame for the understanding of religious experiences. Some of the metaphors these bishops deploy in their pastoral letters include: the metaphors of planting, journey, war, water, building, health and body parts. Okafor (2014) is very significant to the study of language and style of religion because this area of study appears to have received little attention from linguists. However, Okafor (2014) differs from this study because it deals with pastoral letters whereas the study examines sermons.

Admittedly, these approaches are beneficial to the present study because they have provided useful insights on the sermon texts. For example, these studies identify the sermons as communicative events where pastors preach to their audiences. However, these studies (generally), have not given adequate attention to the discourse strategies deployed by preachers for persuading their audience because they paid little attention on the sermon as a persuasive communication. Consequently, they limit the understanding of sermonising in Nigeria. It is this gap that the study tries to fill by examining Nigerian Pentecostal sermons with a view to identifying and describing the linguistic forms of rhetorical strategies, unique rhetorical strategies and rhetorical strategies in terms of function, as well as the factors that influence the pragmatic choices the speakers make.

2.4 The language of Pentecostalism

The whole concept of Pentecostal language brings to the fore the issue of register. Pentecostal language as a diatype is peculiar in its use. The idea of register is language use in situation (Gregory and Carroll, 1978). The language of Pentecostalism is expressed through the Pentecostal sermons, doctrines and some other sources or environment in which the Church exerts its influence. According to Lawless (1988), folkgroups and subcultures often develop a language that must be learned as a new member becomes assimilated in the group, and when artfully and correctly employed, will signify membership to others in the group.

It is also important to note that Pentecostal language is esoteric. Esoterism suggests an element of mystery because the language deployed assumes a new dimension. This connects to the idea of speaking in tongues which is an indication that the person is *born again,* a semantic extension for the new converts. According to Basset (2006), Pentecostalism emphasises a post-conversion experience of supernatural purification and empowering for Christian witness-entry into what is signalled by utterance in unknown tongues (Glossolalia). To them, the tongue is the Bible evidence of the "Baptism of the Holy Spirit," a supernatural impartation of the human language for the purpose of evangelising the world. The idea of speaking in tongues is a linguistic phenomenon which the Pentecostals regard as the true language. Thus, it is the language the devil does not have access to, making it impossible for him to interfere in a prayer-transmission to God. Admittedly, speaking

29

in tongues is an internal experience, but there is an outward expression that raises it "…to the ecstasy of spirituality" (Daramola, 2006:43). This has to do with the way members move their bodies, shake themselves as if in fits in the process of that fervent prayer, the way they close their eyes and many more. Put simply, the totality of these verbal activities presents a picture of a group that is ecstatic, or fanatical in matters of spirituality as demonstrated in the way they pray.

However, an attempt to interact with the supernatural demands a special use of linguistic resources. Since it requires a language connection (spiritual level of language understanding) beyond Chomsky's (1965) language competence, the sources of words as well as words in that linguistic event could be problematic. This is so because different religious practices may even alter some language features so as to respond to their own assumption of the supernatural, hence the need to adapt language peculiarly to justify this linguistic choice.

Pentecostalism is at the forefront of this changing adaptation that has occurred in religious language. Most of the words or phrases common to the Pentecostals have their origin in the Bible, and have carried specialised meaning for the people who deploy them. Some of the terms assume esoteric relevance, and may be misunderstood by non-Pentecostals. For example, instead of talking about the impending rapture, Pentecostals would refer to it as 'when Jesus would come again to take HIS people'. Again, when Pentecostals talk of 'leaving Egypt and crossing the Red Sea into the Promised Land', they are talking about the believer's zeal in abandoning the old way of life for a new one where Jesus reigns. More so, the idea of 'going to the mountain' implies seeking a quiet place to pray.

Firth (1957) as quoted in Longe (1995:4) opines that "effective action and good manners require appropriateness of language." Longe (1995) avers that this leads to the adoption of the notion of 'restricted' language which is characterised partly by the patterns of lexical collocation. For example, Pentecostals, use the term *born again*, and like some other Christians, call one another *brother* and *sister*. But for Pentecostals, this tradition has significance; there is a semantic shift. This is because they do feel they are essentially a family; these terms are not ordinary titles, but are imbued with a greater intensity of meaning.

Pentecostal language has, as one of its elements, the language of testimony. A testimony is an evidence of the performance of God in the life of a Christian. Perhaps, the Christian wants to give a testimony of the miracle of God in his/her life. God's miracle may come to the child of God in the form of healing, blessing and anointing, accident prevention and restoration. A testimony is a speech event undertaken by a Christian to acknowledge God for what HE has done. Lawless (1988) maintains that testifying is one verbal activity that all members are expected to perform within any given church service. In recent times, written testimonies abound. The language of testimony taps from the view that when a person openly acknowledges God's grace in his/her life, God is likely to do a greater thing in that person's life. This view derives from the biblical ten who were healed, but only one came back to thank Jesus. It is on this premise that Jesus totally cleansed him, saying, "You are cleansed in deed, show yourself to the priest." The opinion in Pentecostal circles is that total cleansing is a function of the testimony which is conveyed through the vehicle of language.

Another feature that is of significance in Pentecostal language is the prayer-element which involves petition and praise. Pentecostals differentiate between the necessities of life and things on the periphery. Popular expressions like "needs" versus "wants" are invoked. As a result, when petitioning to God, they pray about necessities such as material provisions, the conversion of unbelievers, healing of the body, personal and group transformation, material possession, and even, the resolve to be faithful to their calling. The focus of all petitions is the petition of entreaty, that God in Christ will be merciful to them and forgive their sins. This petition is called confession, and Pentecostals tap into this model of prayer in Matthew 6:12, which asks that we be forgiven our debts, which Matthew 6:14 and Luke 11:4 refer to as "trespasses," and "sins" respectively.

A second major element of Pentecostal prayers is praise. This is seen in written prayers, but most noticeable in the spontaneous and intense prayers that dominate many worship services. But, it is the level of intensity of prayer that the terms, "hunger" and "thirst" are made commonplace when depicting the enthusiastic state of a believer's search for dynamic spiritual encounters. In the praise prayer session, many are moved to animated bodily responses like dancing, marching, crying, swaying and talking.

2.4.1   The language of Nigerian Pentecostalism

Specifically, Nigeria's brand of Pentecostalism is a unique and pragmatic mode of Christianity that derives from the view that Pentecostalism exists within the language map of Nigeria. Thus, what is uniquely Nigerian in Pentecostal sermons is the thrust of our argument. Nigeria is a different society with different culture from other societies where Pentecostalism is practised, and there is the likelihood of a difference in the language mode that conveys it.

Since the language of Nigerian Pentecostalism (as observed in Nigerian Pentecostal sermons) is influenced by the Nigerian culture, it is not difficult to identify its peculiarities. If "culture is a way of life" (Reading, 1978:55), it is easy to identify this way of life in our behaviour, mode of dressing, speech events, and even in our mode of worship. Also, since the indigenous culture impacts heavily on this language mode, it is evident that the Pentecostal language in Nigeria 'selects' from the culture, as well as the socio-economic situation that has given rise to it. Specifically, the language of Pentecostal sermons in Nigeria derives from the language that comes from the pulpit (sermons) and the 'restricted code' used by members to communicate in religious and socio-economic gathering, and they are mainly influenced by the indigenous culture and a degree of external influence. Drawing insight from the texts, five levels of language that are peculiar to Nigerian Pentecostal sermons are (i) the prayer warrior language (ii) the language of praise (iii) the language of signs and symbols (iv) the language of testimony (v) and the language of prophecy.

One aspect of the language of Pentecostalism that is peculiarly Nigerian is the prayer-warrior language. As a function of "warfare" or "dangerous prayers" (Fatokun, 2006:18), language here assumes a new significance, as its deployment is confrontational, and could be likened to what Chinweizu et al., (1980) refer to as the *bolekeja* approach to language use. In its simplest term, it is a kind of *come-and-let-us-fight* approach to language deployment, where curses, vituperations and aspersions are cast at the perceived enemy (presumably Satan, his cohorts or any human agent whom the prayer-warrior considers an enemy). Put simply, prayer warrior language is an attempt at *weaponising* prayer(s) so as to make it *dangerous* for Satan to tempt, seduce, inflict or oppress Christians through suffering, afflictions, sickness, poverty and pain. According to Adogame (2005), the deliverance rhetoric in most Nigerian

Pentecostal sermons is all about dealing with local satanic technology. This type of warfare prayer language, which elevates the idea of 'wrestling in prayers', involves using words to fight with the perceived spirits that have hampered the socio-economic progress of that Christian. Frangipane (2006), citing the Bible believes that we wrestle not against flesh, but against the principalities and powers of darkness. This fits into a typical Nigerian mindset because Nigerians believe that Satan has done terrible things in people's lives, and is still fighting for the destruction of humanity.

Sometimes, this type of language is repeatedly uttered to a point where the participants are physically exhausted. The participants in this speech event draw from the Old Testament verse which derives from the view that "no weapon fashioned against me shall prosper." Language here is diatypic, as the prayer warrior squares up for a fight on the premise that s/he "fights not against flesh but principalities and powers of darkness and entities in high places."

Two types of prayer-warrior language are identified and deployed in a spiritual battle situation. For the purpose of classification, clarity and ease, we refer to them as: (i) *Firespeak* and (ii) the language of violence. The diagram that follows gives an insight into the prayer warrior language types:
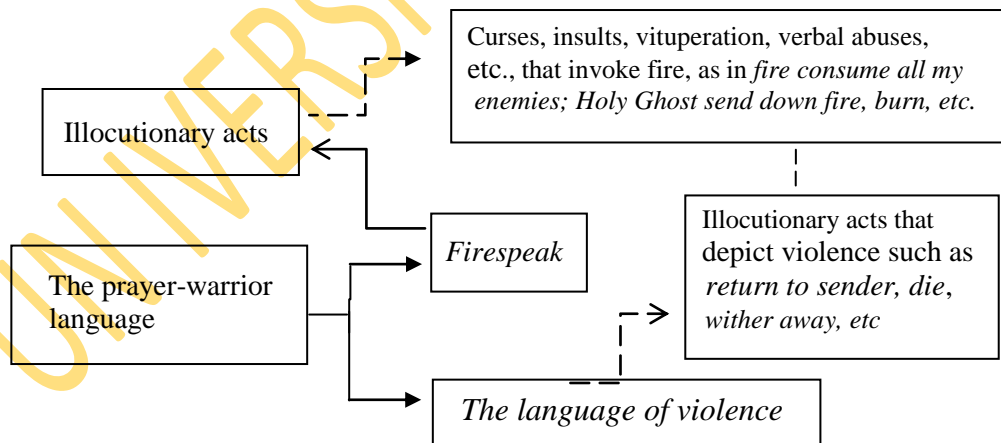
FIG 3: The prayer-warrior language

Firespeak as an imprecatory prayer-warrior language type impacts strongly on the audience. This language type is called Firespeak because the words of the adherents are a demonstration of fire (Cox, 1996). This confrontational approach is

what Fatokun (2006:18) refers to as "fire-for-fire approach" in dealing with a perceived enemy. Firespeak carries the image of fire to neutralise, cleanse and destroy the perceived negative tendency of the devil. Insight from this language mode indicates that the Holy Ghost exists in Firespeak. This is why the Holy Spirit is synonymous with fire. For example, in the Bible, Elijah used the language of fire in his fight against Queen Jezebel. Thus, the confrontation between Elijah and the prophets of Baal epitomises the potency of Firespeak because, according to the Bible, Elijah brought down fire from heaven through the vehicle of the spoken Word (see 1 Kings 1:36-38 of *King James Version* of the Bible). Also, there is the image of fire during the Pentecost – an event that connects the Holy Spirit with humans. All the disciples had tongues of fire, a symbol that empowers them to understand and speak in foreign tongues. In Nigerian Pentecostal language environment, Firespeak could be gleaned from the following examples: "Holy Ghost fire burn them," "send down fire," "let the Holy Ghost fire consume all my enemies," "Let fire fall upon those witches and wizards threatening my destiny," and so on. These phrases are popular in all the churches under study.

In another point of view, the language of violence as a prayer-warrior language is relevant to this analysis. This is because most members of these churches curse (execrate), square up for a fight as they pour out vituperations against the perceived enemy – Satan and his agents (Adogame, 2005). The language of violence carries 'an image of violence' as an offensive/defensive measure to neutralise the arrows of the enemy. As Oparah (2008:iv) notes: "Unless they leave our Church for us, we will not leave their bedrooms for them… this is why we will continue to use the word of God which Christ represents to violently uproot evil in high places, and we will do this with, among other things, radio and television messages…" Violence here connotes a superior power fighting the enemy, and language is used to invoke that power. Thus, "The kingdom of heaven suffereth violence, and the violent taketh it by force." Like Firespeak, the language of violence carries the image of death, physically and spiritually, against the *Enemy* and his cohorts.

The language of violence was demonstrated by biblical Elisha as he cursed the children who provoked him, and a ferocious lion came out from the bush and devoured them. The following are examples of the language of violence in Nigerian Pentecostal sermons: "Under that canopy of merciless violence, anything planted in

34

me to destroy my future… die in the name of Jesus, amen" (MFN). Again, "If God *be* for us, who can be against us?" is another language of violence deployed by the churches because "our God is a God of vengeance." In the Winners' Chapel, the following language of violence is very common: "I am God's own; therefore, any evil hand against me, my career, my breakthrough, my household or my church shall wither away, in Jesus' mighty name I pray, Amen." The popular catchphrase, "return to sender" also demonstrates the vitality of the language of violence that is common in these churches because the perceived evil that came in the form of spell or curse to a member of the church is sent back to the sender. This is so because, in Nigerian Pentecostal parlance, the law of equity absolves the innocent and proclaims a verdict of guilt on the offender. The language of violence and Firespeak demonstrate the biblical belief that there is power in the Word. Remember, Christ rebuked the waves, and the waves calmed down. All the churches whose sermons are under study make use of these two prayer-warrior language types in their sermons.

Two language-types in the language of violence can be identified namely, warfare-like songs, and complaint and imprecatory psalms. Warfare-like songs as an aspect of the language of violence is identified in consideration of the way these songs are raised in prayers and in sermon situations. They are raised in such a manner that they are chanted like African incantations. According to Fatokun (2006:25), "some pastors justify the practice by simply describing this type of prayer as *holy-ghostlistic incantations*." What obtains is that prayers are narrowed to direct attacks on the enemies and their nefarious activities especially by calling on God to violently bruise their heads. The following justifies this: "/Hurl your bombs at them/2ce/ The enemies that call my head for evil (that is, that think evil of me), hurl your bomb at them" (Fatokun (2006:25).

The adoption of complaints and imprecatory psalms to deal with the perceived human enemies is another level of the language of violence. It could be argued that the Nigerian mindset is wired in such a way that a mere suspicion of a person with a dissenting view attracts this kind of prayer. For example, any rebuke by a boss for an employee's misconduct would be interpreted as a contest between the Kingdom of God and Kingdom of Satan. Consider the following excerpt in Psalm 35 which is commonly applied, thus: "Contend oh Lord with them that contend with me…"

According to Fatokun (2006:29), these prayer-ties are justified by some pastors as Bible-based, citing Matthew 11:12 ("the Kingdom of God suffereth violence …")

Since the prayer-warrior language (Firespeak as well as the language of violence) is generally being deployed in a prayer session, it is occasionally punctuated with "in the name of Jesus, Amen", after which another round of prayers begins. Sometimes, the adherents would target specific circumstances, situations and events, and channel language towards that area of needs. The foregrounded instance above selects from the popular maxim which derives from the idea that "one with God is majority." In prayer sessions, services, or in social gatherings, this pugnacious, but creative use of language becomes a rallying point for the adherents. The way in which it is being forcefully and vociferously chanted gives them a sense of security, hence the battle must be waged violently against the enemy because "the Kingdom of God suffereth violence and the violent taketh it by force."

This language mentality reflects the social reality that is peculiar to Nigeria, which is being expressed in this language mode. Nigeria is a society where fetishism is idealised in the guise of preserving the African culture, and the prayer-warrior language is a reflection of its rejection by the Pentecostal world of Nigeria. This also reflects their fears and popular fancies, with a parallax view of a culture that is constantly abused. The popularity of this prayer-warrior language is such that some are now being converted into written texts as seen in door and car stickers. Besides, this language mentality is being exported to their church network across the globe.

 The interesting thing about the prayer-warrior language, as shown in the language of Pentecostalism in Nigeria is its demonstration of vitality and dynamism. Chances are, this language mode is on the verge of assuming global significance, not only because it is fascinatingly strange to the global audience, but also because it selects from the global audience's sense of spiritual security which Oyedepo (1990) describes as *that one thing needful*.

Another relevant aspect of the language of Nigerian Pentecostal sermons is the language of praise. This is typified by the cultural and liturgical style of Nigerian Pentecostal worship. The insightful incorporation of some Yoruba cultural items like *ewi* and *oriki* into the existing Pentecostal praise pattern, marks a departure from the conventional praise form, hence its distinctiveness. *Ewi* is a traditional ritual and poetic performance of the Yoruba people of Southwest Nigeria. It involves traditional

chants accompanied with musical instruments to extol a deity (Ukah, 2005). Abubakre (1994:177) maintains that *"Ewi* or *esa egungun* at primordial time was chanted by members of egungun cults and their relatives during masquerade festivals,"* and it is the chief priest of egungun (*Alapini*) that does invoke the spirit of the ancestors (Agbogun, 2011). Ukah (2005:103) argues that "this concept has been successfully transposed from its original ritual space of traditional worship into Pentecostal praise and worship service."

In a language event like this, such praise forms as: *Kabiyesi ose o, Baba mi adupe o,* etc., are encountered. The view here is that since religion expresses an aspect of a people's culture which reveals their understanding of the 'deep' or unknown, and which they regard as the source of all reality, it defines their helplessness, the limits of their power and knowledge with the unseen. Thus, praise is used to strengthen this relationship with the unseen, and the successful transposition of *ewi* and *oriki* into the ritual space of Pentecostal worship indicates a dynamic use of language.

There is also another aspect of the language of Nigerian Pentecostal sermons that deserves attention because of its dynamism. It is the language of signs and symbols (semiotics). Nesbitt (1988:15) views language as "both a behaviour potential and a meaning potential." The question of how, why and the manner in which language is deployed says much about a person, and meaning also resides in the manner in which language is deployed. If this assertion is viewed from a semiotic angle, it underscores a person's attitude and cultural view of signs and symbols as a form of language because they have referential meaning. Put simply, meaning resides in signs and symbols. Symbols, codes and colours constitute powerful channels of communication. Obviously, images are important; and in almost all Pentecostal churches in Nigeria, the instrumentality of the billboards (as carriers of signs and symbols) is a major factor in advertising the beliefs and religious ideas of a church, hence their visible presence in almost every strategic corner within the environment of the church.

Certainly, these are rhetorical; the images on the billboards and the texts underneath talk to the viewer/reader. Even, the serenity of the church environment compels the audience to believe that God is there. Some of the texts that support the images on the billboards are the ones that express the religious tempers and the foundational principles of the church (Ukah, 2005). In RCCG, Winners' Chapel,

Deeper Life Church and Christ Embassy for example, some billboards have these inscriptions on them: "God is all you need," "Dominion is your covenant right," "Salvation is available for all," and "Without God, you can do nothing."

The white and red colours painted on the long white Canaanland buses (owned by Winners' Chapel) are simplified designs of a detailed theology that defines the direction and position of the church on the issues of Christian theology. The white colour symbolises purity and holiness, and the red colour symbolises the blood of Jesus. Beyond this symbolic view of the colours is the spiritual signification which asserts itself to the strongest conviction of the church that Christ's blood is pure because there is no known account in the Bible where it is recorded that Christ was sick during His mission on earth. This is why members are advised strongly to lay claim to their redemptive heritage in the healing virtue of the blood of Christ, especially as demonstrated in the Holy Communion.

Also, the white colour in the RCCG's logo symbolises purity. The dove signifies the New Testament's representation of the Holy Ghost, which reminds one of the biblical events of the Pentecost. This descending white dove symbolises the Holy Spirit reaching out to the people below (on earth), bringing along with Him peace, restoration and hope reminiscent of the day after the flood that destroyed the earth in the days of Noah (Ukah, 2005).

In Believers Love World Ministries Inc., (Christ Embassy), the blue dress that the pastors wear and their white handkerchiefs symbolise peace and holiness, respectively. The thinking here is that healing can only take place in an atmosphere of peace and holiness. For example, when God was about to do a miraculous thing in the life of Elijah – that is, to save him from the bloody sword of Jezebel – HE told him to "be still." Since Elijah was a prophet of God; he was considered as a holy man of God; and the condition for the still small voice to chart a new direction for him was contingent upon his state of peace and disposition. All other churches under study have their own unique symbols that express their beliefs too.

The language of testimony is another language type that reflects uniqueness in Nigerian Pentecostal sermons. It adopts a three-part approach to reinforce the validity of the word of God. The texts under study provide us with a pattern from which we build insight into the understanding of the language of testimony. According to Oparah (2008), the testimony of the child of God is meaningful if that child of God

says: (A) Before, I was in Egypt; (B) I crossed the Jordan; (C) and now, I am in the Promised Land. For ease of understanding, we refer to it as *The ABC Model* of testimony because of the three components that construct the narratives by members of the church. Thus, *A* represents the initial troubled situation (ITS), *B* represents the transformative event (TE) as a result of God's intervention, and *C* represents the new situation (NS). The following diagram gives additional insight into this unique language type:
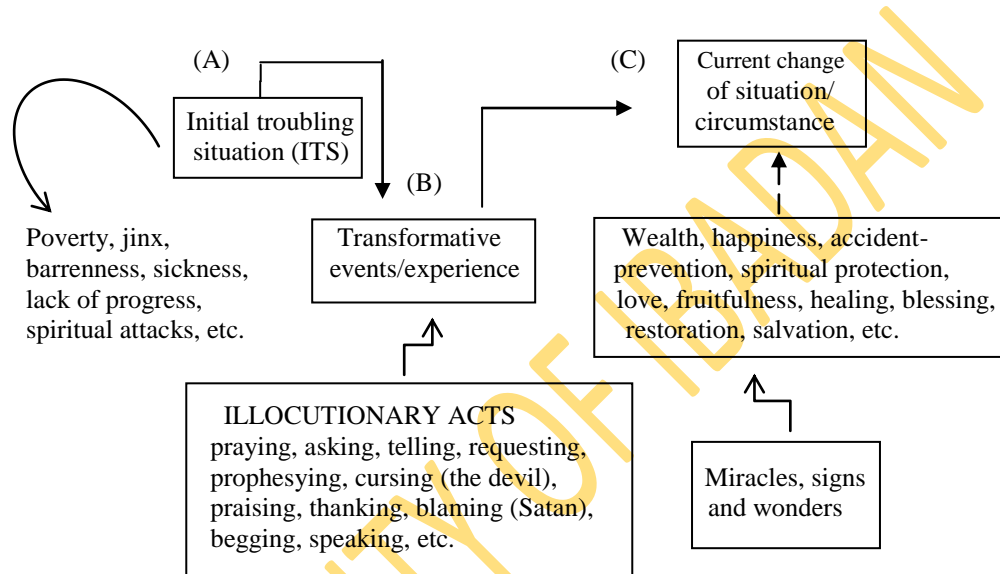
FIG 4:   The *ABC model* of the language of testimony

During testimony time, the pastor admonishes the audience to summarise their testimonies, thus: (i) before I was blind (ignorance of the word of God that led to the ITS) (ii) what happened to me that changed me (transformative experience or TE) (iii) now I can see (current circumstance because the 'Word' came, and my situation is better than before (NS). This is consistent with the ABC model. What made the audience to 'see' and rewrite their stories is the transformative event(s) caused by an act of God. This is reflected in situation 'B' that carries the transformative event(s). Taking insight from the above, the language of testimony carries with it, energy, passion, happiness, a change of story – circumstances that reflect the *Liberation Mandate* (Oyedepo, 2009b). The language of testimony shows that the liberation mandate is working in the lives of the believers.

In further explication of the language of testimony, Oyedepo (2006a) maintains that every testimony shared is a testimony of the redeemed because the testimony of Jesus is the spirit of prophecy. A testimony, from the Church's perspective, is a speech event undertaken by a member to acknowledge what God has done in his/her life. The performance of God in that person's life is a function of a turnaround or change of situation the individual experiences. This is why Lawless (1988) sees "testifying as one verbal activity that all members are expected to perform within any given church service."

The language of testimony as typified in Nigerian Pentecostalism derives from the fact that when one openly acknowledges God's grace in one's life, God is likely to do greater things in one's life. This view is anchored to the biblical 'Ten' who were healed; but only one came back to thank Jesus. It is on this premise that Christ totally cleansed him, saying: "…you are cleansed, show yourself to the priest" (see Luke 17:11-19). The opinion in Nigerian Pentecostal circle is that total cleansing is a function of testimony conveyed through the vehicle of language.

Some critics have their views on the language of testimony. Onu (1999) argues that testifying is one of the verbal actions that 'accelerate' competition in Nigerian Pentecostal market because if the testimonies are real and mind-blowing, chances are that church membership will increase because people are driven to the church because of miracles. To Fakoya (2008), testimony is another way of extorting money from gullible members of the church. In recent times, written testimonies abound in churches.

The language of prophecy (sometimes referred to as the prophetic language in Nigerian Pentecostal parlance) is another form of Pentecostal language that has assumed new significance because of its application in the Nigerian context. This language diatype selects from the view that prophecy is one of the nine spiritual gifts, as recorded in I Corinthians:12. Prophecy as a restricted code also appeared in Kings, Isaiah, Jeremiah, Acts of the Apostles, and Revelation. In 1 Kings for example, we are aware of the prophecies *of* Elijah and the prophecy *on* Elijah. Thus, while the prophecies of Elijah can be gleaned from his life and ministry as recorded in 1 Kings Chapter 17 to 2 Kings Chapter 1, the prophecy on Elijah gives an elaborate detail of his trip to heaven through the instrumentality of the whirlwind. The above scenario is an admission that prophecy is significantly represented in Pentecostal teaching.

Since Pa Joshua Akindayomi established The Redeemed Christian Church of God (RCCG) from *Egbe Ogo Oluwa* – The Glory of God Fellowship in 1952 (as reported in the Vanguard Newspaper of August 3, 2014), and in worship sessions, Pa Akindayomi, was vociferously prophetic (cf. Olofinjana, 2011). Thus, the overt prophetic temper of this sect accounts significantly for the hyper-prophetic language that is peculiarly Nigerian in all Pentecostal churches in Nigeria because Pastor Adeboye, who positioned RCCG as an influential brand within the *scriptura* typology (churches) subscribes strongly to the message-content in the language of prophecy, hence he modified it to heighten the Pentecostal temper. Our argument derives from the opinion that since the RCCG played a pioneering role in Nigerian Pentecostalism, other emerging Pentecostal movements in Nigeria are influenced by it, and this accounts for the acceptance of this mode of language in the Nigerian Pentecostal world. Put simply, that prophecy is biblical is a strong factor; but the fact that the prophetic language takes a cultural mode in the interpretation of the Bible is an "uncommon" overriding factor that accounts for its unusual impact. Ukah (2005) notes that Adeboye is the foremost figure in the reconfiguration of Pentecostalism as a popular religion because of his contribution in the realisation of this mode of worship.

The language of prophecy transcends the level of ordinary discourse because language is ritualised. Its relevance is anchored in the way it selects appeals which may be psychological, spiritual and material. It exhibits a degree of conviction which is sustained by faith and nourished by belief on the part of the pastor and the adherents. The sermons under study are replete with the language of prophecy. The following excerpts from the sermons of, Winners' Chapel, the RCCG and Christ Embassy are classic examples of the language of prophecy: "Between now and the next one month, you will get that miracle job you desire in Jesus Mighty name I have prayed Amen" (Oyedepo, 2006b). "My Bible tells me that no one shall be barren; therefore, those of you who are looking for the fruits of the womb shall carry babies by this time next year in Jesus Mighty name I have prayed, Amen" (Adeboye, 2006). "In the name of Jesus, I decree that those of you who need healings in their body shall receive it in Jesus Mighty name I have prayed, Amen" (Oyakhilome, 2004).

Other examples of prophetic language include: "If you key into the word, I decree that at God's appointed time, you will be celebrated in Jesus Mighty name I have prayed, Amen… you will be a protégé, not a parasite" (Oyedepo, 1990). "I don't

know who you are; I don't know what your problem or needs are; but my Father in Heaven has just ministered to my spirit that you shall be blessed beyond your expectations, in Jesus Mighty name, Amen" (Odunze, 2008). "Because you have lost everything, God is the reason why you have not lost anything; therefore, receive restoration in Jesus Mighty name I have prayed, Amen" (Oyedepo, 2005b).

A cursory look at the language of prophecy shows that it is authoritative, predictive and consolatory. It targets problems through prayers, and taps into the psychological, emotional and spiritual needs of the audience. Paradoxically, the language of prophecy is action-oriented because it proclaims, asserts and commands, thereby fulfilling the declarative and imperative functions of language. By extension, it taps from the divine to bless the audience. Noticeable in the language of prophecy are: identification and pronouncement of the situation/problem and the time-frame of the prophecy. The problem (situation) may be marriage, joblessness, academic breakthrough, marriage and fruits of the womb, and may or may not be revealed to the man of God. The time-frame ranges from the immediate to any length of time the pastor declares at that moment of prophecy. The following diagram yields to this insight:

Asserts and commands

The language of prophecy

Declarative and imperative functions (of language)

Illocutionary acts: praise, prayers, supplications, blessing

The problem/ situation

Time-frame

Expectations/Results
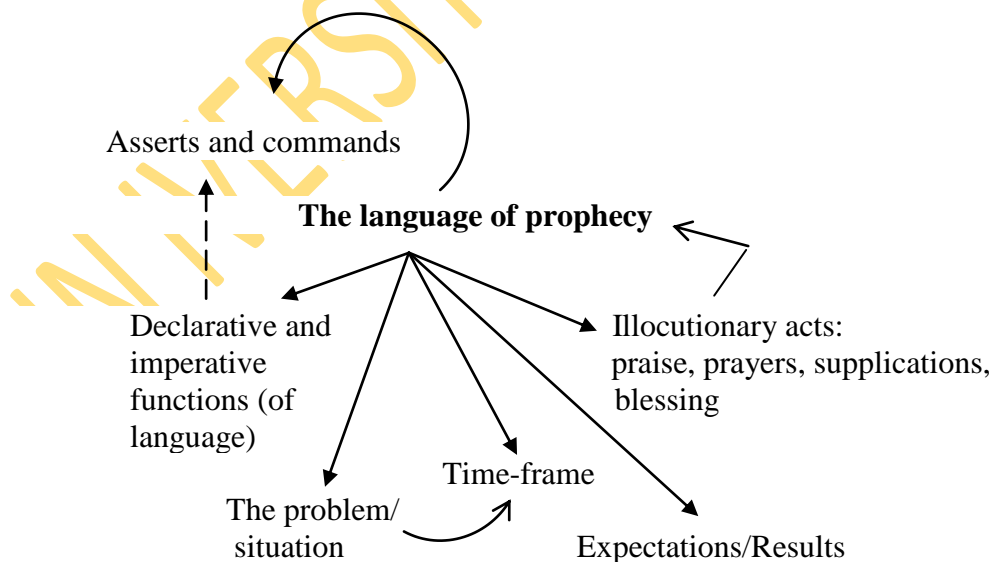
FIG 5: The features of the language of prophecy in Nigerian Pentecostal sermons

Sometimes, the language of prophecy would end in a very unique way; and it admonishes the individual to hold on to the promise of God. For example, "Be expectant, because God is about to do a unique thing in your life. Just position yourself to receive; and you shall be blessed in Jesus Mighty name I have prayed, Amen" (Oyedepo, 2006).

Our argument so far supports the view that almost every language event has its root in the culture of the people, and the language of the Nigerian Pentecostal sermons is no exception. We also recognise the impact of crisis spirituality which has enormous influence on the sermons and the average Nigerian religious psyche.

It is incumbent on us at this juncture to examine the psychological link to Nigerian Pentecostalism since language is an entry point into the thoughts and religious habit of the people. It is in the context of the above that we understand the motivations of some people's actions.

2.4.1.1   Psychological dimension of Nigerian Pentecostalism

The psychological angle of Nigerian Pentecostalism as reflected in the sermons is very significant. The peculiar Nigerian economic situation has brought to the fore psychological factors that put enormous influence on the sermons. These psychological factors incite fear (of the unknown) in the minds of Nigerians, and by extension, cause stress and anxiety to the people. Nigerian Pentecostal sermons capture these factors in their themes, and try to address them. Thus, they respond to needs, circumstances and events in people's lives (Crisis spirituality).

Although it could be argued (based on insight) that the exodus of people into these churches is a form of 'escapism', that is, an attempt to run away from the harsh economic reality that pervades the Nigerian society and its sociological implications like youth restiveness and violence, some scholars in the school of social psychology see it as a normal social trend because people are reacting to a discomforting situation. Pargament (1997) avers that people use religion to cope with stress because of the relief it offers them. Similar to this view is Ano (2005) who examines stress conditions under which experiences lead to religious conversions. Ano (2005) maintains that emotional issues involving grief and loss are among the conditions that can lead to new religious experiences. To Emmons (1999), spiritual strivings foster personality integration because they exist at a higher level of the personality. The following

diagram brings additional insight into this psychological dimension (motives) as seen in the sermons:
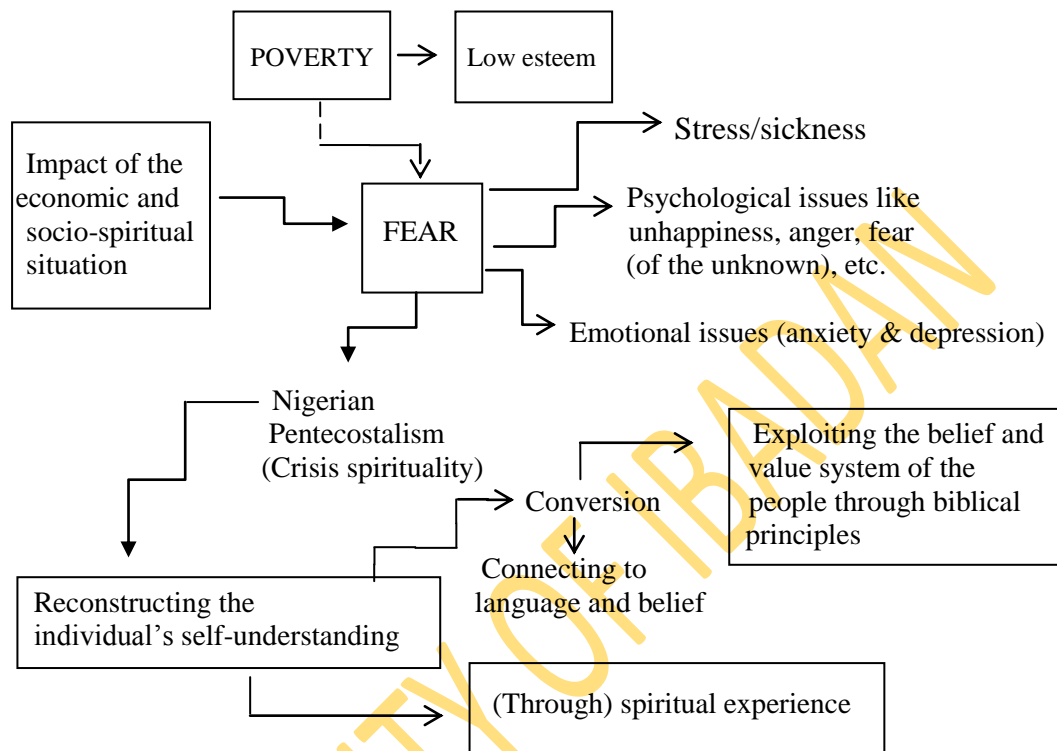
FIG 6: Psychological motives to spiritual experiences in Nigerian Pentecostalism

A cursory look at the diagram above shows that most of the things that are linked to religious conversions are associated with spiritual crisis situation. Emphasised unambiguously is the need to be psychologically free for the restoration of one's self-esteem, so that the reconstruction of one's *self* understanding can commence to reflect one's new identity. This view is shared by Starr (2007) who notes that spirituality and psychology are necessary components for individual's freedom from the *cage*.

There is a connection between language and Christian religion, and this is intertwined in an environment of stress typified by the rough *waters* of Nigeria's political and socio-economic landscape with an overriding spiritual connotation. This type of language addresses issues in people's lives methodically, through the *syntax* of motivation, reasoned discourse, and with a strong appeal to *pathos*. According to Donovan (1976:10), "Religious language is an affective language because it affects

people's feelings, enters into their imagination, influences their emotions and often gives the impression of conveying profound truth" because it deals with circumstances, needs and situations that overwhelm them.

Since "Language is essentially a psychological behaviour" Alo (1998:19), religious thoughts and other related human perceptions, as well as emotions and appeal are conveyed through the vehicle of language. And since the primary purpose of religious sermons is persuasion, the creative power of language is deployed through appeal so that persuasion can ultimately be achieved.

Crisis spirituality as explained earlier, surrenders to needs, among other things. These needs are psychological, social (spiritual) and economic. Abraham Maslow's (1965) hierarchy of needs provides a unique dimension of insight into the understanding of these needs and their connexion to persuasion because it can be used to explain the psychological basis of religious conversions. To Abraham Maslow, psychological appeal is a strong factor in persuasion, and it selects from the desire to satisfy human needs. It therefore remains a strong weapon in the province of religion, and Nigerian Pentecostal pastors deploy it effectively by targeting the affective domain of their various audiences. According to Maslow, human needs operate on two broad dimensions namely, primary and secondary needs, and these needs are in order of increasing importance. The following diagram represents Maslow (1965) hierarchy of human needs:

INCREASING COMPLEXITY OR ORDER OF NEEDS

5 Self-Actualisation

4 Esteem

} Secondary needs

3 Love

2 Safety

} Primary needs
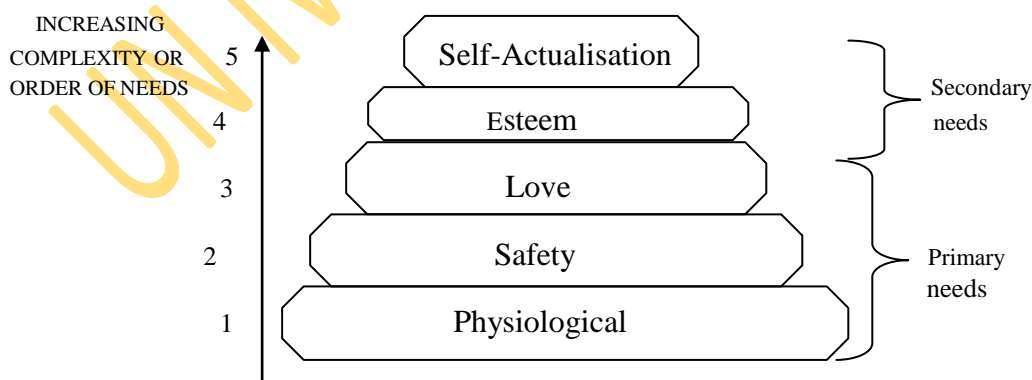
1 Physiological

FIG 7: Abraham Maslow's hierarchy of needs (Adapted from: Norwood, 1996)

While physiological needs, safety needs and belongingness needs are linked to the broader category of primary needs, esteem and self-actualisation needs belong to the secondary category. Maslow (1965) insists that the individual progresses to secondary needs (the higher level of hierarchy) because the primary needs are met, or else a vacuum is created. For this system to work, Maslow says that it is important to identify the level of needs and select appeals to target it. It is a fact that pastors select appeals to influence audience behaviour; but the type of appeal is such that taps from the spiritual as well as the economic well-being of their audience.

The value system of the people, especially as it affects their attitude, belief-system, norms, value-system, interests and sensibility towards materialism and spirituality are exploited through psychological appeal. The pastors are aware of these, and use creative strategies to package their messages, drawing out linguistic items that are carefully constructed to realise these goals. The language used is catchy, 'biased' (because it favours them), positive; and there exists in it, lapidary phrasings that connect to human emotion. Also, it is this psychological factor that has influenced how some sermon titles are constructed. The psychological appeal echoed through language targets the audience's affect, and this has been strongly demonstrated in Crisis spirituality that is located in Nigerian Pentecostal sermons.

2.5   Rhetorical strategy: a definition

Since the notion of rhetoric is built around the idea of deploying words for the purpose of persuasion (Enos, 1996), a rhetorical strategy is a "means" of, or the methods for "finding all the available arguments" on a given issue (Aristotle, Bk 1, Chapter 2). Based on an insight from Aristotle's definition, a rhetorical strategy is a method adopted by a speaker to persuade his/her audience to accept his/her point of view. This method allows the speaker to communicate in the most convincing way his/her point of view on a given topic because it is effective, efficient and coherent. What this means is that a rhetorical strategy must select from the appeals of reason, character and passion to be able to persuade.

Some common rhetorical strategies the speakers deploy in a typical rhetorical situation include metaphors, rhetorical questions, anecdotes and even proverbs. Other types of rhetorical strategies include cause-and-effect argumentation and analogy. These rhetorical strategies which embody reason, character and emotions are linked to

the five Canons of classical rhetoric namely (i) *inventio* (the process of developing and refining an argument) (ii) *dispositio or taxis* (the arrangement of an argument for rhetorical impact) (iii) *elocutio or style* (the process of determining how an argument is presented using figures of speech and other rhetorical strategies) (iv) *memoria* (the process of memorising a speech so that it can be delivered without depending excessively on written notes) *and* (v) *pronuntatio/actio or delivery* (the process of practising how to deliver a speech using gestures or tone of voice for impact (cf. Glenn and Goldthwaite, 2008). These Canons constitute a system, and they guide the speaker in producing effective speeches.

2.5.1   Existing works on rhetorical strategies

Researches have been carried out on rhetorical strategies. Examples include Ofuani (1987), Johnson (1988), Oha (1994), Adegoju (2005) and Batluk (2010). Ofuani (1987) identifies rhetorical strategies (devices) deployed by Okot p'Bitek in his *Song of Lawino (1984) and Song of Ocol (1984)*, *Song of Prisoner (1971)* and *Song of Malaya (1971)* They include: flyting, simile and metaphor, in addition to other devices that Okot p'Bitek deploys in *Song of Lawino* and *Song of Ocol*. Ofuani's work is based on linguistic forms of rhetorical strategies, which give the texts their unique African coloration because Okot p'Bitek focuses on cultural elements in the texts, language use and how language is communicated to realise meaning from an African perspective.

The focus of Johnson (1988) is national broadcast speeches by Nigerian Heads of State (civilian and military) from 1960 to 1983. The speeches were made at various occasions, like the Nigerian Independence Day celebrations, inaugural speeches and other special occasions. Johnson observes the preponderance of persuasion and coercion as strategies in the speeches. A cursory look at the speeches indicates that persuasion is predominant in the speeches of Nigerian civilian Heads of State, and coercion is predominant in the speeches of Nigerian Military Heads of State.

Some other scholars in Nigeria have worked on some subject matters where rhetorical strategies were deployed. Notable among them are Oha (1994) and Adegoju (2005) in their analyses of "conflict rhetoric." In his examination of language in war situation, Oha (1994) identifies some rhetorical strategies used by the actors namely, persuasion and coercion. These are identified from the point of view of function.

Some of the strategies used in persuasion include: decivilisation and 'satanisation' of the enemy, identification of common grounds with some sections of the audience, boasting, eulogising, thanking and creating illusion of victory. In coercive strategies, Face Threatening Acts (FTAs), such as warning, threatening and ordering are performed.

Adegoju (2005:100) also identifies two rhetorical strategies – persuasion and coercion in analysing language used by actors in June 12 Crisis (1993-1998). According to him, the strategies of persuasion used include: accusing/alleging and refuting, which he calls illocutionary strategies, establishment and propagation of credibility, deployment of rhetorical questions and assumption of prophetic posture. In coercive strategies, he analyses the functions of illocutionary acts of commanding/ordering and threatening/warning as manifestations of the speakers' bid to coerce opponents. According to him, while the former is COMPETITIVE, the latter is CONFLICTIVE in Leech's (1983) varieties of illocutionary acts. In both Oha (1994) and Adegoju (2005), attention is paid to the power-space and relationship quality as it affects the discourse.

Batluk (2011) analyses President Barak Obama's speech. The speech is a landmark event delivered in January 20, 2009, an inaugural speech by the first African-American president of the United States of America. Batluk contends that Obama deliberately deploys person deixis, rhythm, parallelism, lexical chain (that have to do with the changes he plans to carry out), in addition to citing other orators as rhetorical strategies. From critical perspective, the study uses some linguistic devices as rhetorical strategies with the view to examining the cadence in Obama's speech and analysing how the deployment of a number of linguistic forms created a speech that adroitly puts the orator and the audience in the same political boat. Rhythm, as a rhetorical strategy is also significantly deployed in the text to the extent that it creates an atmosphere of harmony. Put simply, the speech produces an effect in which the audience also is perceived as a contributor of the speech.

All these works are indications that some research works haven been done on rhetorical strategies. We shall therefore examine Aristotelian classical rhetoric for insight into how appeals are deployed for persuasion.

2.6   Aristotelian classical rhetoric

The idea of rhetoric focuses on using words for the purpose of persuasion. According to Malmkjaer (2002), rhetoric originated from the theory of how best a speaker or writer can, by application of rhetorical devices, achieve persuasion. Aristotle defines rhetoric as the art of discovering the available means of persuasion in a given case (Burke, 1954). To Aristotle, rhetoric is aimed at producing an effect on the audience, rather than the production of a literary work. If a rhetorical discourse has any artistic value, it is regarded as accidental. Therefore, the primary goal of rhetoric is linked to the goal of political public speaking. That is to say, persuasion is the chief goal of rhetoric.

Aristotle maintains that *logos* (appeal to reason)*, ethos* (appeal to character) *and pathos* (appeal to emotion) are the three artistic proofs, and they are the thrust of his rhetorical model. These three artistic proofs are what Lutzke and Henggeler (2009) describe as the *rhetorical triangle* because they work together towards persuasive ends.

Logos
(Reason/logic of text)

Ethos   Pathos
(Credibility/authority of speaker)   (Emotions/values, beliefs)
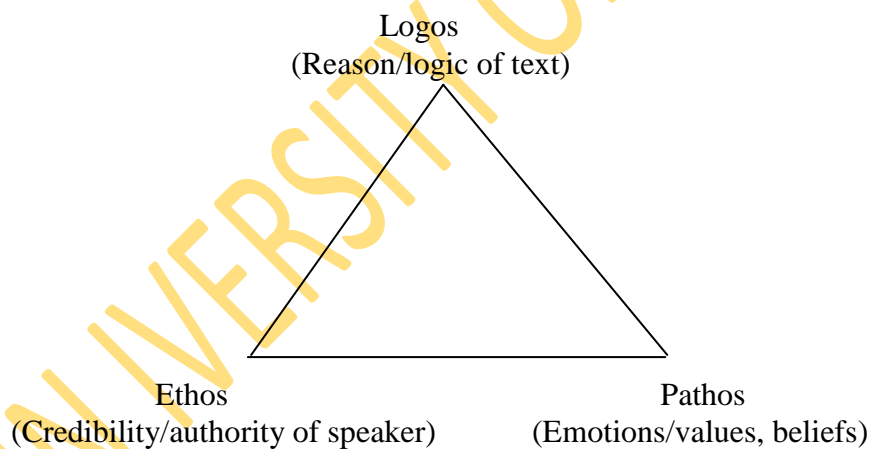
FIG 8: The rhetorical triangle (the three artistic proofs)

These proofs work in close harmony with the speaker, audience and situation/purpose. Aristotle maintains that these three elements (appeals) are essential in any given discourse. As cited in Kennedy (2007), Aristotle states that:

Of all the [modes of persuasion] provided through speech, there are three species: for some are in the character of the speaker (ethos), and some are disposing the listener in some special way (pathos), and some in the argument itself by showing or seeming to show something (logos).

An insight from the text above suggests that these three appeals (elements) bring reason, character and passion for an insightful evaluation to discourse. Campbell (1776) as cited in Dillard and Peck (2001:38) explains the four core principles of discourse that are encapsulated within the Aristotelian three artistic proofs, thus:

There are four ends to discourse: first is to enlighten the understanding which Burke refers to as "illumination." Second, is to please the imagination; third, is to move the passion; and fourth, is to influence the will.

"To enlighten the understanding" from Nigerian Pentecostal perspective implies mental empowerment as the argument proceeds, and this results in the acquisition of insight. This involves logic and reasoning. "To please the imagination" refers to the beauty of rhetorical appeal. It also means saying what the audience would want to hear about their situations so as to ensure 'rhetorical success'. The expectations of the audience invoke subtly the speaker's character (ethos), and the success of the rhetorical delivery is from the audience's perspective. "To move the passion" means deploying rhetorical flourishes (ornamental embellishments) that inject empathy (passion) into the discourse so as to stir the audience's emotion (especially by tapping into deep public discontent. Finally, "to influence the will" through appeal completes the task of rhetoric through persuasion.

The above is as a result of an insight from Aristotelian classical rhetoric that identifies three forms of rhetorical appeal (*logos, ethos and pathos).* Thus, the ability of a speaker to persuade an audience has been associated with these appeals. What follows is that being believed, and to be seen as having the right intentions (ethos), thinking right (logos) and sounding right (pathos) are essential parts of the rhetorical means for persuasion (Charteris-Black, 2011).

Logos

Logos (or logical appeal) is concerned with the power to provide facts by means of persuasive argument. Ramage and Bean (1998) assert that *logos* is the internal consistency of the message – the clarity of the claim, the logic of its reasons, and the effectiveness of its supporting evidence. As a persuasive argument, 'logos' uses inductive and/or deductive reasoning to substantiate a thesis or claim. The sermon-rhetoric relies on the biblical logic and information in the Bible and other Christian books to substantiate a claim. For example, to argue that Jesus Christ is the son of God is a claim that the biblical speakers must provide supporting evidence or proof from the source they consider as authoritative – the Bible.

Ethos

Ethos deals with the speaker's ability to display a personal character which makes his/her speech trustworthy or credible (Ramage and Bean, 1998). Ethos is conveyed through tone, style of the message and the speaker's integrity or reputation. The implication of this to the sermons is that the audience tends to believe speakers whom they respect and trust. Enos (1996) notes that Aristotle is of the view that our perception of a speaker's character influences how believable we find what he has to say. According to Aristotle, speakers must establish ethos (moral competence) from the beginning of their argument, as well as expertise and knowledge. Ethos, in his view is limited by what the speaker says because this is the lens he is seen by the audience. Some scholars however argue that a speaker's ethos is shaped by his overall moral character and history. This includes people's perception of his character before the speech. Ethos therefore, belongs to the audience, not the speaker because it is the audience that determines whether a speaker's ethos is high or low.

Aristotle identifies three categories of ethos namely, *phronesis* (practical skills and wisdom), *arête* (virtue and goodness) and *eunoia* – goodwill towards the audience (cf. Hughes, 2001). These categories are the basis of the speaker's character, an appraisal which is audience-based. Thus, the way the sermons are constructed to find relevance in the lives of the audience (speaker's wisdom) is likely to persuade them to think that the speaker has a good mind (virtue and good will), and considers their interest (goodwill towards the audience), and by extension, has personal warmth and a good education of their situation (understanding or insight).

Pathos

Pathos is an argument based on feelings. It is an appeal to the emotions and sympathetic imagination, beliefs and values of the audience. An appeal to pathos targets the audience's emotions and feelings. Henning (2009) avers that pathos simply is an appeal to the audience's sympathies and imaginations. This is so because words that evoke emotions have a strong psychological impact on the audience. Thus, an appeal to pathos causes the audience to respond emotionally, and also identifies with the speaker's perspectives. In an appeal to pathos, the speaker's understanding, value system and beliefs are subtexts to his/her narrative, and these are creatively deployed for rhetorical delivery. Through the arousal of emotions, pathos unintentionally creates the image of heroes, victims and enemies. Thus, this arousal is linked to the fear of attacks from the unknown other, and the protection of family, relations and friends, and the deployment of pathos-based metaphors is essential to increasing the emotional impact of a given message (Charteris-Black, 2011; 2014).

According to Aristotle, pathos focuses on three main points namely, (i) the frame of mind of the audience at that particular situation (ii) the variation of emotion between people (iii) and the influence of the speaker on the emotions of the audience. In Aristotle's viewpoint, the third point is the ultimate goal of pathos (Bizzell and Herzberg, 2001). However, the two other points are indispensable in pathos.

The deployment of persuasion is not new in the sermons. Jesus Christ, during his earthly ministry, was a practitioner of persuasion. He engaged Aristotelian Classical Rhetoric because of the way HE tapped into ethos, pathos and logos, to persuade HIS audience. The reason for this is that it was the best form of rhetoric with a persuasive appeal and capacity to influence the Jewish people who were entrenched in their culture, and were not ready to look beyond what was written in the Law of Moses. The Jewish people at that time were very conservative and were not ready to think 'outside the box'. They believed that any other teaching – apart from the one in the Ten Commandments and the Law of Moses was blasphemous. As a result, Jesus' teachings required a degree of conviction if he must persuade the audience, hence his sermons in the New Testament carried an embodiment of the Aristotelian model of rhetoric.

For example, Christ lived an exemplary lifestyle. Consequently, his personal character (ethos) made his speeches credible and trustworthy. He said he came to redeem mankind from sin, and he spoke with a degree of conviction. HIS character was very consistent with the message of salvation HE preached. He lived and worked in that saviour mentality; his character, message and lifestyle reflected this. Jesus laid no claim to earthly treasures As a result, when he talked, people believed him, to the point that even his Jewish adversaries secretly admired him, his character and credibility.

Christ also enjoyed the audience's sympathies and imaginations (pathos). This reflected in the way the multitude identified with his views and insightful understanding of the value system of the Jewish people, especially from an unorthodox perspective, whenever he preached. For instance, the way he healed the woman with the issue of blood carried an emotional appeal and the multitude responded emotionally to him. He invoked people's emotion of pity, thus: "Is this not the woman whom Satan has bound for eighteen years, the daughter of Abraham…?" Why must she undergo this affliction, and why should she not be loosed of her infirmity? (See Luke 11:16 of *The King James Version* of the Bible). This appeal to *pathos* caused the multitude to respond emotionally, and also identified with Jesus as he confronted his Jewish adversaries who accused him of healing on the Sabbath day.

Jesus also deployed *logos* as a persuasive argumentative form. *Logos* or logical appeal uses sound reasoning to substantiate a claim. In few occasions, Jesus used argument through questioning to advance his claims. For example, as the Jews were about to stone a woman for infidelity, he questioned the rationale for stoning her to death instead of putting her on a platform of salvation. Thus, "If any of you have not committed sin, let him be the first to cast a stone." The Jews saw reason with him, murmured, and walked away. All the churches whose sermons are under study believe that "we are at the end-time" and as a result, have followed the footstep of Jesus. They also deploy rhetorical questions as a form of argumentation through questioning to substantiate their argument (a form of logos).

2.6.1 The sermon as rhetoric

According to Clark (1977:384), "any authorised speech delivered from the pulpit… may be called a sermon." A sermon therefore is a religious address from the

speaker to the audience in an arena, and it is consciously packaged with an intention to persuade. This understanding shows that the religious messages of Nigerian Pentecostal churches as common occurrences in Christianity are sermons, and they are rhetorical in nature. The teachings of Jesus Christ to the congregations in the synagogues, and which are being replicated in contemporary Nigerian Pentecostal churches are also sermons.

Although sermons belong to the worship service, they have been known to belong to a form of public address throughout history. Using the sermons as a basis, preachers have influenced the thinking and actions of the public. Christian discourse thus is flexible enough to be used as a public and political instrument; yet, it would be used to express personal feelings and emotions (cf. Adeney and Sharma, 2007). The American civil right leaders, Late Martin Luther King (Jnr.) and Rev Jesse Jackson (Snr) used it to express their personal and political feelings.

Also, there are traces of history, politics, and even current affairs filtering through the sermons. The relationship between the addressee and the 'addresser' shows the functional tenor relationship with the aim of influencing, admonishing, coaxing and appealing to the emotion of the audience. The sermon finds its ends not in what the words are, but in what they do. Like rhetoric, what the words in the sermons do is to persuade; besides, it admonishes and exhorts. The sermon in a rhetorical situation aims at persuading the congregation for a change of attitude. The sermon is simple to understand, direct and emotive, and selects appeals with the aim of persuading and effecting a change in behaviour.

In terms of acceptance, it is the way the sermon is presented that determines the level of acceptance it enjoys. Many people want to listen to Pastor (A) preach instead of Pastor (B) in a sermon situation. These two hypothetical pastors preach the same word of God; the difference lies in the packaging and delivery of the sermons. This factor is crucial in the audience's choice. What this implies is that the manner in which a message is packaged is closely related to its propositional content. Therefore, to the rhetorician, the way in which the sermon is packaged is a function of its success. The Pentecostal pastors select strongly from this view to impact on their audience because they tap from a system that helps them to identify the most effective form of expression at a given time. Therefore, if the purpose of the sermon is to persuade and admonish the audience, an important function of the pastor is to

motivate and coax the audience to that point of view. This is why Piaget (1978:19) avers that "the function of language is no longer to excite the speaker, but to communicate his thought to other people."

It is difficult to talk of the sermon as rhetoric without getting into the sphere of persuasive communication. This interconnectedness is very significant. To Aristotle, rhetoric is the art of discovering, in a particular case, the available means of persuasion; persuasion involves a systematic deployment of personal or 'positional' resources to change people's behaviour, attitudes or beliefs. As a persuasive communication, the sermon has the capacity to get people to act in a certain way. This is done through appeal to logic and emotion. The personal resources select from the rhetorician's character which reveals his/her honesty and consistency. Good communication skill (linguistic competence) as an aspect of personal resources is also a critical element in the persuasive process. Persuasion is issue-specific and persuasive people are audience-specific (Cialdini, 2001). In the Nigerian sermon environment, persuasion is about change in behaviour so as to obtain breakthrough in life, and ultimately, salvation. It is through this basic cultural understanding of persuasion that the audience is connected to the rhetorician's intent.

Guilt as a mechanism of persuasion in the sermon-rhetoric

Admittedly, the rhetorician does not force the message on the audience; rather, he inoculates them with his sermon that taps from the strategy of guilt. He lets them see how bad and sinful their situation is, and from a psychological viewpoint, offers them an exit strategy – a roadmap to salvation, which, according to him, only Jesus gives. Thus, that 'salvation comes at a price,' is a common expression in the Pentecostal world of Nigeria. The interpretation of this concept depends on the motive of the speaker in that particular rhetorical situation.

Since guilt is a mechanism of persuasion (O'Keefe, 2002), it means that pleading guilty in a sermon situation carries an element of spiritual surrender. The view here is that Jesus Christ has *arrested* him/her, just as he arrested Paul in the Bible. From Pentecostal perspective, this further suggests that once a person is 'born again,' the Holy Spirit has drawn him/her close for the great work of salvation. In a sermon environment, surrendering can occur as a result of coercion because of the threat of highlighted consequences of sin. This justifies coercion as rhetoric because

persuasion is deployed. The following diagram explains how the strategy of guilt brings out coercive persuasion in a sermon-rhetoric.
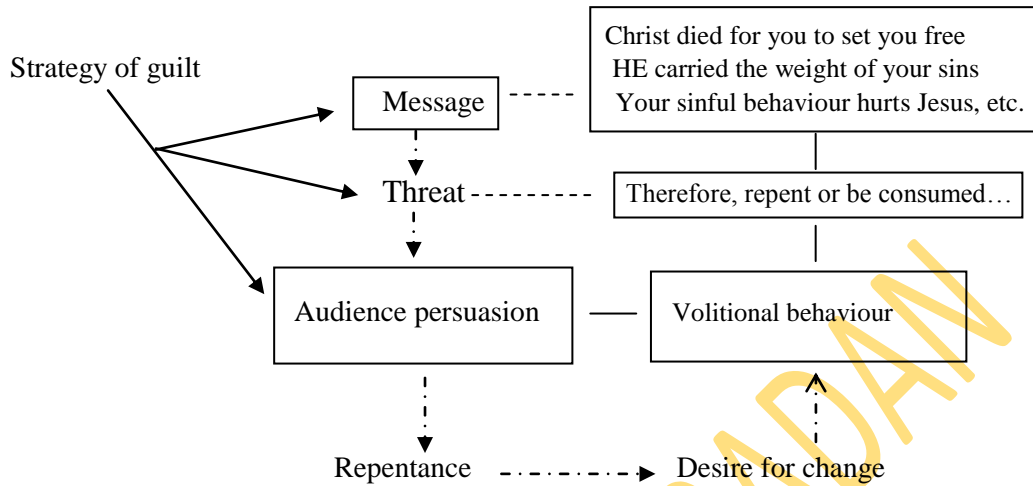
FIG 9: The framework of audience persuasion from the strategy of guilt

Since the sermon is rhetorical in nature, the reactions associated with events of guilt could be exploited for purposes of social influence. This is exactly what obtains in Nigerian Pentecostal world because the speakers tap from the situation of guilt to change behaviour. In Figure 9, audience persuasion is seen in terms of reasoned action – the desire for change. This is because there is a re-valuation of the individuals' conduct, their moral strength and a motivation to comply. This presents new attitude and behavioural intention (or planned behaviour). The following diagram further explains the individual's volitional behaviour:
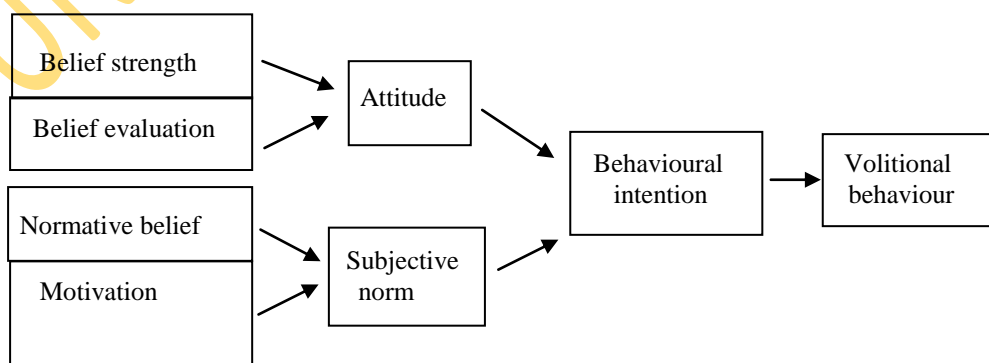
FIG 10: Causal diagram of the theory of reasoned action (From: Hale et al., 2002:263)

Our contention so far supports the fact that the sermon is rhetoric, and it is also a persuasive communication. Its most potent weapon is linked to the creative way it selects psychological appeals to target the *affect* of the audience. In doing so, it uses persuasion as an instrument of conversion. Once audience persuasion is realised, the sermon-rhetoric has achieved its goal. Finally, since the speakers (pastors) are advertisers of God, as well as God's generals, their language is one that yields to the application of the right rhetorical tropes and schemes, or what the semiotician Barthes calls the pleasure of the texts (cf. McQuarrie and Mick, 1992).

Our next obligation is to rhetorically situate the sermons so as to gain insight into how audience persuasion is realised. Please see 2.6.2 for detailed information. We shall in addition take into consideration some cultural and other intervening factors in the process of contextualisation.

2.6.2 The rhetorical situation (Contextualisation)

Every discursive genre is attached to the culture and society in which it is produced. According to Ritchie and Good (1989), the production and interpretation of a text is governed by socially acquired conventions. Therefore, any text with the purpose of persuasion requires a careful choice of language and contextual adjustment. What this means is that language is essentially sensitive to all the contexts in which it is used, and it reflects those contexts because it helps to constitute them (Schiffrin, 1987). Thus, religious discourse typified by the sermons under study presents a clear piece of evidence where rhetorical language operates within contextual pressure. Aspects of the rhetorical situation which constrain the speaker's linguistic choices exist in (i) the cultural setting (ii) the socio-spiritual situation (iii) time and event (iv) the physical setting of the church (v) the subject matter (vi) and the speaker-audience relationship.

The cultural setting

Nigerian Pentecostal sermons are produced through culturally shared codes. The churches construct their texts in such a way that those texts are in line with beliefs, attitudes and cultural values of the people. As part of their conservative cultural values, Nigerians for example are very economical with words, especially in relation to issues of women because most of the words might be culturally offensive (taboo) to the audience's sensibilities. The custom is very restrictive in calling them

publicly by their names. For example, in a sermon setting, instead of the speakers to say that 'Hanna or any woman' lost her monthly period, they are constrained by culture to say that it happened to her or them after the order of women. The setting of all the selected sermons is in churches in Lagos State. These sermons carry other strong cultural influences. Although Lagos is a southwest state, it is the melting pot of all Nigerian cultures; and almost all Nigerians identify and express their cultures there. Fetishism and witchcraft are known phenomena in Nigerian cultures.

Mcquarie and Mick (1992) note that the promise of rhetoric is that there exists a system for the identification of the most effective form of expression in any given situation. These expressions in the sermons are connected strongly to Nigerian belief system both in its content and construction. For example, the prayer-warrior language in the sermons is cultural; as a result, it is culturally appropriate and meaningful to curse Satan and other satanic agents because the society at large is an environment that is riddled with fetishism and witchcraft, and most of the audience see their situation as satanic attacks.

The speakers are also sensitive to other issues of language, ethnicity and custom, which are parts of the people's way of life. If wrongly addressed, these can produce negative attitudes from the group concerned. As a result, the speakers choose a language that promotes unity and stress those aspects of the Nigerian culture that agree with biblical tenets.

The socio-spiritual situation

The serious economic situation in the 1980's, with its attendant leadership crisis, brought economic and social decay to the Nigerian society. There was unemployment, and many people superstitiously believed they were jinxed economically and spiritually, and they started looking for spiritual solutions to their economic and social problems. As a result, the language of the sermons is constrained to reflect the spiritual situation as well as the mentality of the people. Nigerians are both religious and superstitious. The language of the sermon is constrained to reflect this. Ironically, the language of the sermon does not recognise the complex social structure of the country; rather, it is dictated by 'Crisis Spirituality' which derives from events, needs, situations and circumstances in the people's lives because almost every Nigerian is affected negatively irrespective of ethnicity, gender and social

status. Thus, the Church is constrained to use language that puts Nigerians at loggerheads with the devil. Such language would require the definition of the devil as the enemy, and would be consistent with the people's pursuit of spiritual liberation, which the speakers claim is a prelude to the rediscovery of the prosperity the people once enjoyed.

Time and event

Time and event are very important in the way the sermon texts are produced. As the social system changes, so do sermonisers, as they adjust, to reflect the mode and contents in their sermons as evidence of their awareness of the new reality. In Nigeria, for example, the "new normal" is too much emphasis on material obsession. This has affected the psyche of almost every Nigerian. Success is measured in terms of wealth. This now has strong cultural undertone. Pastors are constrained to reflect the new social direction in their sermons. The current trend which exerts tremendous influence on both the speaker and the audience can only be linked to one main idea in the sermons: prosperity, and the pastor's language choice must reflect this.

The bi-directional influence of the physical setting of the church

In the environment of the sermon typified by the physical church setting, both the speaker and the audience are constrained by the language of prosperity because it is now part of the church's social culture. The size of the mega church presents an image that not only 'intimidates', but also 'excites' the cultural and psychological well-being of the audience. This has impact on the texts. The massive physical infrastructure 'subdues' the audience into acceptance of what is offered by the pastor, who is also constrained by the physical setting of the church to pass his/her prosperity message along. In the environment of the church, it is difficult to doubt what the 'big man' of 'a big God' in 'a big church' says to his 'petit audience' because there is a demonstration of affluence, power and integrity from the pulpit. For example, it is impossible, to challenge or question the rhetoric of prosperity, power or any other, that comes from the pulpit because the environment is a practical evidence of the reality of God as constructed in the speaker's prosperity message. It is only natural for the audience to claim the blessing of prosperity in their lives because it is now culturally acceptable to do so.

Finally, since most of the speakers are both pastors and entrepreneurs – "pastorpreneurs" (Bernard, 2012), their mode of dressing, attitude, dance-styles and affluence, and even their idiosyncrasies would reflect on what they preach. This is another way the sermons are constrained by prosperity. All these put tremendous pressure on the speaker's choice of words in the sermon-setting.

The subject matter

The recurring themes in the sermons (thesis situation) centre mostly on crisis spirituality, liberation mandate and prosperity; that is, how to confront the devil and reconstruct one's life for self-understanding so as to overcome, and bring back the good old days (prosperity). Thus, the subject matter is related to the immediate problem. These are human suffering, the road to prosperity, and ultimately salvation. Lexical and semantic choices made by the speaker would reflect the subject matter discussed in the sermons. The subjects discussed are such that have emotional undertone because human suffering is involved, and the speakers are constrained by language choice to reflect it in the sermons.

Speaker-audience relationship in the discourse setting

The speaker-audience relationship in the discourse situation is very important. This relationship influences the speaker's choice of words in the sermon setting. In other words, what s/he says and how s/he says it is influenced by the discourse setting. The speakers are religious leaders occupying top offices in their various religious establishments. The audiences are mostly people who are confronted with economic and spiritual challenges of life. So, the speaker's choice of words must be one that is soothing to the audience's emotion, and also be capable of confronting the audience's common enemy – Satan.

In this relationship, there arises the issue of power in the discourse setting which the speakers enjoy as the text producers. This gives them 'the bully-pulpit' in the sermon-situation. The power-space is such that provides unequal social relationship in favour of the text-producers. Therefore, the choice of words must be such that respectfully directs and admonishes the audience for better behaviour.

The audiences are the text-consumers, but they also influence the rhetorical situation because of this relationship with the text-producers. In the sermon environment, there is high expectation of what the audience wants to hear from the

speaker. They believe that what they will hear will impact immensely in their lives, and the speakers too are aware of this. As a result, it affects their language choices.

There is also the shared knowledge derived from the culture which the speakers and their audiences draw from. These influence the speaker's choice of words. For example, there are certain taboo words that cannot be used. The speaker is constrained to use them so as not to offend the audience's sensitivity or moral scruples.

Finally, our view is that "The presence of rhetorical discourse obviously indicates the presence of a rhetorical situation" (Bitzer, 1968:2). Since the sermon (which aims at persuasion) exists in a church setting, it is a clear instance of rhetoric in action, and it indicates the presence of a situation. Therefore, it is the situation (context) which calls the discourse into existence as seen in Nigerian Pentecostal sermons, and the above enumerated points are some of the contextual factors that affect the sermon discourse.

2.6.3   Rhetoric and style

Ushie (2001:270) argues that "linguistic stylistics, which began in the twentieth century, is said to be an offshoot of rhetoric, since both practices are concerned with how and what linguistic resources are cultivated to achieve what effect or goal in a given text, oral or written." Reinforcing this view, Babajide (2000:123) opines that "it is almost impossible to talk of rhetoric without getting into the territory of style because of their close relationship…the two phenomena are so intertwined that we constantly run into the definition of the one while defining the other." To define stylistics "as the study of style in spoken or written discourse" is not only broad, but also incapable of providing us with a clear landing site for our study. However, if we go by the definition of stylistics as a linguistic study of style, it presupposes that there is a linguistic way of doing things, just as there is a scientific way of doing things (Olujide (2000). The linguistic way of doing things takes into cognizance a linguistic insight into a text, and this permits choice, elements, audience and purpose. This view supports the earlier opinion of Crystal and Davy (1969) on style. They maintain that the aim of stylistics is to analyse language habits with the purpose of identifying from the general mass of linguistic features common to English as used on every conceivable occasion, those features which are restricted to certain

kinds of social context: to explain, where possible, why such features have been used, as opposed to other alternatives. This view is relevant to the type of rhetorical study we want to embark on. We consider it comprehensive enough to take care of the aspects of the study we embark upon. In this study therefore, our aim is to examine the meaning potential of language habit as predicated by choice. Every stylistic choice is a choice that is anchored in meaning; meaning is located in style. That is to say: you cannot separate meaning from style, just as you cannot separate rhetoric from stylistics.

Style in this context is linked up to a pattern of choice from the features of language. This shows the close relationship between a language and its user. Since the language offers the individual an array of choices, the totality of the choices the individual makes from the language system constitutes his style, which is situationally determined. In each specific situation, the individual is constrained by the choice of linguistic features. For example, a feature of style in a formal setting (as in a sermon situation) will be inappropriate in a ballroom dance party. Stylistics seeks to locate those features in the context of that situation which informed the choice. Babajide (2000:126) notes that "the choice an individual makes from the plethora of possibilities is determined by the factors such as the need for appropriacy and effectiveness in relation to both discourse and context of situation."

Choice can be made at the lexical and semantic levels (from possible alternatives). At the lexical level, a choice can be made, for example, from the following words: *girl, damsel, lady* and *woman.* Although each of these words has meaning associated with female characteristics, their appropriateness of use derives from situational consideration. Also, at the semantic level, some words with different forms can have similarity in meaning within different situations. For example, "Be silent, Keep quiet, No noise please!" (Babajide (2000:127).

The view that meaning is located in style is favoured by Halliday (1978). His tripartite model indicates that there is no province of language in which style does not exist. If we are interested in style, we must be interested in meaning. Style and meaning are constructed in the context in which language is being used. According to Nesbitt and Plum (1988), every language functions in context, and because they are systematically related, meaning is affected whenever language changes.

For style to be examined in context, Halliday's tripartite model shall be considered. They are (i) field of discourse (ii) the tenor of discourse and (iii) the mode of discourse. The field of discourse is the social activity in which language is being used. One manifestation of it is the subject matter, the specific area of discourse. In this regard, we are concerned with social activities as religion, advertising, politics and medicine, among others.

The tenor of discourse refers to the participants in a discourse situation. It indicates the role relationship in a text (Gregory and Carroll, 1978). It shows how the subject matter and the social relationship affect linguistic choices in a situation. Lamidi (2000:117) observes that "social relationship" being referred to, include politeness, degree of formality and the relative status of the participants. All these determine the linguistic features which are used.

The mode of discourse refers to the medium of communication, which may be written or spoken. Lamidi (2000) notes that mode is important to register and style because there are occasions when one has to use one form or the other. For example, a piece of written English and that of spoken English are the same language embodied in different media, one medium consisting of shapes, the other noises (Gregory and Carroll, 1978).

Style as situation, which Crystal and Davy (1969) refer to as every conceivable situation, implies that a language event does not occur in a vacuum, but in situations. Every language event takes place in a particular place, with some people in attendance. This is called context of situation because language must be understood in the context of that particular situation in which it was uttered. That is why context of situation is generally viewed as a background in which a text comes to life (Lamidi, 2000).

Context of situation may be that of thesis situation, immediate situation and wider situation (Berry, 1975). Thesis situation is the subject matter under discussion. Immediate situation is the participants in a communication encounter. According to Lamidi (2000:127), "The background and circumstances surrounding the speakers are captured in the wider situation."

Sometimes, a situation can be formal or informal. What this means is that style is affected. In some situations, some words can be considered vulgar (especially when elders are conversing informally with another elder; this is common in Igboland, of

Southeast Nigeria). In some other situations, language may be ritualised and conservative. In such a situation, creativity may be affected. Such situations include initiation ceremony, solemnisation of holy matrimony and so on. The concept of register taps from the specialised stereotyped use of language, as in law, religion, politics and medicine.

All these dimensions enumerated above exert influence on style. As said earlier, the linguistic features which occur in one situation differ from those that occur in another situation, and these situational restrictions on language relate to the individual level. Each user chooses linguistic items that are appropriate to the situation in which s/he is using language.

So far, our discussion has given an insight on the assumptions of rhetoric and style. The relationship is intertwined; that is why we cannot operate on the arena of one without getting into the threshold of the other. In 2.7, we shall review metaphor so as to have an understanding of this indirect language that is considered prominent but pervasive in discourse.

2.7   Metaphor: an overview

Metaphor is an analogical reasoning through which an unrelated object or abstract idea is made concrete for the purpose of persuasion. Metaphor achieves this goal through cross-domain mapping. This is similar to implicit comparison between two unrelated objects that share common characteristics. For example, *Ade is a lion* is considered metaphorical because a person (Ade) is being compared to something else (a lion), an object which it is implicitly associated with. As indicated above, through the analogical process of metaphor, the less familiar is explained in terms of the more familiar. Metaphor therefore is considered as rhetorically effective because of its power to associate unrelated things. It is in the context of the above that Aristotle opines that "…the greatest thing of all by far is to be a master of metaphor (Murray, 1972:28).

According to Charteris-Black (2005), metaphor has linguistic, pragmatic and cognitive characteristics. The linguistic characteristic lies in its ability to cause semantic tension through similarity recognition (association) and the concretisation of the unknown in terms of the known. The pragmatic nature of metaphor is connected with its ability to persuade, and its cognitive characteristic derives from the fact that

metaphor occurrence is sometimes 'instigated' by a shift in the conceptual system. Based on insight, these characteristics find relevance if examined closely with the standard rhetorical functions of metaphor which Smith (2007) identifies as the logos, ethos, pathos and rhetorical style functions of metaphor. (Please see 4.4 for details). This is also consistent with Steen's (2008) view of metaphor as having the capacity to influence and change perception (persuasion).

2.7.1   Types of metaphor

Two commonly deployed metaphor types exist namely, linguistic/poetic and conceptual metaphors (Lakoff, 1993). This classification is a function of the perspectives from which scholars of different orientations define metaphor.

Linguistic metaphor, influenced by classical theory identifies metaphors as a matter of language not thought; therefore, they are words not used in their normal everyday senses (Lakoff, 1993). From this perspective, metaphor is seen as a rhetorical device that achieves its effects through association or comparison. For example, *Amata is a pig* compares what Amata (tenor) and pig (vehicle) have in common. The dirty characteristic (ground) is the thrust of the comparison. Based on the above, while *tenor* is the object of initial comparison, *vehicle* is the object that is being compared to the tenor, and *ground* is the trait that the tenor and vehicle have in common (cf. Richards, 1936).

The second type of metaphor is conceptual metaphor which Lakoff and Johnson (1980) describe as the mapping of a source model unto a target model. Cognitive linguists like Lakoff and Johnson think that cognitive metaphor exploration is the best way to understand the conceptual basis of language. For example, *Ade's hand is a hammer,* brings insight into the visual image of a hammer (Source domain) mapped unto Ade's hand (Target domain). The result is a mental representation of a strong hand. "Argument is war" and" "Life is a journey" are other classic examples given by Lakoff and Johnson to show how conceptual and pervasive metaphor is.

Lakoff and Johnson (1980) identify the overlapping categories of conceptual metaphors. They include: structural, orientational metaphor and ontological metaphor. These are discussed extensively in 2.8 (p.68). Due to the fact that metaphor is very relevant to rhetorical studies, it is important for us to examine some studies that have been done on metaphor.

2.7.2 Studies on metaphor

Some philosophers and linguists have worked on metaphors. In his book, *The Philosophy of Rhetoric,* Richards (1936:92) has argued that "metaphor is the omnipresent principle of language" and thought because "in its simplest formulation, when we use metaphor, we have two thoughts of different things, active together and supported by a single word of phrase, whose meaning is a result of their interaction." This meaning secures an effect of analogy. In order to facilitate the description of how metaphor best secures its effects, Richards (1936) introduces the terms *tenor* and *vehicle*. This linguistic classification of metaphor is re-inforced by Bilsky (1952:132). Thus, while tenor is the initial object of comparison, vehicle is the object that is being compared with tenor.

In another point of view, Lakoff and Johnson's (1980) approach to metaphor study is conceptual, suggesting that metaphors are part and parcel of our everyday life. In their view, conceptual metaphors are a mapping of the structure of a source model unto a target model. These mappings are realised linguistically. For example, the conceptual metaphor "Time is money" selects from the linguistic expression "Time is valuable," "The gadgets will save you hours…" (Lakoff and Johnson, 1980:7-8). Also, using the concept of argument, the conceptual metaphor ARGUMENT IS WAR reflects in our everyday language by a wide variety of expressions. For example (i) Your claims are *indefensible* (ii) He *attacked* every weak point in my argument (iii) His criticisms were right on *target*… (Lakoff and Johnson, 1980).

Lakoff and Johnson (1980) think of metaphor in terms of two conceptual domains: the source domain and the target domain. The source domain is the domain from which a metaphorical expression is drawn; the target domain is the domain from which insight or understanding of the concept is built. Their classic example: *Argument is war* illustrates this. Thus, while war is the source domain, argument is the target domain. To Lakoff and Johnson (1980), the understanding of one conceptual domain in terms of the other is very important. Finally, Lakoff and Johnson (1980) identify three types of conceptual metaphor: structural, orientational metaphor and ontological metaphor. (Please see 2.8 for additional information).

Underhill (2011) has worked on metaphors from ethnolinguistic perspective. The study examines both communist and fascist discourse because they provide the

platform on which people structure their thought in a social system. This also includes how people "resist the modes by which ideologies seek to explain away key concepts like the 'struggle', the state', 'the people' and 'history'" (Underhill, 2011:34). Although metaphor exists in language, Underhill's studies have shown that it is impossible for people to conceive of language except in metaphorical terms. This is the reason why most of the things people say are in metaphorical terms. Underhill (2012) is an investigation of the relationship between discourse and language, and the place of metaphor in shaping language and worldview.

Glucksberg's (2001) socio-psychological approach to metaphor studies rejects the conceptual view of cross domain-mapping which is the basic tenet of Lakoff and Johnson's (1980) CMT. Glucksberg (2001) states that some metaphors are not processed as cross-domain mappings, rather as forms of superordinate categorisation. Glucksberg (2001) illustrates his view of metaphor in the following sentence: *My lawyer is a shark.* Thus, *shark* is analysed in hyponymous category; this analysis includes both 'lawyer' and 'shark' because he views them as entities that are wicked, aggressive, merciless and predatory. Due to criticisms, Glucksberg & Haught, (2006: 362) adopt a moderate review of metaphor by stating that "The issue now is, when and under what circumstances are metaphors processed as categorizations, and when as comparisons?"

In his study of metaphor, Steen (2008) has argued that a three-dimensional model is needed in analysing metaphor if we must understand fully the metaphor dynamics. To Steen, the study of metaphor from both linguistic and conceptual perspectives is not adequate enough without a study of metaphor in communication. Steen (2004) further contends that the study of metaphor in language (linguistic perspective) and thought (conceptual perspective) may be seen as producing a paradox of metaphor; that is, metaphor not adequately processed metaphorically (by a cross-domain mapping involving some sort of comparison). He argues that while the three dimensional model of metaphor unambiguously defines metaphor as a cross-domain mapping at the level of conceptual structure, it does not mean that all metaphor is expressed linguistically in the same way or the same function in communication. Steen (2008) concludes that the lack of one-to-one correspondence between conceptual structure and communicative structure is not problematic because it is akin to a lack of complete correspondence between a conceptual structure and a

linguistic form. The terminologies "deliberate" and non-deliberate" metaphors are employed to explain the principles of the three dimensional model. Steen (2004; 2008) notes that deliberate metaphor or (metaphor in communication) is expressed by comparison while non-deliberate metaphor is processed by categorisation because it is usually located within the conceptual target domain.

In sum, metaphor deliberately invites people to understand one thing in terms of another through the vehicle of comparison. While positive and negative analogies point out similarities and differences, neutral analogies are more ambiguous and open-ended, and they function as invitation to further exploration. Although metaphor has rhetorical value, Lakoff and Johnson (1980) point out that it is a cognitive device capable of communicating insight and truth. By using metaphor deliberately, its cross-mapping is clearly established because it is processed metaphorically.

Our next obligation is to examine the relationship or what connects metaphor, rhetorical questions and proverbs. The purpose is to see how this relationship impacts persuasion.

2.7.3 Relationship between metaphor, rhetorical questions and proverbs

The relationship between metaphor, rhetorical questions and proverbs is intertwined. Although these three are linguistic devices in their own right, it is hard to rule out the 'infiltration' of metaphors in rhetorical questions and proverbs. In other words, rhetorical questions and proverbs sometimes have aspects that are seen as metaphorical. Metaphors thus become a vehicle for conveying them. This is why Lakoff and Johnson (1980) maintain that metaphor is in our thought, and language is used to express them. Underhill (2011) avers that most of the time, humans express language only in terms of metaphor.

Proverbs sometimes carry the structure of rhetorical questions. For example, "Is the pope Catholic?" is a proverb expressed through the vehicle of rhetorical question. Also another popular biblical saying, "Is Saul also a prophet?" is expressed using a rhetorical question. More so, these two examples are metaphorical because of the cross-domain mapping they show. If we change the inverted syntax to a declarative structure in the second example, what we have is "Saul is also a prophet." Here, the source domain (prophet) is mapped unto the target domain (Saul). This is a good example of structural metaphor because there is a mental representation of the

qualities of a prophet in King Saul of Israel. Having said these, our view is that you cannot treat any of these devices without sometimes crossing into the threshold of the other.

2.8   Conceptual metaphor theory (CMT)

First off, it is a fact that some people use metaphors to communicate everyday without being aware of it. These metaphors have become very common that they sometimes pass as descriptions of things used, without people even realising that they are using metaphor. Based on this insight, it is argued that metaphor is in thought not in language (although language is used to express it). It is in light of this that Lakoff and Johnson (1980) aver that metaphor is conceptual in nature.

The central idea in CMT as propounded by Lakoff and Johnson (1980) is that metaphor is conceptual rather than linguistic. CMT thus involves the mapping of a source domain unto a target domain. To Lakoff and Johnson, this is the only way to understand the conceptual basis of language. Consider the following: "John is a lion." The visual image of a lion (source domain) is mapped unto John (target domain). The result is a mental representation of a strong man. Therefore, metaphor exists in thought rather in language.

The terminologies, "mapping", "conduit metaphor," conceptual domain (target and source), "unidirectionality, etc., are used to systematically explain this. For example, 'mapping' refers to a set of correspondences between elements in the source and the target domain. Understanding conceptual metaphor therefore means knowing this system of correspondences (mapping) because it is the same idea between the source and target domains that is used to describe the analogical reasoning and inferences.

The concept, "conduit metaphor" suggests that a speaker can deploy their mental contents (thoughts, feelings or ideas) into a container (words, phrases or sentences) and send them along a conduit (channel) to a listener (audience). The listener extracts the idea out of the container and makes meaning of it. Based on this insight, language is viewed as a "conduit" that conveys mental contents between people. This is why Lakoff and John believe that our everyday life is governed by metaphors.

The "source domain" is the domain from which metaphorical expressions are drawn; the 'target domain' is the conceptual space we try to understand. The following example clarifies this: TIME IS MONEY. While "time" is the target domain, 'money' is the source domain. What we have is a clear idea of what a waste of resources (mental representation) is, when the target domain "time" is mapped unto the source domain "money".

The principle of unidirectionality as Lakoff and Johnson (1980) observe, states that metaphorical process (metaphor recovery) goes from the more concrete to the more abstract. What this means is that abstract concepts are understood in terms of the prototype concrete processes.

Conceptual metaphors consist of three overlapping types namely structural, orientational and ontological metaphors. In structural metaphors, a concept (abstract) is structured metaphorically in terms of another. In other words, there is an organization of a concept in terms of another. Example, in TIME IS MONEY, 'time' is structured metaphorically in terms of 'money'. Time, in African culture is a highly valuable commodity. This can mean: "You are wasting my time, I don't have the time to give you; I lost a lot of time when I got sick, etc. (Lakoff and Johnson, 1980). Another example is: ARGUMENT IS WAR. 'Argument is war' produces the following: "He *attacked* every weak point in my argument. I *demolished* his argument. I have never *won* an argument with him. His criticisms were right on *target* (Lakoff and Johnson, 1980).

Orientational metaphor arranges concepts in terms of space. This is typically characterised by an "upward" or "downward" orientation. According to Lakoff and Johnson (1980), Orientational metaphor is mostly a spatial organisation of a whole range of concepts, as in (HAPPY IS UP; SAD IS DOWN). Kövecses (2010) avers that upward orientation tends to go together with positive evaluation, while downward orientation goes with a negative one. Thus, "the idea that the concept HAPPY is oriented UP leads to English expressions like: I am feeling up today" and "That *boosted* my spirits…" "You are in *high* spirits" Also, "the idea that the concept SAD IS DOWN is oriented DOWN leads to English expressions like: He is really *low* these days. (cf. Lakoff and Johnson, 1980).

Lakoff and John (1980) aver that ontological metaphors relate to ways of viewing things, events, activities, emotions, ideas, etc., as entities and substances.

70

Therefore, when these events, activities, emotions and ideas are seen or elaborated metaphorically in our culture, they are ontological in nature. A point of note here is that ontological metaphors appear to be personified. A typical example includes: INFLATION IS AN ENTITY ("Inflation is an enemy") which metaphorically suggests that "*inflation is lowering* our standard of living." Other possible explanations include: "We need to combat *inflation." Inflation is taking its toll* at the gas pump…" (Lakoff and Johnson, 1980:26).

2.9   Systemic functional grammar (SFG)

We adopt Systemic Functional Grammar (SFG) as espoused by M. A. K. Halliday as our linguistic framework. SFG is a linguistic model of meaningful choices rather than of formal rules. SFG sets out to explain the principles of natural language as a system of systems, and by extension, describes the system as it relates to instances of use. According to Halliday (1985), language is closely related to the demands its speakers make on it, and as a result, it views language as functional (language in use) and situational. What this means is that all the functions of language, all the components of meaning including the environment of the text are brought into focus. The view here is that language function determines language structure

.

Organisation/Structure of SFG

Systemic Functional Grammar (SFG) is organised along four major areas: context, semantics, lexico-grammar and phonology. The following diagram represents the systemic model of language strata:

```
┌─────────────────────────────────────────────────────┐
│ (CONTEXT) OF CULTURE                                 │
│   ┌─────────────────────────────────────────────┐   │
│   │  Context (of situation)                      │   │
│   │   ┌───────────────────────────────┐          │   │
│   │   │ Language:                     │          │   │
│   │   │  Semantics    ─ ─ ─ ─ ─ ─ ─ ─ ─→  meaning │   │
│   │   │      ↘                        │          │   │
│   │   │   (Lexico)Grammar ─ ─ ─ ─ ─ ─ ─→  wording │   │
│   │   │          ↘                    │          │   │
│   │   │       Phonology/ ─ ─ ─ ─ ─ ─ ─→  sounds/ │   │
│   │   │       Graphology              │  spellings│  │
│   │   └───────────────────────────────┘          │   │
│   └─────────────────────────────────────────────┘   │
└─────────────────────────────────────────────────────┘
```
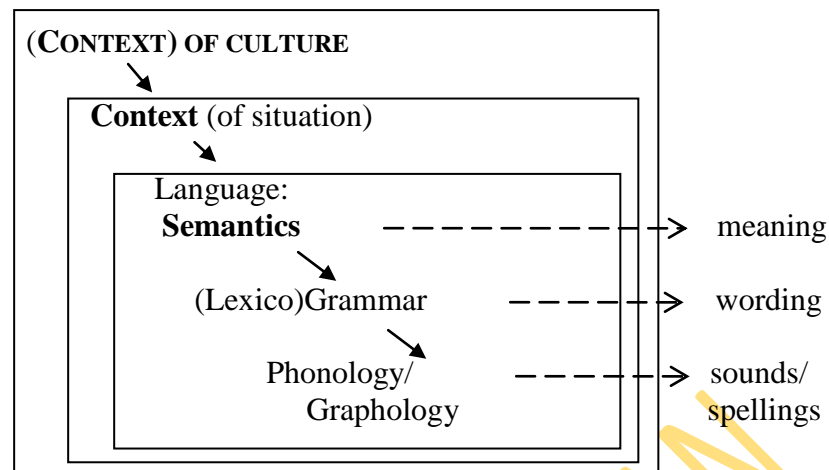
FIG 11: Halliday's systemic model of language strata

Context

      Every language event occurs in a cultural setting or a particular place with some people in attendance. This is called context because it is on this basis that a language event can be understood. Context can be context of culture or context of situation (environment of the text). While the context of culture constrains the set of contexts of situation that are found in a culture, the context of situation constrains the appropriateness of language choices. Halliday models context of situation in terms of three strands: field of discourse (that is subject matter), tenor of discourse (discourse participants and the relationships between them) and mode of discourse (channel of communication).

      The field of discourse is the social activity in which language is being used. One manifestation of it is the subject matter, the specific area of discourse. In this regard, we are concerned with social activities as religion, advertising, politics and medicine, among others.

      The tenor of discourse refers to the participants in a discourse situation. It indicates the role relationship in a text (Gregory and Carroll, 1978). It shows how the subject matter and the social relationship affect linguistic choices in a situation. Lamidi (2000:117) observes that "social relationship being referred to, include politeness, degree of formality and the relative status of the participants. All these determine the linguistic features which are used.

The mode of discourse refers to the medium of communication, which may be written or spoken. Lamidi (2000) notes that mode is important to register and style because there are occasions when one has to use one form or the other. For example, a piece of written English and that of spoken English are the same language embodied in different media, one medium consisting of shapes, the other noises (Gregory and Carroll, 1978).

<u>Semantics</u>

In semantics, SFG is concerned with how text is organised as a system of meanings. Semantics thus is organised along ideational, interpersonal and textual functions. The ideational metafunction is for construing human experience. It is the means by which we make sense of "reality." Halliday divides the ideational function into two functions: the logical and the experiential metafunctions. The logical metafunction is the grammatical resources for building up grammatical units into complexes, especially as seen in the combination of two or more clauses into a clause complex. The experiential function refers to the grammatical resources involved in construing the flux of experience through a unit of the clause. The ideational component involves the TRANSITIVITY system, which provides a functional description of grammar of the clause as representation. It also identifies in particular, different process types and participant roles in it.

The interpersonal component deals with expressed attitudes and speech function, and it embodies all uses of language to express social and personal relations. They include various ways the speaker enters a speech situation and performs a speech act. Interpersonal function is realised by MOOD and MODALITY. Mood shows what role the speaker selects in the speech situation and what role he assigns to the addressee. Thus, if the speaker accepts the imperative mood for example, he assumes the role of one giving the command, and puts the addressee in the role of one expected to obey the command.

The textual part is concerned with the text structure in terms of THEME and RHEME (or GIVEN and NEW information). It is sometimes referred to as 'Clause as Message' (Halliday, 1985). The textual metafunction helps to organise the message within and between clauses, and is closely linked to cohesion and coherence. In terms of thematic structure, the *Theme* is the departure point that the speaker has chosen for

the text. Most often, the *Theme*, takes initial position in the clause. The *Theme-Rheme* structure makes up the thematic structure of a clause. Haliday's semantic strata which selects mostly from the semantics of the clause can be represented in the following diagram:

```
┌─────────────────────────────────────────────────────────────┐
│ CONTEXT                                                       │
│  ┌────────────────────────────────────────────────────────┐  │
│  │ Language:                                               │  │
│  │  ┌──────────────────────────────────────────────────┐  │  │
│  │  │ Semantics                                        │  │  │
│  │  │                                                  │  │  │
│  │  │  Ideational     Interpersonal       Textual      │  │  │
│  │  │                                                  │  │  │
│  │  │  Experiential   Speech function   Coherence,     │  │  │
│  │  │                                   Reference      │  │  │
│  │  │  Logical                          Theme,         │  │  │
│  │  │                                   Given/New      │  │  │
│  │  └──────────────────────────────────────────────────┘  │  │
│  │                      Grammar                            │  │
│  │                         ↘                               │  │
│  │                       Phonology                         │  │
│  └────────────────────────────────────────────────────────┘  │
└─────────────────────────────────────────────────────────────┘
```
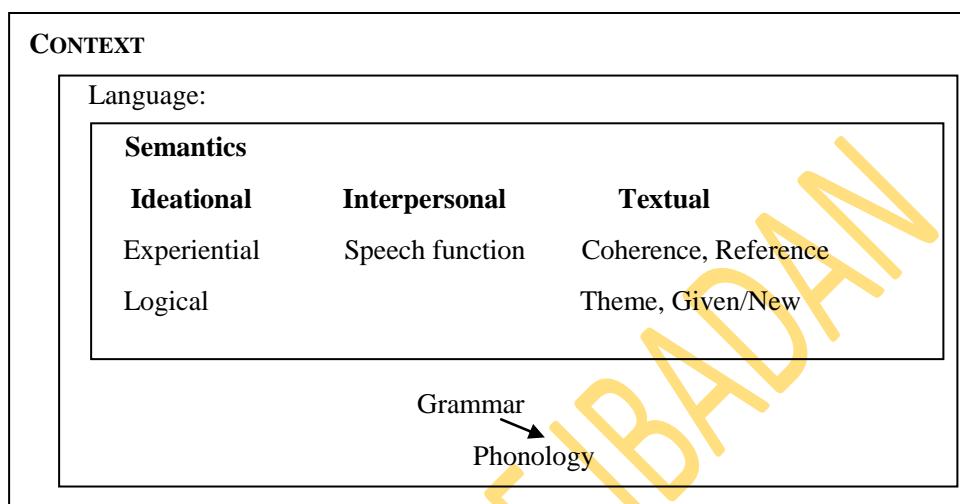
FIG 12: Halliday's semantic strata (Halliday and Hasan, 1989)

Lexico-grammar

Lexico-grammar defines how a sentence is structured into units of words and phrases. It is referred to as 'lexico-grammar' to indicate that it is words and their combinations that make meaningful sentences. These meaningful sentences may carry interpersonal meanings, experiential meanings and textual meanings. It is on this basis that Eggins (1994) avers that SFG is interested in how language is structured to enable interpersonal meanings, experiential meanings and textual meanings to be made. In other words, an insight from Eggins submits to the fact that a *systemic* approach to understanding lexico-grammar would require a three-layer view of grammar. The following diagram represents this 3-layer view of grammar (lexico-grammar) as simplified in SFG.

		The man	gave	a Bible	to her
Interpersonal --	MOOD	Subject	Predicate	Complement	Adjunct
Experiential ---	TRANSITIVITY	Actor	Process	Goal	Recipient
Textual ------	THEME	Theme		Rheme	

FIG 13: The three-layer view of grammar (lexico-grammar) in SFG

In lexico-grammar, the syntactic organisation of language is indicated by four categories of grammar (unit, structure, class and system) that account for its grammatical structures, and linked by three scales of abstraction (rank, delicacy and exponence). Unit accounts for stretches of language of varying lengths and composition which themselves carry grammatical patterns from morphemes (the smallest meaningful unit) to word, group, the clause and the sentence. Structure accounts for the composition of functional elements and the relationships between these elements. These functional elements generate meaning. Adejare and Adejare (1996) opine that with the exception of morpheme, every other grammatical unit has a structure, and each unit below also constitutes a structure. Thus, what this means is that a unit of lower rank constitutes part of the structure of a unit of a higher rank. The following diagram illustrates this:

S
CL   CL
G   G   G   G
W   W   W   W   W   W   W   W
M M   M M   M M   M M   M M   M M   M M   M M
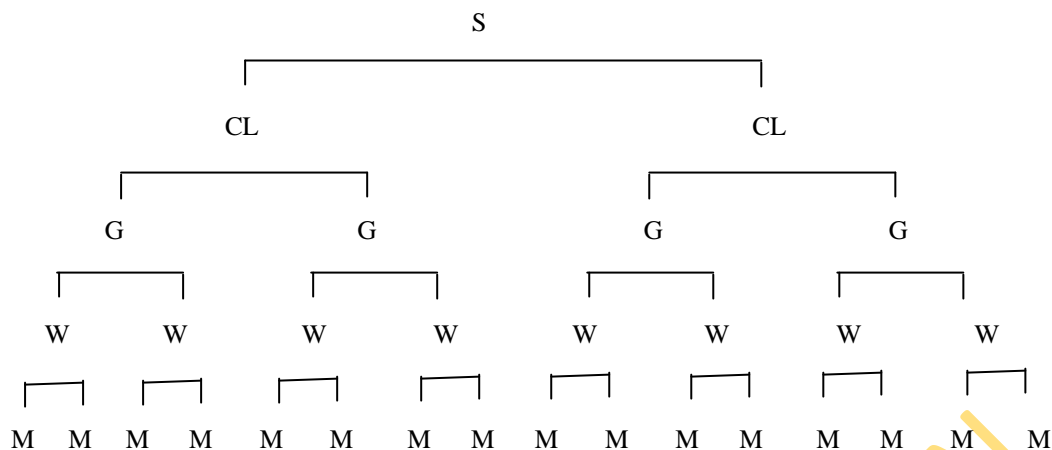
FIG 14: Minimal bracketing in relation to the scale of rank (Halliday, 1994:24)

This diagram above reveals the grammatical units At the highest level is the sentence which comprises any number of alpha and a number of beta clauses, followed by the clause which has four elements: Subject (S), Predicator (P), Complement (C), and an Adjunct (A). Only the Predicator (P) is obligatory. The subject is realised by the nominal group, and the verbal group element realises the predicator. The complement answers the question *who* or *what*. The adjunct is any additional information about the clause (Bloor and Bloor, 1995; Morley, 1985). Let us illustrate this with the following expression: "This is a book for research."

S	P	C	A
This	is	a book	for research

At the group level, the formula is M(H)Q, where M stands for modifier, H stands for a headword and Q, a qualifier. The headword is the most significant element in the group. The following nominal group explains this:

M	H	Q
A	book	for research

76

Let us give another illustration (to support this argument) with the following "the lanky old man in the garden." The word "man" is functionally the most significant word in the group. The qualifier refers to any information that comes after the headword. Sometimes, it is realised by the prepositional group. Only the headword is obligatory. Let us further illustrate with the following nominal group:

"The 44th most powerful man in the world"

M	M	M	M	H	Q
The	44th	most	powerful	man	in the world

The example shows that the modifier could be a determiner, numeral or adjective at the (primary level or degree of delicacy). At the secondary (or higher level of delicacy), the modifier may be broken further into Deictic (D), Numerative (N), Epithet (E), Classifier (C), while the headword and qualifier may remain as shown, or further be analysed. Deictic is realised by determiners and demonstratives, and numeratives indicate number, and are realised by numerals such as many, few, two and so forth. Epithets provide information on the classifier, and the classifier identifies a subcategory of the head. The following structure illustrates this:

M				H	Q
Deictic	Numeral	Epithet	Classifier	Head	Qualifier
The	44th	most	powerful	man	in the world

Class involves the grouping of related linguistic items, such as nouns, pronouns, verbs, and adverbs. System connects to some features in language from which the speaker makes choices out of several options. System therefore is the inter-related sets of option for meaning realisation. Bloor and Bloor (2004) maintain that every linguistic choice we make is systematic. Thus, the reason we say something in a certain way is the result of choice. For example, if we choose to ask questions (interrogative), we are precluded from making statements (declarative), or issuing

commands (imperative). From the above, it is a fact that such choices are made from a set of *systems* containing *structures*, and this allows us unlimited ways of creating meaning. System also operates as tense, aspect, number, gender, and so on (Lamidi, 2008).

We earlier indicated that the four categories of grammar (unit, structure, class and system) are linked by three scales of abstraction namely rank, delicacy and exponence. Thus, while rank relates to the idea of hierarchy in language organisation (Bloor and Bloor, 1995; Morley, 1985), the scale of delicacy determines the degree of detail in the analysis, and exponence is the linguistic "elements used to realise a category" (Lamidi, 2008:18).

Phonology

Phonology is concerned with the systematic organisation of meaningful sounds (Halliday, 1970; 1985; Tench, 1992). Halliday's focus on phonology is in the supra-segmental aspect like prosody. Prosody in Halliday's SFG frame work is therefore relevant to our understanding of the texts because our phonological analysis of the sermons is limited to tone groups. Tone is the use of pitch in language to realise meaning. Halliday recognises each tone unit because it is an information structure that carries meaning. According to Halliday (1967:200), every tone group is a unit of information, "…that is a unit which is intonationally defined." In other words, a tone group is the unit that carries intonation. What this means is that the *Information structure* (IS) allows a speaker to organise utterances in terms of the importance of information and the speaker's own attitude to it. What follows is that the speaker must include in every tone group a chunk of new information, which will be phonologically marked by the tonic pitch movement.

To Halliday, the way that a text is divided into information units (IUs) is its *tonality;* it is identified by marked and unmarked division into the IUs. Halliday (1985:54) adopts the following notation for representing tonality, that is a double-slash symbol "//" to separate tone groups realising IUs.

In sum, our explanation of SFG follows Halliday's model. This theory takes into account the fundamental categories of grammar – unit, structure, class and system (see Halliday 1961 for details). Also, it sees grammar as a system; that is, a semiotic account of grammar because of its orientation of choice (Halliday, 1978; 1985).

Thirdly, this system sees language as functional (Halliday, 1978; 1985; 1994). That is, how language works should be grounded in functional analysis. This includes context (the background of the text) and all the components of meaning. Halliday also sees language as performing three different functions (interpersonal, ideational and textual). Phonologically, Halliday is of the view that every tone group contains new information, and therefore relevant in the understanding of a text.

2.10   <u>Schema for the theoretical framework</u>

| Aristotelian Classical Rhetoric | | Systemic Functional Grammar by Halliday M.A.K Halliday |

Persuasive Appeal
+ Logos
+ Ethos
 + Pathos

+ Context
+ Meaning/semantics & language function
+ Lexico-grammar
  + Phonology

TEXT

| Conceptual Metaphor Theory by Lakoff and Johnson |

(Conceptual basis of language)
 + Cross domain-mapping
 + Source domain
 + Target domain
 + Unidirectionality
(Structural, orientational and ontological as types)

FIG 15: A schema for the theoretical framework used

The above theoretical framework shall guide the analysis of our text-data. As indicated in 3.4, our approach is eclectic. The primary purpose of religious sermons is persuasion, and psychological appeal is a strong weapon in the domain of religion, taking into consideration the way these religious public speakers tap into it, in their various church sermons.

First off, we engaged Aristotelian classical rhetoric because it has to do with appeal (*logos*, *ethos and pathos*). *Logos* as logical appeal, is the speaker's ability to convince the audience without doubt or ambiguity. *Ethos* (ethical appeal) has to do with the ethical character of the speaker. Pathos is an appeal to emotion; the purpose is to move the audience's *affect* so as to effect a change in their moral or religious behaviour. Thus, how the speakers present themselves is part of the persuasive appeal. These three appeals are the rhetorical triangle that anchors on persuasion.

Our next obligation is to situate the texts in context for meaningful text interpretation. Therefore, there is the need to engage Halliday's Systemic Functional Grammar (SFG) to realise it. SFG is a linguistic model of meaningful choices rather

than formal rules. It sees language as functional and situational. While 'functional' implies language in use, 'situational' means that all the components of meaning (which include the environment of the text) are brought into focus.

We shall engage Conceptual Metaphor Theory (CMT) because knowledge, in all its forms is suggestive of meaning and <u>thought</u>, and therefore connects within this capacity (cognition). According to Lakoff and Johnson (1980), metaphor is something we are not aware of, but which exists in our conceptual world. CMT therefore explains the conceptual basis of language. The terms, conceptual domains (target and source) and mapping are systematically designed to explain this. The source domain is the conceptual domain from which metaphorical expressions (usually a concrete concept) are drawn; while the target domain (usually an abstract concept) is the conceptual domain that we try to understand. It is on this basis that we can categorically say that metaphor allows us to understand the less concrete or abstract ideas in terms of more concrete concepts.

2.11   Summary

In this chapter, we examined language and religion. We noted that language cannot be extricated from the minds of the people because it is a tool for the discussion of issues in religion. We argued that language and situation are interwoven, as language does not exist in a vacuum. Some linguistic approaches to language study of the sermons discussed indicate that sermons are persuasive communicative events. We also discussed empirical works on rhetorical strategies, rhetorical situation, rhetoric and style, and some theories. While Aristotelian rhetoric provides the basis for appeal for persuasive ends, SFG provides insight for meaning realisation as well as pragmatic insight in the texts. More so, conceptual metaphor produces the conceptual basis for the understanding of language.

Our next obligation is to briefly discuss the research method. The purpose is to provide a guide for our research.

CHAPTER THREE

METHODOLOGY

3.1   Research design

A major concern of this work is how to use the data for the study methodologically to justify a proper linguistic analysis. This is where content analysis (CA) is useful to the research. CA is relevant in rhetoric, literature and media studies, and it is reliable (Patton, 2002; Franzosi, 2004). The content analysis adopted in this research is both qualitative and quantitative in approach. While qualitative content analysis involves "the subjective interpretation of the content of text-data through the systematic classification process of coding and identifying themes or patterns" (Hsieh and Shannon, 2005:1278), "the [method of] *quantitative* content analysis…consists of tabulating the occurrences of content units…" (Patton, 2002:8). Put simply, in qualitative CA, we impose a subjective interpretation of the texts based on identifiable recurrent patterns. It is from these recurrent patterns that our themes are derived. Quantitative CA helps to simplify the detection of trends (patterns) and reduces subjectivity from the analysis. In this study therefore, content analysis involves a systematic approach to identifying the occurrences of linguistic items in the sermons as manifestations of the speakers' pragmatic use of language.

Through qualitative CA, there will be an explanation of the processes and procedures in the study, and a description of the processes of generalisations. Content analysis will also provide us a balance between a scientific approach and an explanatory one, and thus, make the work less daunting. Therefore, what quantitative content analysis fails to explain will be taken care of through subjective interpretation of text-data because using the two ensures balance, and helps to prevent the research from degenerating into statistical abstraction or avoidable 'verbose' subjective interpretation of the text-data.

This study is designed to cater for the issues raised in 1.3.1; each of these stated objectives compels us into paying attention to identifying the core issues of spiritual warfare, prosperity and spirituality as manifestations of the central messages in the texts. Linguists are interested in the sermon-rhetoric as text, its capacity for audience persuasion within the context of how language is pragmatically deployed to target meaning, and ultimately persuade. Each of the objectives we work with in this study therefore comes in these areas of interest. These can be further simplified as

identifying the linguistic forms and functions of rhetorical strategies used in the texts and the pragmatic choices that the pastors make. We also consider the factors that influence the pragmatic choices these text producers make in their attempt to influence.

We shall purposively administer 200 copies of our questionnaire (40 copies for each church) to a cross section of members of the churches; we shall also retrieve and analyse the questionnaire. Each copy of the questionnaire contains three simple questions that are in multiple choice formats. The questionnaire measures attitudes/opinions based on different degrees of persuasion. Our definition of persuasive value therefore is linked to attitudes/opinion towards the rhetorical strategies used for persuasion. What follows is to see the extent to which the audience is persuaded by the rhetorical strategies used. Please, see details in 3.3 and 3.4.

3.2 The sermons

The sermons were purposively selected from a typology in the *scriptura* churches which Gaiya (2002:8) calls "A typology of Nigerian Pentecostalism." Since it is difficult to study and analyse absolutely all the sermons by these churches, representative samples were selected from this typology. In order to generate data for analysis towards achieving the objectives earlier raised, twenty five sermons were purposively selected from five Pentecostal churches namely, The Redeemed Christian Church of God (RCCG), Deeper Life Bible Church (DLBC), Living Faith Church (LFC), Mountain of Fire and Miracles (MFM) and Believers' Love World (BLW). In light of the above, dates and subject matter of the texts were considered, to reflect the period of study, as well as themes of spiritual warfare, prosperity and spirituality. These sermons were purposively selected for their rhetorical content and appeal. The churches believe that the Christian Bible is the only source of genuine Christian life, and it embodies all the redemptive principles that give quality Christian life. The twenty five sermons were produced between 2005 and 2011. Detailed information is provided in the following table. Significant to note is the fact that while these churches are officially registered in Lagos, their sermons are produced in their main church buildings located in Ogun State.

Table 1: The *Church*-sermons, titles, themes and years

No	Church	Text/Title		Theme
1.	The Redeemed Christian Church of God (RCCG)	(i)	Finishing Strong (2005)	Warfare
		(ii)	Excellent Prayers (2006)	Warfare
		(iii)	The Great Power of Care (2006)	Prosperity
		(iv)	Banishing Barrenness (2007)	Warfare
		(v)	Incomparable Love (2007)	Spirituality
2.	Deeper Life Bible Church	(vi)	Faith for Permanent Victory (2007)	Warfare
		(vii)	Divine Call to the Promised Land (2009)	Prosperity
		(viii)	Teaching the Whole Truth (2010)	Spirituality
		(ix)	The Secrets of Supernatural Supply in a Time like this (2010)	Prosperity
		(x)	Freedom from the Egyptians 2011)	Warfare
3.	Faith Tabernacle (Winners' Chapel)	(xi)	Terminating the Horrors of Death (2005)	Warfare
		(xii)	Winning Invisible Battles (2006)	Warfare
		(xiii)	Empowerment for Advancement (2006)	Prosperity
		(xiv)	Securing an Appointment with the Physician (2007)	Warfare
		(xv)	Taking Delivery of Your Glorious destiny (2008)	Prosperity
4.	Mountain of Fire and Miracles Ministries (MFM)	(xvi)	Revelations Versus Wickedness (2007)	Warfare
		(xvii)	When Heaven Declares Your Position Vacant (2008)	Warfare
		(xviii)	Bleating of the Sheep (2010)	Warfare
		(xix)	Hour of Victory Utterances (2011)	Spirituality
		(xx)	Power Must Change Hands (2011)	Warfare
5.	Believers' Love World (Christ Embassy)	(xxi)	Learning to Prosper (2005)	Prosperity
		(xxii)	Victim or Victor (2005)	Warfare
		(xxiii)	What does He want? (2006)	Spirituality
		(xxiv)	Good Friday Miracle Night (2006)	Warfare
		(xxv)	God's Recipe for Prosperity (2008)	Prosperity

Our approach is systematic because the sermons have been categorised based on the themes of spiritual warfare, prosperity and Christian spirituality. That is to say, those aspects of the sermons that discuss spiritual warfare, prosperity and Christian spirituality are important to the study.

In terms of frequency and consistency of the messages, these five churches produce many Christian messages almost on a daily basis (Sunday services, midweek services, some Christian conventions scheduled during the week, and any other occasions like sacred hour talks, youth seminars, and funerals that require the delivery of Christian messages). These churches are very popular and are reputed for restructuring the typical Nigerian's mindset. For example, they believe that every good Christian can be rich, and at the same time, obtain salvation because s/he serves a rich God. They are also convinced that salvation is the redemptive right of every *born-again* Christian. More so, these churches believe that poverty, jinx, failures and sickness are the handiwork of the devil and must be uprooted. Above all, these churches are at the centre of this great social movement in Nigerian church history, and they are relevant in Nigerian socio-political and economic development. These churches are at the centre of the remaking and reshaping of the modern Nigerian Church because their teachings appeal to a wide range of the Nigerian audience.

3.2.1 Other significant methodological issues in the texts

One is quick to find out that the arrangement of the accounts in the sermons is not arbitrary; it is also not a reflection of the speakers' eagerness to share their life experiences. The speakers' messages are systematic. Each part is thematically labelled to reflect the overriding thought pattern each speaker wants their audience to follow.

The title of each sermon reflects the central thought developed in it so as to avoid distortion of facts. Since the pastors' overriding intention is audience persuasion, the titles and themes are constructed in such a way that ambiguity is eliminated. A reading of the sermons shows that the pastors' messages are not just about logic, or about a matter of revealing facts in the Bible, they are a commentary on the spiritual remaking and reshaping of the human situation, and the many other issues that motivate us to wake up to that reality. The sermons answer several questions that bother mainly on humanity and their attitude to life, both in private and in public spheres. In the texts therefore, the pastors recognise this reality, and the reality of life and death, as they factor these into the rhetoric of spiritual warfare, prosperity and salvation.

One other issue that merits attention because of its relevance to the logic of persuasion as seen in the texts is the connexion between crisis spirituality and liberation mandate on the one hand, and liberation mandate and prosperity theology on the other hand. The sub-text in the sermons is that it is the urgent crisis in the land that activated the desire for liberation and restoration. The following diagram illustrates this:
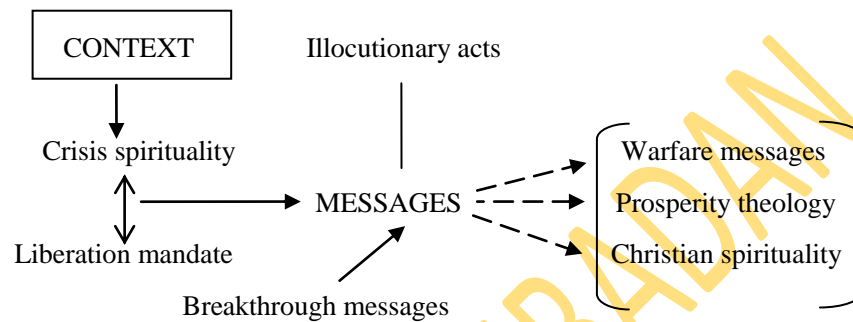
FIG 16: Liberation mandate as a thematic link to crisis spirituality and prosperity theology

The pastors recognised that needs, situations, events and circumstances in people's lives have to be addressed. These titles and themes are handled in a systematic way that we begin to see patterns evolve in the texts.

3.2.2 Justifications for choice of the churches and sermons

The choice of the churches was predicated upon the availability of their sermons, and the relative ease with which these sermons are obtained. Thus, the sermons are available in various modes (sermonettes, DVDs, CDs, cassettes, online, etc.,) in the churches' bookstores and any other reputable bookstores throughout Nigeria. Their sermons can also be heard on the radios and televisions. The churches have large followership, and are open to people who want to listen to their sermons.

Apart from this, we chose the sermons due to their rhetorical content and appeal. Studying those texts brings insight into the pragmatic use of language choices, how they are framed for meaning and audience persuasion, especially in relation to how they are constructed for the individual's self-understanding in the face of crisis. These churches have large followership both in Nigeria and abroad. This also attests to the availability and popularity of the sermons.

The sermons contain messages on spiritual warfare, prosperity, and spirituality as the dominant themes, and exploring them gives insight into how the sermons perform in the public arena of persuasion (that is, how their rhetorical strategies are realised for audience persuasion). The titles of the messages and their strategies for persuasion appear unique because of the way language is stretched beyond ordinary usage, especially in our peculiar second language environment. Studying them therefore provides insight into how audience persuasion is achieved. These churches are the only group that "meets the criteria for global Pentecostalism in Nigeria and endorsed by PFN – Pentecostal Fellowship of Nigeria" (Ukpong, 2006:3). That is to say; they are the only churches whose practices are consistent with global Pentecostal practices. Studying other 'Pentecostal groups' may appear like a deviation from our original goal of studying language use in this typology. Since this is a linguistic study, significant attention is paid to the textual aspects of the sermons.

Apart from the fact that these sermons were consistent with actual circumstances, needs, situations and events in the lives of the people, the context of situation in which they exist is social. The sermons occurred while the pastors were preaching to their audiences in church settings. There was a kind of social interaction going on, and the pastors were trying to persuade their various audiences.

Choice of the milieu

The choice of Lagos as location is because most of the churches started in Lagos and have their official head offices there. Therefore, Lagos is our logical choice due to the fact that these churches (at the centre of this great social movement in Nigerian church history) have their headquarters in Lagos. Information can easily be obtained because of their proximity. Also, it is from Lagos that instructions on church doctrines and teachings are given. The location of Lagos is consistent with our type of study because the sermons from the churches in Lagos are representative of any other 'Church' sermons elsewhere in Nigeria. Also, Lagos is the melting point of all Nigerian cultures, and all the tribes in Nigeria are significantly represented in these churches in Lagos. The socio-spiritual and economic situation that gave rise to the emergence of these churches is such that affects all irrespective of state, tribe, gender or social status. Crisis spirituality that is professed in these churches in Lagos selects from the above to provide solution to all, irrespective of tribe or state. Further

research information that are <u>not</u> available online can easily be obtained through face to face contact with any church official in the church headquarters. Finally, the pioneer pastors reside in Lagos and can easily be reached for interviews or any other arrangement that requires personal contact.

In consideration of what we have stated earlier, it is clear that we are operating with some theories namely, Aristotelian rhetoric, Halliday's Systemic Functional Grammar (SFG) and Lakoff and Johnson's Conceptual Metaphor theory (CMT). As stated in 1.3, it is essential to view this study as an examination of the linguistic forms and functions of rhetorical strategies in these sermons. In other words, these relate to persuasion. What follows is that human experiences are involved. Therefore, analysing the speakers' sermons calls for a model that caters for the description of life on the one hand, and the world they represent on the other hand. While the description of life connects to the socio-economic as well as the spiritual world of the audience, the world the speakers represent is essentially, the spiritual. They however tap from the audiences' known socio-economic world (earthly) to give insight into the spiritual, as they share among other things, their inner and outer world of experiences for the purpose of persuasion. They draw copious references from the Bible to support their argument.

We must understand the interrelationship between language and society as explained by Halliday (1985). Language and society are inseparable. Thus, one cannot function without the other. Without language, the society cannot function effectively, and without the society, there will be no language to transmit the culture of the people. Language therefore responds to the needs of the society. Even, when we have a deep understanding of the language structure and function, as seen in SFG for meaning realisation, we also need to deploy other theories like Aristotelian classical rhetoric and CMT to understand how language operates in our logical, sensuous and emotional world through appeal, in context for meaning, and in our conceptual world through cognition. All these aid our understanding of the texts.

Some levels of content analysis have been adopted for our work: linguistic and rhetorical. <u>(See levels of content analysis in 3.4., paragraph 5)</u>. These are two tested approaches to analysing discourse. Applying them to the selected sermons means we have a clear picture of some facts on our mind. Dwelling on Aristotle's view of rhetoric, we see the speakers as users of language who are engaged in a unique form

of <u>social practice</u> – communication for audience persuasion. Therefore, the pastors are social actors who are involved in a form of social representation because not only do they represent the institutional voice of the people in the way they took over the *speakership* of the Voice of God, they are role models and spiritual fathers to many of their members. To an average Nigerian audience, the pastors belong to a privileged class of few, fighting for the total spiritual emancipation of the Nigerian audience. This task takes us into several activities involving situating our data within the Nigerian socio-cultural context. In chapter one, we discussed how the sermons are derived from crisis spirituality (social experience). Crisis spirituality in turn taps from the socio-economic situation in the country. We need therefore knowledge about how the pastors deploy discourse tools in the texts for audience persuasion.

3.3   Methods of data collection

Data collected were from these churches and in other authorised Christian bookstores throughout Lagos State. The texts that were orally delivered were taken from audio cassettes, CDs, VCDs, DVDs and personal observation of some worship services. They constitute our primary sources. The texts were written in English and were produced between 2005-2011. Twenty five sermons from five churches (five sermons from each church) were <u>purposively selected</u> to enable us provide answers to the research problems in 1.3., while at the same time be mindful as we explore the themes of prosperity, spiritual warfare and spirituality in the texts. The view here is that a sample size of five sermons from each church, that is twenty five sermons in all, is adequate enough to examine the linguistic forms and functions of rhetorical strategies used.

These twenty five sermons capture the Nigerian socio-political and economic situation, and they were purposively selected between 2005 and 2011. This period is an era of consolidation, and it is seen as critical in neo-Nigerian Pentecostal history because these churches witnessed astronomical growth, a trend that started in the early 1980s (Okere, 1999). Oyedepo (2005b) describes this period as an era of increase characterised by consolidation due to an insight from the word of God. According to him, nothing multiplies until it is sown. This is why it is very important to study the texts in this period to see how persuasion is constructed in the rhetoric of the sermon, especially for church growth. This period is also the period of the

proliferation of other nascent independent churches struggling to have their fair share of the Nigerian *religious* market. This period recorded instances of high unemployment with its attendant infrastructural decay and social unrest. Some people, particularly the youths, were looking for a way to 'break forth' and reconstruct their self-understanding; that is, to have a change of mindset for personal salvation and economic emancipation from the grinding poverty that was the order of the day.

One notable thing at this period was an increase in 'migration'. As the youths were migrating into these churches in droves, the churches were expanding by 'migrating' and consolidating into the vast empty warehouses vacated by some of the multi-national companies. During this time also, there was a paradigm shift in some of our social values. For example, many Nigerians believed that the devil was responsible for their suffering, sickness, afflictions and other economic problems like poverty and jinx. More so, during this time, the view that prosperity and quality Christian life can co-exist gained ascendancy. The notion "as poor as a church rat" was replaced with "I can't be poor because I serve a rich God." Christians therefore can prosper materially and at the same time get spiritual salvation.

Finally, we shall administer the 200 copies of our questionnaire (40 for each church) to a cross-section of the members of the churches to empirically assess the persuasive value of the rhetorical strategies used. Choosing members of these churches ensures reliability and competence in terms of the knowledge and information to be given. Any answer they give is considered significant because it is a reflection of how they feel about the rhetorical strategies deployed by the speakers.

3.4   Methods of data analysis

The analysis of data here is done with the intention of answering the questions and solving the problems associated with the research. Owing to the fact that the data were got from audio cassettes, DVDs, CDs and VCDs that contain these selected sermon-texts, our obligation is to (i) transcribe and (ii) analyse the texts. Put simply, we shall convert the texts into written mode before analysis. We shall also analyse the copies of the questionnaire and interpret the data in percentages.

By transcribing our data, it means our texts are to be analysed in written mode. According to Gregory and Carroll (1978:43), "The scripts of most … sermons… are also written with their vocal delivery in mind, but there is not usually any effort made

to conceal the written origin of the texts. Such text may be characterised as written to be spoken…" Our view is that texts in spoken mode, without any recourse to transcription are insufficient for the type of analysis we want to embark on. These sermons under study were written to be spoken, and were actually spoken by the pastors of the churches. This is because the sermons were written with their *speakerbility in mind* (Crystal and Davy, 1969).

Since the texts are in written form, ideas and pictures of how these words cohere within that framework of creativity are visually available, making us to question the meaning of the words, cohesive devices and any other relevant devices in our work. According to Chafe (1982:37), "In writing, we have time to mould a succession of ideas into a more complex, coherent integrated whole, whereas, speech, because it is produced on-line, it is fragmented."

Secondly, we shall <u>analyse the texts.</u> Texts in the written mode are easier to analyse than the ones in the spoken mode because the ones in the spoken mode are racy, and vital information could be lost, especially if the medium has inadequate capacity for recall or playback. Unlike texts in spoken mode, the researcher can easily pin down certain facts from the texts in written mode because s/he can read along the lines thoughtfully and engage the facts cognitively. By extension, the facts can easily be categorised for ease of analysis.

<u>Levels of content analysis</u>

The data will be analysed using content analysis at the rhetorical and linguistic levels. The analysis we want to do at this level is a rhetorical analysis. Our focus is (i) on metaphors (ii) rhetorical questions and (iii) proverbs. We shall also analyse flyting as a special rhetorical strategy. In addition, we shall analyse persuasive and coercive strategies. Our analysis of metaphors will be based on the following: logos-based metaphors, ethos-based metaphors and pathos-based metaphors, and their specific functions. We shall in addition analyse rhetorical questions and proverbs and their specific functions. We shall build a frequency table for these linguistic forms (metaphors, rhetorical questions and proverbs), and also indicate the percentage frequency of occurrence for each in the table. Flyting (the rhetoric of abuse) shall be analysed as a special rhetorical strategy because of its capacity to operate on two levels of bi-lingual competence, as well as its capacity to 'abuse' and persuade. We

shall also engage 'analytical convenience' tools to enable us explore this unique rhetorical strategy on the 'argument table' without restriction.

Above all, we shall analyse persuasion and coercion, and their specific functions. Specifically, in the strategies of persuasion, we analyse framing (through comparison and contrast), argumentative strategy with emphasis on cause-effect argumentation, archaism as a strategy of persuasion, use of illocutionary strategies and *othering*. In analysing these strategies, we shall connect them to the main issues of warfare, prosperity and spirituality with regards to realising the research objectives as stated in 1.3. We shall also analyse the strategies of coercion. The use of coercive illocutionary acts, such as warning/threatening and ordering/commanding which mainly threaten the autonomy face of the addressee is an expression of the function of power. Our analysis therefore will be restricted to ordering/commanding and warning/threatening as coercive strategies; (see Chapter four for detailed analysis).

At the linguistic level of analysis, we shall first focus on the lexical choices. Our justification for this analysis is that certain linguistic elements in a text say much about the text. This suggests that meaning is expressed in the choice of items. This will give an insight into the pragmatic choices that preachers make in the sermons as well as the factors that influence the pragmatic choices they make. Our analysis of the lexical choices is categorised as follows: words associated with causality, prosperity, emotion, warfare and spirituality. What obtains is that we shall see how the pragmatic choices the pastors make target meaning.

3.4.1 Methods of quantitative analysis of the rhetorical strategies and results

We shall use frequency counts in our analysis of metaphors, rhetorical questions and proverbs. The results will be presented in percentage form in Chapter five.

As indicated earlier, our analysis of metaphors in Chapter five will be broken down into logos-based metaphors, ethos-based metaphors and pathos-based metaphors, their specific functions and frequency of occurrence. The reason is because of its prominence in the texts.

3.4.2 Methods of quantitative analysis of the persuasive value and findings

We shall in addition analyse the persuasive value of the strategies used by administering 200 copies of the questionnaire to some members of these churches. Specifically therefore, 40 copies of the questionnaire will be administered to members of each church. The questions are in multiple choice format and measure attitudes based on 3 levels of persuasion namely, highly persuaded, persuaded and less persuaded. The purpose is to account for the persuasive value of the strategies used. Our understanding of persuasive value is linked to attitudes/opinion; that is, how the rhetorical strategies impacted on the audience. The copies of the questionnaire will be analysed in percentages.

By using percentages to calculate, we are exonerated from engaging in a rigorous and complex statistical analysis that may degenerate into unwanted statistical abstraction, or fetishism (Osundare, 2003), but on one that is simple and easy to understand. Bowers (1982) argues that simple percentage is a less complex statistical calculation because of the way it facilitates easy interpretation of data for value judgement. This is why, as complex as, for example, a loan approval is, interest payment is easily expressed in percentages, and value judgement on the success of the loan is made based on the percentage of the loan repayment. Therefore, we consider interpreting our data in percentages because it is easy to use, and very reliable, especially in the simple empirical evaluation of opinions on persuasive values of the rhetorical strategies used. The findings shall be indicated in Chapter five.

3.5   Presentation of report

The report shall be presented in Chapter five.

Understanding the strategies used as exploratory

Taking into consideration the context of situation, the pastors' beliefs, intentions and assumptions are crucial to the understanding of the strategies used in the sermons. The analysis of language and patterns of the strategies used are exploratory and consistent with the analytical tools of the stated theories. As the study catalogues the pragmatic choices made, with insights from systemic functional linguistics, it targets meaning. Conceptual metaphor theory explores the conceptual basis of language. Lakoff and Johnson (1980) have noted that people use metaphor

everyday without being aware of it. That is to say; the way they think, what they experience and what they do everyday is a matter of metaphor.

As earlier indicated, this type of analysis creates an opportunity for exploring the dimensions of the rhetorical strategies deployed, and helps in the understanding of the motivations behind the pragmatic choices the pastors make. Religion is socially constructed and ideological, and the exploration of these rhetorical strategies helps to understand human behaviour in social communication, especially how language is configured for persuasion, and how persuasion is achieved in the rhetoric of the sermons. Having said this, the methodological process is very important because it is what guides us in the realisation of the objectives of the study. The following is a graphic representation of the methodological process for additional insight.
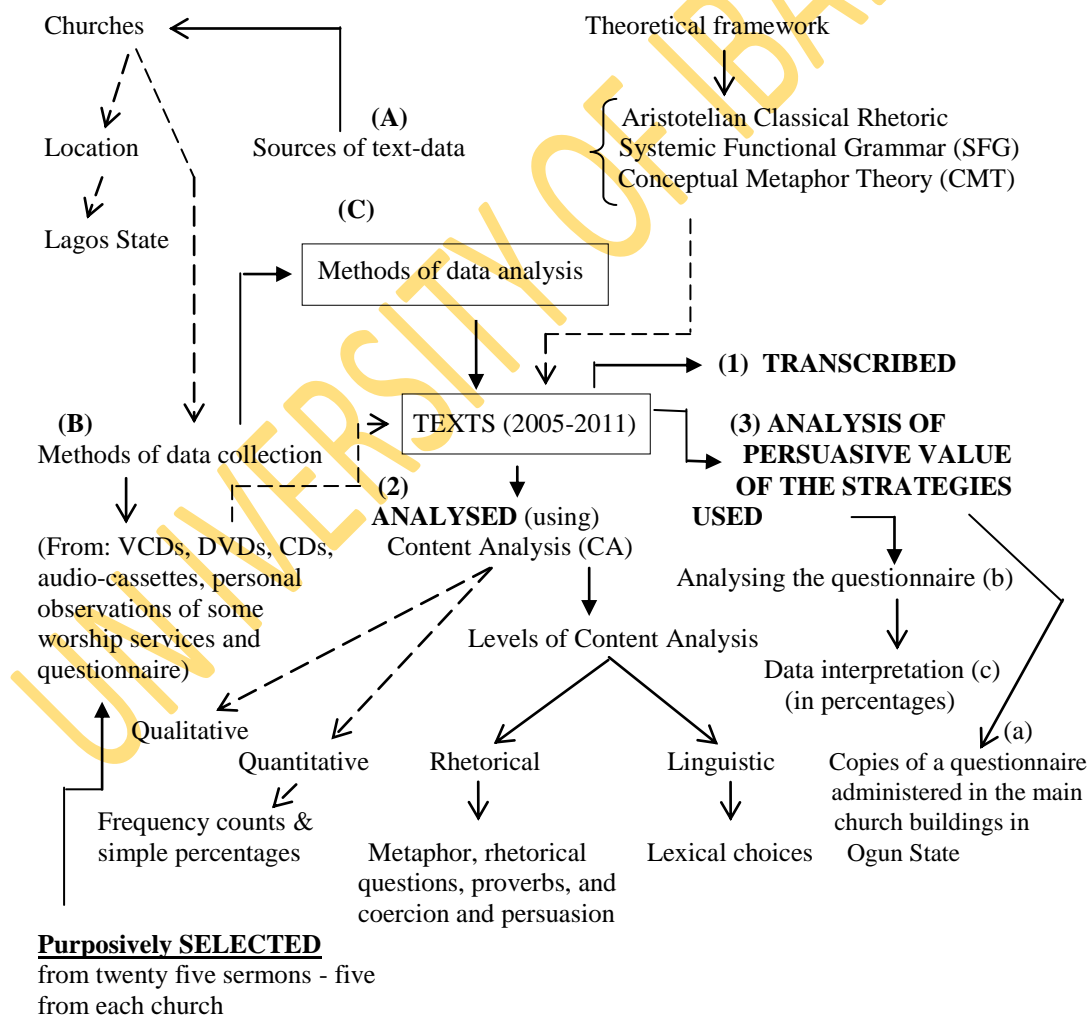
FIG 17: The research design process

CHAPTER FOUR

METAPHOR AS A RHETORICAL STRATEGY IN THE PENTECOSTAL SERMONS

4.1   Introduction

This chapter analyses metaphor as a rhetorical strategy in the sermons. In doing so, it explores concept-based metaphors as well as the lexical choices that influenced their deployment. In addition, we shall analyse logos-based metaphors, as well as ethos-based and pathos-based metaphors, and their forms and functions.

4.2   Deployment of metaphors

Our analysis of metaphor is conceptual. This is because metaphor occurs in our thought (conceptual world); we also admit that the purpose of metaphor is to persuade. Metaphor therefore is deliberately deployed to convey ***new truth*** from ***local topics*** so as to persuade (cf. Steen 2008; Muller, 2011). This definition is consistent with the purpose of metaphor in the sermons under study because of the speakers' desire to persuade. The new truth is the new perspective the speaker selects, which is the important message the audience is unable to recognise in their peculiar situation. The local topics are the issues that are conveyed through metaphors and addressed in the texts (Steen 2008). For this reason, metaphor is used when it is expressly meant to change the addressee's perspective on the referent or topic that is the target of the metaphor (persuasion), by making the addressee look at it from a different conceptual space, which functions as a conceptual source (Steen (2008).

Although the definition above has communicative characteristics of metaphor, it is significantly conceptual because it recognises the importance of a conceptual space (domains) for metaphor recovery. For example, if we consider the mapping of the source model unto the target model as explained by Lakoff and Johnson (1980), the conceptual basis of metaphor in the sermons under discussion becomes evident. Consider the following: CHRISTIANITY IS WARFARE in Text 20. What follows is the mapping of the source model "warfare" unto the target model "Christianity." The mental representation is the personal struggles which sometimes are characterised as satanic attacks the average born-again Christian faces in his/her everyday Christian life. This struggle evidently reveals the central drama of their lives that is played out as they navigate the cultural landscape they perceived, is controlled by local satanic

agents (witches and wizards). They believe that these agents are out to destroy the gains of the salvation they have made.

4.2.1 Concept-based metaphors

These are metaphors that are conceptually conceived. These metaphors govern our experiential world, and are expressed through language. According to Lakoff and Johnson (1980), our conceptual system, in terms of how we think and act is fundamentally metaphorical in nature. What this means is that metaphor rules our everyday functioning, and it is cognitive in nature. That is why, we are, to a large extent unconscious of its presence. "Since our conceptual system is something we are not aware of, they impact our everyday functioning, even in matters of the intellect" (Lakoff and Johnson, 1980:1).

In the texts under study, these metaphors abound. The following are the concepts that the metaphors serve: causality, spirituality, prosperity, emotions and warfare. We shall briefly examine them in terms of the above as evidence of their presence in the texts. The following diagram illustrates this:
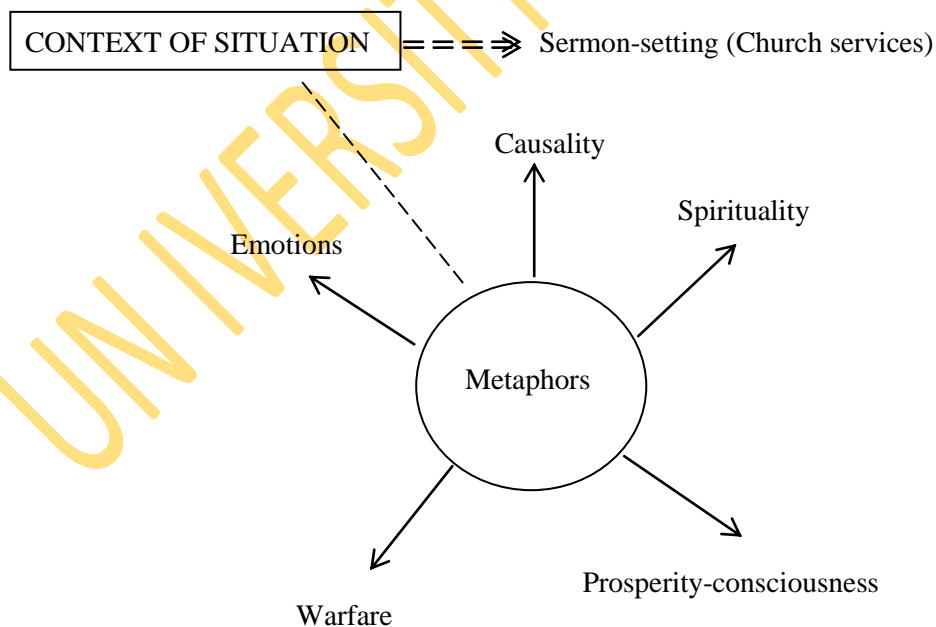
FIG 18: Concept-based metaphors in the sermons

Concept-based metaphors that invoke causality

   Causality implies that for every cause, there is a causal-effect. In other words, for every action, there is a consequence. The speaker deploys conceptual metaphors that invoke causality to sensitise the audience on the consequences of their actions. Thus, if their social behaviour is good, the consequence will be positive; if bad, it will be negative. It is natural that the speakers use metaphors to relate this message to the audience.

   Conceptual metaphors that invoke causality abound in the texts. They include: (i) metaphor of faith as a person (ii) metaphor of sin as a killer (iii) metaphor of planting as prosperity-bound. Consider the following:

(I) Every step of faith is a harvest… (Text 14) **(Metaphor of faith as a person)**

(II) The wages of sin is death (Text 15) **(Metaphor of sin as a killer)**

(III) Sowing is reaping (Text 14) **(Metaphor of planting as prosperity-bound)**

The above structural metaphor excerpts indicate the causality dimensions of the metaphors which aid in the definition of the consequences of some actions. The purpose is to persuade the audience.

   In excerpt 1 (metaphor of faith as a person), the speaker argues that "Every step of faith is a harvest…", and this is what brings a harvest of rewards. He thus deploys the metaphor to send home a message of the consequence of an action to the audience. For example, on God's commandment, Abraham took a step of faith by leaving his kinsmen, and the consequence of his action of faith is that he was blessed with the divine gift of a child, Isaac, thus justifying that every step of faith is a harvest of rewards.

   Beyond the message (the consequence of an action) is the speaker's intention. For example, by deploying metaphor, he subtly urges the audience to believe in what he says, and be prepared to take such an action because it attracts rewards. The idea of "step" in "Every step of faith is a harvest…" implies that faith is an incremental thing built over time; the consequences are maturity, the accumulation of spiritual strength, and sure-footedness in matters of the Christian faith.

   Also, in excerpt II, we identify the metaphor of sin as a killer in the "The wages of sin is death." The speaker creatively exploits this metaphor for the purpose of persuasion. The term "wages" suggest a phenomenon that is built over time;

invariably, this phenomenon is the accumulation of sin which leads to death. What obtains is that death is the reward for sin. Therefore, sin is what causes death. This is why metaphors are seen as learning tools (cf. Steen, 2008) because the audience is sensitised by the consequences of sin.

By highlighting death as a negative consequence of sin, the speaker taps into the audience's sense of fear to drive home his point. Death thus becomes an effect (consequence) of sin. The image of death therefore is evident that sin is a killer. The speaker exploits the metaphor, knowing very well that the issues of sin, death and salvation are central to Christianity because without the threat to the audience's fellowship face, it is sometimes hard to compel them to take that desired leap of faith.

"Sowing is reaping" as indicated in excerpt III explains the metaphor of planting as prosperity-bound. Sowing implies planting, which metaphorically implies sacrifice. Through the metaphor, the speaker argues that every genuine sacrifice by a born-again Christian is adequately rewarded by God. Therefore, the consequence of sowing is abundant reaping.

The prosperity bound metaphor therefore is an attempt by the speaker to show-case the reward of the sacrifices he too made, as an indication that he leads by example. For example, earlier in the sermons, he metaphorically said that God told him to keep on sowing; so, when the grass was green, the sheep would lie on it. What we have seen is the causal-effect of an action that is carefully woven in the metaphor of planting, an argument the speaker believes is convincing.

Concept-based metaphors that invoke spirituality

Some concept-based metaphors that invoke Christian spirituality are deployed for persuasion. Spirituality is a set of beliefs and values that animate a way of life of every Christian (McGrath, 1999). Thus, what constitutes Christian spirituality in Nigerian Pentecostalism can be located in beliefs, norms and values, and it includes love, faith, hope, sanctity of marriage, obedience, happiness.

Although metaphor of spirituality occurred many times in the texts, the aspects of Christian spirituality that we are concerned with are the sanctity of marriage, love and faith. The deployment of these metaphors is to discourage divorce in a Christian marriage, and also to strengthen the audiences' faith in Christ. The excerpts below yield to this insight:

(IV)　　One thousand miles is an affliction because they are no longer together… (Text 9) (**Metaphor of separation as a disease)**

(V)　　…to them, marriage is gold, it is not something to throw away… (Text 12) (**Metaphor of marriage as wealth)**

(VI)　Love then is *on trial…* (Text 21) **(Metaphor of love as a person)**

(VII)　The faith of Abraham *conquered* barrenness (Text 23) (**Metaphor of faith as a soldier)**.

In the excerpts IV - VII, we identify the (i) metaphor of love as a person (ii) metaphor of marriage as wealth (iii) metaphor of separation/divorce as a disease (iv) and the metaphor of faith as a soldier. All these are consistent with the values that support Christian spirituality.

In excerpt IV, "one thousand miles" (the target domain) suggests the couple is living far apart from each other physically and in their mindset. This is a metaphor for separation. Affliction (source domain) implies infection or disease which causes pain, and by definition, destroys the foundation of a marriage relationship. What this means is that the couple is not living together. By using this strategy, the speaker tries to persuade the couple to come back together as one indivisible unit in marriage before God. This is so because marriage is sacrosanct to God.

By *violently* yoking together disparate words – "one thousand miles" and "affliction" on a 'metaphorical sentential' frame, the pastor succeeds in knitting together varying intervening factors in marriage, and by extension, addresses the gulf that leads to the destruction of marriage relationship in the wider Christian community. Through this deployment, he lets the audience see the dangerous opening they have created for the *stranger* (devil) through disunity. This is persuasive because the direction of the sermon is aimed at uniting every Christian family, which is one of the tenets of Christian spirituality.

If we factor how the speaker deliberately makes his choice of words, it further reveals his 'take' on the issue in the text. For example, "…because they are no longer together" is an indication that the couple is currently separated or divorced. This is what re-inforced his numerical translation of the status of the relationship - 1000 miles." Again, "1000 miles," which suggests distance is a hyperbole. What follows is that exaggeration is used to amplify the gulf in the relationship. The sub-text here is that there is a big gulf between the man and the woman, so wide that reconciliation may appear humanly impossible. The speaker implies that divine intervention is what brings reconciliation and restoration. This is why the word "affliction", is a 'stranger' in the marriage relationship because it is like a disease, and it requires treatment.

The speaker in excerpt V deploys the same metaphor of spirituality from the frame of 'value'. For example, in excerpt V, the metaphor, MARRIAGE IS GOLD explains the importance of every Christian marriage. The speaker states that marriage is something that is highly precious, cherished, valued and of high quality because God is involved. The speaker skilfully points out that marriage has material value as well as spiritual benefits. Gold is a metaphor for material wealth. In currency trading for example, gold is more stable than most currencies, and smart investors take advantage of it because it provides security in the 'days of financial adversity'. Also, in every stable home, marriage protects the family from the intrusion of the *stranger*. While the couple raises their children when they are strong, the children take care of their parents at old age. This moral strength in marriage is a spiritual benefit. In addition, that marriage is gold implies that because it is God-centred, it should be stable, unlike the instability associated with any other relationship that is not built on the principles of God.

Furthermore, as a benefit of marriage, the speaker implies that good children come from good marriages, and in a good marriage, the couple stays together and comforts each other. Thus, when one of them is weak physically or spiritually, the other lends a helping hand. The spiritual benefit also lies in the fact that the individual did it right as biblically instructed. More so, through this metaphor, the speaker implies that just as gold passed through the crucible of fire to be pure, a good Christian marriage must also pass through the temptations and challenges of the world before it can stand. This reinforces the oath in marriage: "For better for worse."

100

Finally, the speaker is saying that "Marriage is gold" because God said, "it is not good for a man to be alone," and HE provided Adam with a wife to show its importance.

As indicated in the sermons through metaphor representation, the *sacrament* of marriage has been at the centre of Christianity. Nigerian Pentecostal sermons have tried to preserve this aspect of Christian spirituality, and its reflection through metaphor representation is an indication of its importance in the hearts and minds of these speakers. According to Udeh (2003), God knows the importance of marriage before he decided to give Adam a precious gift, his wife, Eve. Therefore, the foundation of every Christian family is marriage, and from metaphorical standpoint, the speakers make a case for marriage, as well as its benefits to the audience spiritually and materially. The purpose is to stop hindering the growth of the Christian lifestyle that every Christian family has enjoyed. "One thousand miles" (target domain) in excerpt VI implies separation and distance, which the pastor considers as an affliction because of the dangerous implications it has for the family. For example, the couple is incapable of enjoying their marital bliss; the negative effects of this include temptations which might lead to adultery. There are also unhappiness, anger and generational effect like instability in the marriages of their children. Through this strategy, the pastor is saying that since separation and distance is affliction (source domain), it has a cure; and it is through reconciliation and forgiveness.

The metaphor of love as a person in excerpt VI is highly revealing. It portrays love as a person on trial. If love is on trial as indicated in the excerpt, it is incumbent on us to say that very soon love might or might not conquer all. For example, that love conquers all is an evidence of the ability of a born-again Christians not only to love one another in spite of all odds, but also to replicate the kind of altruistic love that Christ gave humanity (*Agape*).

The ontological metaphor LOVE IS THEN ON TRIAL is deployed by the speaker to re-inforce the strength of Christian spirituality. The Christian soldier is a *defendant* in the court (or battleground) of spiritual warfare, and the odds or the spiritual struggles he has to overcome are enormous and intrusive, and are on the offensive direction. These odds are the road-blocks that prevent him/her from living a full Christ-like life. The odds/struggles may be his/her inability to forgive those who have offended him/her. In an environment where prosperity is preached, it may also be his/her inability to impact positively on the less privileged in the society through a

101

lifestyle of *giving* (charity) when the opportunity calls. These conflicts test his/her resolve for Christ as s/he struggles to resolve the issues. That is, to prove his love for Christ by stepping up and staying above these intra-personal conflicts (spiritual) that attempt to ridicule his professed love for Christ. The speaker manipulates this metaphor for rhetorical effects.

The word "trial" creates an environment of legal tussle. Thus, if "love is on trial," the speaker implies that Satan is the plaintiff, and the born-again Christian is the defendant. But it is the love the Christian brethren have for their fellow brother that is being tested to a breaking point. For example, in Text 21, Satan inflicts HIV to the victim, a Christian brother who never had any sexual relationship, or any contact that warranted his vulnerability to the disease. Satan thus sows a seed of doubt among the Christian community for the purpose of discrediting the concept of Christian love in the same way he put dirty linen on Joshua so as to accuse him (before God) and have him. In the metaphor, the speaker subtly argues that Christians are being falsely accused by the devil because he wants them to derail. In such scenario, there is probably a perceived feeling of betrayal and disappointment by the brethren on the HIV victim on the basis that he was dishonest about his spirituality. What follows is a sense of anger and a logical desire to abandon him. The born-again Christian brethren struggle with this, and overcome this struggle by stepping out to help the victim of the satanic attack, in the same way God stepped out to help Joshua. It is then that love, which is on trial overcomes.

In excerpt VII, THE FAITH OF ABRAHAM CONQUERS BARRENNESS is a good example of the **Metaphor of faith as a soldier**. This ontological metaphor that is deployed in the sermon is what the speaker tries to exploit to highlight the level of tenacity expected of every born-again Christian in their quest for salvation. Therefore, Christian spirituality summarises the importance of the metaphor. Thus, being steadfast in the face of numerous challenges of life is what raises the bar for the born-again Christian in their effort to navigate the rough terrains of life. The sub-text of the metaphor, which is very important to the speaker is that every born-again Christians must expect opposition from the devil. The opposition is a manifestation of the spiritual struggles. Faith, in scriptural terms means not only believing God, but believing God and living according to HIS word (Sproul, 2010).

The definition of faith above further exposes the speaker's other intention that is hidden in the metaphor. By mentioning Abraham, the speaker avers that the audience should believe and focus only on God. Abraham was a pioneer and a leader in the walk with God. Based on his faith in God, he simply walked away from his brethren on God's commandment so that his destiny in God would be fulfilled. The speaker is saying that the audience should walk away from anything that would be an impediment in their desire for God so that they could surmount or conquer the retrogressions in their spiritual and material lives. Overcoming these challenges makes them warriors. That is why in the metaphor, the word "faith" is foregrounded by the speaker – an indication of high Christian spirituality.

Barrenness as indicated in the metaphor suggests an environment where nothing grows because of the absence of water. By associating barrenness with Abraham, the speaker argues that water is what restores fertility in the land, just as faith in God is what it takes to conquer infertility, which he subtly ascribed to the devil. The metaphor is a demonstration of the power of the Christian faith over earthly circumstances.

Concept-based metaphors that invoke warfare (spiritual)

These metaphors relate to battle, conflict, fight, war, power, contest, etc. They involve the use of non-physical weapons (spiritual). The speakers deploy them to ensure that the abstract ideas typified in spiritual warfare are concretised and comprehended. This is because they believe that Christians are at war with the devil. Instances of metaphors that invoke warfare in the following texts abound. Consider the following:

(VIII) As a *warrior*, you must be prepared all the time, for *the battle* is not carnal (Text 12)

(IX) Most *generals* are *4-star generals*… But *Jesus is a seven-star general* (**Text 1**)

(X) Put on your *shield*…**because** *it is your potent weapon* **against the enemy (Text 6).**

Our understanding of the above excerpts is linked to the fact that Nigerians believe that they are constantly at war with witches, wizards and other forms of local satanic forces. A cursory look at the excerpt shows how the speakers deploy these concept-based metaphors to invoke warfare. For example, excerpts VIII–X show that the speakers deliberately deploy them so as to invoke spiritual warfare.

In excerpt VIII for example, "warrior" and "battle" metaphorically refer to the born-again Christian and his spiritual struggles. Taken in context, the underlying message is that Christianity is warfare. The speaker deploys the metaphor to create a gulf between the audience and their unseen enemy, and by extension, sensitises them not to relent but to be watchful. He thus becomes a spiritual guide in the war against Satan.

That "the battle is not carnal" metaphorically implies that the fight is not a conventional type but one that will be fought beyond a conventional battleground. This makes it more dangerous than the conventional warfare because the destiny of 'mankind' is at stake. The sub-text here is that Satan is after the human soul, a very important "key", in God's reconfiguration effort for human redemption.

In excerpt IX, another type of concept-based metaphor "general" is invoked. Generals are war commanders who prosecute wars. Jesus is referred to as a 7-star general, a metaphor of a great spiritual warrior. This is the message the speaker wants to convey. There is the metaphor of Jesus (target domain) as a seven star general (source domain). Other generals (target domain) are seen as four-star generals (source domain). The speaker avers that 4-star generals are conventional battlefield generals incapable of the skills and strength needed for a battle of this magnitude. Through analogy, the speaker maintains that a spiritual warrior is superior to a conventional battlefield general because what is at stake is beyond human capacity (not carnal). It is the type of warfare that only 'the type of Jesus' (7-star generals) can prosecute because it involves a fight against a formidable enemy – with other principalities and powers of darkness as his lieutenants. More so, the battle is being waged on a higher plain (spiritual).

The excerpt (IX) "Put on your *shield*…because *it is your potent weapon against the enemy*" (Text 6) is another dimension the speaker exploits to metaphorically invoke warfare. He deliberately mentions words like "shield", "weapon" and "enemy". The speaker thus, deliberately taps into this structural

metaphorical expression because he wants to motivate and persuade the audience not to forget that they are at war with the devil. By taking a pugnacious position, he deliberately motivates them to fight because surrendering to the devil is not an option. "Shield", an object of conventional warfare metaphorically means faith. The speaker thus opines that it is their faith that will protect them against any satanic assault. The "enemy" metaphorically refers to the devil, or his acolytes – witches and wizards. These are known local satanic agents and by calling them enemy, the speaker avers that they are not invited in the Christian family of God; therefore, they must be uprooted.

The speaker deliberately deploys these metaphors for persuasion because he believes that the Christians must be sensitive enough to know that there is war in Christendom (or God's kingdom) hence "The Kingdom of God suffereth violence…", and by invoking war metaphors, he wants the Christians to be violent against the devil so that the violent can take it by force.

Concept-based metaphors that invoke emotions

Since spiritual warfare is essentially verbal, it evokes emotions. This is why emotionally charged words are deployed. Human emotion as seen in the texts is a reactive response that brings out feelings of anger and hate against the devil and his local agents. Thus, vituperations, curses and abuses are deployed for rhetorical impact, and most of them are metaphorical in nature. The following texts yield to this insight:

(X) **Every power swallowing my money**, your time is up. Vomit it and die, *Text 20)*

(XI) I will not put any of *the diseases of the Egyptians upon you* (Text 17) (metaphor for afflictions)

(XII) **Every Uzziah of my Father's house, blinding my eyes, die in the name of Jesus.**" I command Uzziah to die in Jesus mighty name we pray, Amen (**Text 17**)

In excerpt X, there is the **metaphor of the devil as the spirit of waste and retrogression (swallower).** By metaphorically calling the local agents of the devil "every power," there is an indication of disrespect and anger because the speaker, for rhetorical decision disparagingly calls satanic agents "every power," and which conceptually means every useless power. "Vomit and die" metaphorical suggests a command to reverse the ugly phenomenon which in turn is aimed at uprooting the source of the problem. By destroying their financial lives, the devil is only walking into destruction because his mission is temporary or time-based. These are expressed in the emotionally charged metaphors as in "your time is up." The words "vomit" and "die" further show that the metaphors are emotionally charged.

"Power" in the text can simply be referred to as energy since it is not a living thing. Componentially therefore, it is (+ inanimate). This is a subtle metaphorical way of referring to the devil as dead and useless. This denotes an emotion of anger. In this ontological metaphor, there is the image of an abstract entity (in the speaker's permutation, a useless *being*), that is being disrespectfully commanded or forced to relinquish the stolen wealth before its final hour is up. This is why the emotionally charged word "swallowing" is disparagingly used to denote disrespect to the devil.

"Disease" which (rhetorically is pronounced in context as 'dis'- 'ease') is something that takes away the 'ease' in somebody's life so that the person becomes very uncomfortable. This is why it is called a "(dis)ease" (or the opposite of 'ease'). The diseases of the Egyptians in excerpt XI is a metaphor of affliction/ plagues, as in the Ten Plagues of Egypt). It is emotionally charged because the mere mention of the diseases of the Egyptians is a reminder of the suffering of the Egyptians in the hands of the God of Moses (which they would not like to experience again) because of their inability to let Moses and the Israelites leave Egypt. What obtains is that the Ten Plagues of Egypt include all manner of afflictions and death. The speaker is metaphorically saying that God will not let the children of Israel to be afflicted.

This metaphor is also an indirect threat to the fellowship face of the audience since it invokes emotions. What separates it from a direct threat to the audience's autonomous face wants or fellowship face is the negation "not". There is a sub-text in the message that puts the responsibility on the audience because the condition for averting affliction hinges on the audience's faithfulness in God. As indicated earlier, not only does the metaphor for affliction reminds the audience of the suffering of

pharaoh's people, it also reminds the audience that Pharaoh was a "plague" on the well-being of the Israelites just as Satan is a plague in the lives of Christians (and must be uprooted). The metaphor "diseases of the Egyptians" therefore is used to describe an ill-wind that blows nobody any good, a two-edged sword that will neither spare Pharaoh nor the audience if they derail from God's direction. The emotion it invokes at this point is a reminder that this type of satanic tragedy can still occur if God is not in the lives of the audience, hence deploying it is an attempt to sensitise the audience about the consequences of derailing.

"King Uzziah" from rhetorical perspective is a device of antonomasia; that is, the use of a proper name as a form of designation. The form of designation may involve the substitution of a proper name for something else. Conceptually, there is a cross-domain mapping of King Uzziah in excerpt XII as a **metaphor of hindrance and spiritual blindness.** Prophet Isaiah was a palace prophet during the reign of King Uzziah. He was blinded by the merry-making in the palace, and God "declared his position vacant." It was on the realisation of his spiritual derailment that he said "Woe to me…"

In consideration of the force of the deployed lexical choice "die", the speaker states that every King Uzziah or spirit of hindrance in the life of every Christian, and which is 'blinding' that Christian from knowing God must be eliminated. The metaphor invokes emotion because of a satanic attempt to blind or distract the children of God from focusing on the things of God.

Based on insight from the above, there is an attempt to see the distraction as the handiwork of the devil. This is why the metaphor is emotionally charged, and King Uzziah becomes analogous with distraction, hindrance and spiritual blindness.

It is pertinent to state that all these metaphors discussed earlier are concept-based because they occur in our thoughts, although they are expressed linguistically. It is also important to state that these three metaphors (war, sowing and spirituality) are intertwined. For example, while sowing (sacrifice) is one of the tools used to wage a war against Satan for financial breakthrough, it is also an aspect of the Christian spirituality because every Christian is expected to sow. This is what puts them above all principalities and powers of darkness.

Having analysed the concept-based metaphors, it is important to examine the lexical choices the speakers make in their attempt to persuade. These choices however are influenced by the context of situation.

4.3   Lexical choices

As indicated earlier, the concept-based metaphors are constrained by the lexical choices that express them. We hereby categorise them into 5 lexical fields for ease of understanding. The frequency of occurrence of the lexical fields is drawn from a 350-word sample from our data. Their occurrence is considered important because they work for the unity of the texts. These categorised sets are significantly linked to the meaning of the words, as well as the central ideas in the sermons.

Lexical choices associated with causality

Lexical choices associated with causality occur in the texts. These are words constrained by (cause-effect) dimension of human reality. They include: sin-death, sowing-reaping, faith-harvest, obey-reward, planting-prosperity and words of God-repentance. What this means is that for every cause/action, there is an effect. For example, if we sin, we die; and if we sow, we reap.

Words referring to prosperity

Words referring to prosperity also constitute another lexical set. They word sowing and its variants - *money, giving, seeds, tithing, offering, sacrifice,* etc., occurred *79* times in the texts. Others include *reaping, blessing, breakthrough*, etc. In the texts, Christians are encouraged to give because it paradoxically prospers them. Thus, by sowing abundantly, they reap bountifully, and by extension, realise their breakthrough via the blessing of God.

Lexical choices that relate to emotion

Lexical choices that relate to emotion also feature significantly in the texts. The deployment of these words is motivated by human suffering, diseases, affliction and others that informed the themes of these sermons because the Church believes that these afflictions are spiritual, and have to be dealt with. As a result, the combative nature of the sermons expressed is designed to respond to the crisis situation. These words include: "die", "killer", "*Kabu-kabu* Christianity and its variants", "worms,"

"*mago-mago Christianity,*" "*money swallower,*" "*419 Christianity,*" "*liar,*"*etc.* These decivilising words are emotional responses to the 'crisis situation'.

Words relating to warfare

       The word *shield* and its variants – *armour, protector, spiritual vest,* and other lexical items in the domain of warfare like *enemy*, *arrow, fire*, and so on, denote objects in battle. The texts say that the Christians need to put on their armour, which is constructed on the shield (of faith) to defeat the enemy (Satan). The appearance of the Holy Ghost in the form of fire completes the uprooting of the enemy, and through this way, death is defeated. Also, the word *kill,* with its variants – *destroy, destruction, paralyse and truncate* indicate warfare, so also is the word, *warrior* as well as its variants – *soldier, brave fighter, gallant fighter*. They are suggestive of the combative nature of the sermons. In the texts, the churches made it clear that "the Kingdom of God suffereth violence, and the violent taketh it by force." What this means is that through the instrumentality of the Bible, they will use a stronger form of power by force in a battle situation to reclaim God's mandate in the lives of the Christians which the devil violently took from the Christians.

Words relating to Christian spirituality

       Finally, there are some lexical choices that relate to Christian spirituality. The deployment of these words is motivated by the character of the Church in their quest for identity, values and human salvation. They include: love, faith, holiness, joy, sincerity, marriage (Holy matrimony), truthfulness and obedience. The following diagram provides additional insight into the lexical choices that influenced the deployment of the concept-based metaphors in the sermons of these churches.

Table 2: Frequency distribution of selected lexical fields/sets

Lexical set/field	Lexical item/variant	Frequency of occurrence	Percentage (%)
Lexical choices associated with causality	**Cause – effect** Sin-death; sowing-reaping; faith-harvest; obey-reward; planting-prosperity; word of God-repentance	82	23.4%.
Lexical choices associated with prosperity	Sowing, seeds, giving, tithing, planting, sacrifice, reaping, offering, sower, blessing, money, breakthrough, etc.	79	22.6%
Lexical choices associated with emotion	Liar, accuser, killer, aggressor, die sadness, vomit weeping, *Ye-ye*, stranger, deceiver, witch, killer, kabu-kabu Christianity, 419 Christianity, Kill, truncate, rob, destroy, paralyse, haters, etc.	64	18.3%
Words referring to objects in (spiritual) battle	Shield, Holy Ghost fire, shield (of faith), protector, spiritual vest, armour, arrow, Enemy, etc.	65	18.6%
Lexical choices associated with spirituality	Love, faith, holiness, joy, sincerity, marriage (Holy matrimony), truthfulness, obedience,	60	17.1%
Total		350	100%

4.4   Forms and (the rhetorical) functions of metaphors

First off, we argue that a relationship exists between the speaker and the audience, and this relationship makes the speaker the text producer, and the audience, the text consumers. It is on this basis that we situate the three components of the rhetorical appeal as indicative of the speaker's right to argue reasonably, be listened to, and by extension, persuade.

Metaphor is an argumentative strategy that is capable of fulfilling rhetorical functions. In order to realise our objective in this analysis, we focus on concepts that the speakers explore as legitimising goals; that is, analysing metaphors as: logos-based, ethos-based and pathos-based. First, let us consider the following diagram for insight:

Rhetorical appeal

METAPHORS

Logos-based function   Pathos-based function

Ethos-based function
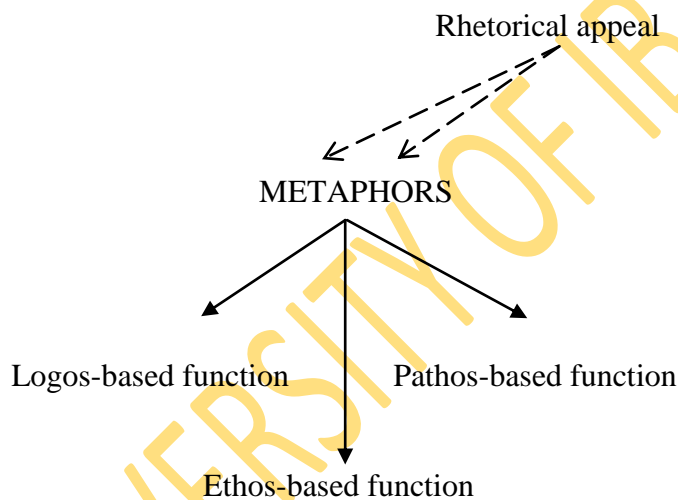
FIG 19: The rhetorical functions of metaphors

Our exploration therefore is understood in terms of explaining these relevant strategies. As Charteris-Black (2005) observes: to be seen as thinking right (logos), having the right intentions (ethos), and sounding right (pathos) are essential parts of the rhetorical means for persuasion, and these are achieved by rhetorical competence such as metaphors.

Although metaphor takes various forms (whether structural, orientational, ontological or other unique forms), it performs some recognisable functions. Smith (2007) maintains that the standard rhetorical functions of metaphor include: (i) the

logos function (ii) ethos function (iii) pathos function and (iv) rhetorical style function. While the logos function provides the argument that advances the speaker's point of view by concretising unrelated images through reason and analogy, the ethos function of metaphor establishes the speaker as credible and authoritative. Finally, while the pathos function of metaphor evokes favourable emotions that move the audience to pity, motivation and inspiration, the rhetorical style function draws attention and emphasis to the speaker/writer's point of view. Smith's insight is very relevant to our analysis because it is our guide in the exploration of metaphors for rhetorical appeal. In this study therefore, we examine logos-based metaphors, ethos-based and pathos-based metaphors, and their and functions with a view to understanding how the speakers deploy them to influence behaviour:

Table 3: Frequency of occurrence of metaphor forms (types) in the sermons

TYPES OF METAPHOR DEPLOYED	FREQUENCY	PERCENTAGE (%)
Logos-based metaphors	123	42.3%
Ethos -based metaphors	92	31.6%
Pathos-based metaphors	76	26.1%
TOTAL	291	100%

4.4.1 Logos-based metaphors: forms and functions

Generally, these logos-based metaphors appeal to reason through an argumentative process. This process sometimes takes the form of inductive or deductive logic. In the sermons, the speakers present some reasoned discourse that is systematic (and logical) so that the message can make sense to the audience. They support their arguments with facts and evidences. This facilitates metaphor recovery.

We hereby analyse the forms and functions of logos-based metaphors so as to show how their deployment influences audience's behaviour. The following table shows the forms, functions and frequency of occurrence of these metaphors based on a 123 sentence-count from our data:

Table 4: Forms, functions and frequency of occurrence of logos-based metaphors

RHETORICAL STRATEGIES	FREQUENCY	PERCENTAGE (%)
Logos-based metaphors (of cause and effect) emphasising spiritual truths	51	41.5%
Logos-based metaphors emphasising prosperity consciousness	38	30.9%
Logos-based metaphors of war emphasising spiritual warfare	34	26.7%
TOTAL	123	100%

Logos-based metaphors (of cause and effect) emphasising spiritual truths

The speakers deploy logical arguments so as to persuade their audiences. These arguments, loaded with metaphors of cause and effect are designed to emphasise spiritual truths. They are supported with citations from the Bible texts as proofs of their authenticity. In their argument, the speakers emphasise that for every action, there is a consequence/effect. Consider the following:

(XIII) The Bible tells says that *the wages of sin is death…* Ananias sinned, and died… A sinless life is greater than the riches of the earth… (Text 25)

(XIV) According to Romans 10:7, *Faith cometh by hearing…* The Gentiles listened and they believed…*The umbrella of protection* is for those who walk with God... (Text 14).

The cause-to-effect pattern as we have identified in excerpt XIII (*the wages of sin is death…*) is the ***metaphor of sin as a killer/avenger***. Death becomes what one earns because of what one does (sin). Thus, death kills because the person sins. This is the thrust of the speaker's argument; that is, actions and logical consequences (causality).

The text can further be interpreted as follows: if one sins, one dies. The speaker, through logical reasoning argues that the metaphorically conceived maxim "the wages of sin is death" (**major premise**) is biblically true because it is God's words in action. What follows is that there is **proof** upon which the consequences of

an action can be logically linked. For example, Ananias sinned, and he died. The audience is expected not to doubt, but to be convinced and believe the speaker's point of view.

Our understanding here is that the speaker has the *bully-pulpit*, and it strengthens his argument which he realises through **deductive logic** (reasoning that is realised from the general to the specific). Thus, while *the wages of sin is death* is the **major premise**, *Ananias sinned, and died* is the **proof** of the argument. What obtains therefore is a major premise, supported strongly by proof, and reinforced by a biblical reference which the speaker confirms through "My Bible tells me…" (See excerpt XIII). All these are strong indicators of the metaphorical argumentation process of cause and effect that emphasises biblical truth from cause-effect dimension.

In excerpt XIV, faith is metaphorically described as a person (listener). Thus, while *Faith cometh by hearing...* **(metaphor of faith as a person/listener)** is the **major premise**, "The Gentiles listened and they believed…" is the **proof** of the argument, and "The *umbrella of protection* is for those who walk with God…" is the **conclusion.** The causality angle of **metaphor of faith as a person/listener** is that if one listens to the word of God, one's faith is activated. From all indications, we submit to the fact that the speakers' metaphorical argumentation process takes almost similar pattern, and this is deliberate. Our view therefore is that this is an attempt to sound logical.

In further explication of the logos-based ontological metaphorical argumentation process as a reasoned discourse, excerpt XIV can be analysed differently using Toulmin's (argumentation) model to reveal the cause-effect angle as well as the speaker's logical reasoning. In Toulmin's configuration, *claim* is the statement of the argument that the speaker wants the audience to accept, and *data* is the proof of the argument. The *warrant* is the logical statement that closely links the claim and the data. What follows in excerpts XIII and XIV is that the *data* do provide evidence for the *claim,* just as the *warrant* indicates that the *data* do support the *claim* as true. Thus, while "faith cometh by hearing" **(metaphor of faith as a person/listener)** is the claim, "The Gentiles listened and they believed…." is the data. *The umbrella of protection* is for those who walk with God... is the warrant. The causality dimension of the metaphorical argumentation process is that for every work with God (cause), there is a reward of protection (causal-effect/positive consequence).

The umbrella of protection metaphorically reveals God as a loving father shielding his children from the negative effects of the elements (sun or rain), which as well can metaphorically be likened to spiritual attacks.

<u>Logos-based metaphors emphasising prosperity-consciousness</u>

The speakers deploy logos-based metaphors that instil prosperity consciousness in the audiences' mind-set. In their attempt to persuade, the speakers argue that "sowing" (metaphor of sacrifice) is necessary if the audience must reap bountifully (prosper). Sowing literally means planting, and what is being planted is a seed (metaphor of prosperity), with the expectation that s/he who plants generously reaps bountifully at harvest time. The following excerpts explain this:

(XV) The lifestyle (of every Christian) is sowing. The Bible says, Isaac sowed in the land of the Philistines and prospered… S*owing is prosperity*… (Text 22).

(XVI) *God told me to keep on sowing seeds*, and keep watering them, when the grass is green, the sheep will lie on it… Our church grew because we sowed… A life of sacrifice enriches your spiritual and material lives… (Text 13)

(XVII) …Poverty is a (dis)ease… That my daughter said how depressed she was due to lack of want… Sow yourself out of poverty… (Text 14).

In excerpt XV, the speaker deductively deploys **the metaphor of planting** which implies sacrifice ("The lifestyle of every Christian is *sowing…*"). This metaphor is the **major premise** or **Claim (in Toulmin's argumentation world).** Sowing literally means planting, and in the Church's parlance, it implies sacrifice/giving. This is what translates into prosperity. Prosperity is something every Christian desires. The **data** (minor premise) "Isaac sowed in the land of the Philistines and prospered…" as proof reinforces the argumentation process stated in the major premise. *Sowing* (target domain) *is prosperity* (source domain), which is considered as warrant in Toulmin's model of argumentation connects the claim ("The lifestyle of every Christian is sowing…") with the data ("Isaac sowed in the land of the Philistines and prospered…"). This is a deliberate attempt to convince the audience.

A further look at excerpt XV also shows that the pattern of logical reasoning is what strengthens the argumentation process. The authentication of the speaker's argument through biblical reference "The Bible says…" is what connects to the spiritual truths.

In excerpt XV, there is a shared understanding that prosperity is something to be invested in. Put it differently, sowing is an investment to be reaped. Thus, *prosperity* (the source domain) is realised when the lifestyle of *sowing* (target domain) is activated. *Lifestyle,* which means attitude or habit subscribes to the view that giving should be one's nature (spiritual), and as a result, the more one gives, the more one is given by God. This is all about financial breakthrough and God's blessing in the lives of the Christians

In excerpt XVI, the speaker uses deductive logic to argue on the need for sacrifice that will propel the Church for breath-taking growth. The major premise in his argument: "God told me to keep on sowing seeds…," is supported by the specific proof of sacrifice (sowing) as a catalyst for church growth (minor premise). Thus, the metaphor of *seed sowing* implies sacrifice, *watering metaphorically* suggests nurturing or *sustainment* overtime through prayers, or some spiritual activities that will avert any unwanted social behaviour that may render null the sacrifices made. "When the grass is green, the sheep will lie on it" is a metaphor of the harvest time (maturity). The speaker metaphorically contends that at maturity, the individual will be blessed through multiplication. "The sheep lying on green grass is evidence of prosperity as a result of divine visitation. This is rhetorical because this metaphor is taken in the context of the overall church growth that the speaker has argued on. The concluding part of his argument "A life of sacrifice enriches your spiritual and material lives…" reinforces his argument in the major premise.

In another point of view, it is important to highlight the **metaphor of planting (sowing) as a source of prosperity,** by contrasting it with the **metaphor of lack as a source of discomfort** (*POVERTY IS A (DIS)EASE…)* as deployed in excerpt XVII. The speaker, in the **major premise** "Poverty is a (dis)ease" argues that there is a relationship between lack and sacrifice. The connection is that it is only through sacrifice (seed sowing) that one gets out of lack (poverty). Thus, by deliberately deploying the metaphor of lack (poverty), he is simply highlighting the degree of importance of prosperity by using poverty as a contrasting metaphor. This is

rhetorical because it highlights strongly the message of seed sowing. The **proof** "That my daughter said how depressed she was, due to lack of want…," which validates the negative effects of an absence of sacrifice, strengthens the argument in the **major premise.** The **conclusion** "Sow yourself out of poverty…" reinforces the argument made. Put simply, in *Poverty* (**target domain**) *is* a *(dis)ease* (**source domain**), there is the cognitive representation of lack and discomfort.

For rhetorical decision, the speaker implicitly concedes in the argument in excerpt XVII that the lack of prosperity in most cases can destroy the values of Christian living. By deliberately juxtaposing poverty with (dis)ease, it means that whatever is contrary to the audience's _**ease**_ (comfort and happiness) is a _(**dis**)_ease (discomfort and unhappiness). Thus, this relationship between lack and discomfort as seen in excerpt XVII focuses on material *(dis)ease* (discomfort). For example, since the couple boxes each other every day because of lack of money, they know that it is not comfortable for the woman to receive slaps or beating everyday, just as it is not comfortable for the man to bear the pain of the woman's bite.

In further explication of the conceptual dimension of "Poverty is a disease," disease as a source domain suggests affliction; that is, something that destroys life or value. It is also something that can be cured. In other words, the speaker is saying that poverty (target domain) as a disease has a cure. That is why every Christian must sow so as to prosper because sowing (planting/sacrifice) is the cure (to poverty). Remember, he that sows bountifully, reaps bountifully.

Admittedly, sowing is a controversial issue in Nigerian religious environment. Many critics have accused the Nigerian Pentecostal churches of digression; that is, abandoning the traditional area of redemption to prosperity theology. Due to the diagram of labelling, there is an attempt to tie the churches as predatory because of the issue of sowing and prosperity. For example, Fakoya (2008) avers that the gospel has been commodified in the way the Church is exploiting the masses. He calls the Pentecostal pastors, materialists with a proclivity for extortion and profiteering from the gullible *faithfools* (a parody of the faithful). Thus, for the fact that metaphor of prosperity is significantly represented in the sermons is an indication of its significance in Nigerian Pentecostalism.

<u>Logos-based metaphors (of war) emphasising spiritual warfare</u>

Human experience is a productive field for metaphorical creation as seen in the texts under study. The pastors tap into their everyday experiences to deploy metaphors that express spiritual warfare as a rhetorical strategy. We argue that the metaphors of war are deliberately deployed for persuasion. The excerpts below explain this:

(XVIII) …*Christianity is warfare*... But we *fight* not against flesh, but against principalities and powers of darkness. The Bible says; "As from the days of John the Baptist, the Kingdom of God suffereth *violence*, and the *violent* taketh it by *force*..." (Text 20).

(XIX) ...*Satan is enemy number one* …He tempts, afflicts, and will do everything in his power to cause you to fail… The devil does not want us to finish well, and he is the enemy; but then, we thank God… (Text 1).

In excerpt XVIII, certain linguistic choices that denote warfare are seen in the texts. Some of them include: *warfare, fight, violent* and *force*. While the speaker deploys *warfare* in the major premise ("…*Christianity is warfare*...") as a generalised statement about the true nature of Nigerian Christianity (deductive argument), "But we *fight* not against flesh, but against principalities and powers of darkness…" which is deployed as **proof** is specific about the nature of warfare the Christians are engaged in; that is, the one fought on the spiritual plane, and *violent* (in the concluding part of the argument) as in "…the violent taketh it by force...," is used to strengthen the warfare posture of the sermons.

That CHRISTIANITY (target domain) IS WARFARE (source domain) heightens the dimensions of war rhetoric in the sermons. Our understanding of the metaphor operates on two levels: first, as it directly affects the preacher, and secondly, as it connects the audience to their personal/spiritual struggles. In Nigerian Pentecostal world, "Preaching the word of God is war" is a common expression used in the preaching of the gospel. This is what influenced the deployment of the metaphor, CHRISTIANITY IS WARFARE as the **major premise** in his argument. What this means is that the pastor is the *General* of God's army; the pulpit and the

human mind are the *battlefields;* the sermons are th*e offensive weapons;* his faith is his *shield*, and the devil and his agents are the *enemies.* All these sharpen our insight of these war metaphors in the sermons.

CHRISTIANITY IS WAR is also an attempt by the speaker in excerpt XVIII to persuade the audience to understand that becoming a good Christian is a struggle that requires personal effort at the spiritual and material levels. *War,* which is a military term, is where the metaphorical expression is drawn (source domain), and it helps in understanding the concept the pastor is trying to inoculate the audience with. Specifically therefore, *war* reveals an environment of *struggle*; the target domain, "Christianity" helps us to have a complete understanding of the metaphorical concepts.

These personal *battles* are geared toward *freedom* (salvation). The speaker wants it to be known that everyday life as a Christian is an uphill task *(battle)*, and it is faith that *protects* the Christians from the *forces* of discouragement. At the spiritual level, there is the individual's *struggle* to go to church; the individual *battles* temptations; s/he *struggles* to get *freedom* from sin. The individual is also struggling to stop telling lies, committing sins, etc. Thus, these are some of the things that make Christianity to be war (battle). In the sermon, it is clearly stated that it is a different kind of war, an unconventional war that does neither require nor recognise physical armaments like tanks, guns, war planes or bombs. It becomes very challenging because this war is waged against the "strong man" Satan (Text 17), whom the sermon recognises as the *General* in the army of *Principalities and Powers of Darkness.* They are out to *seize* human souls as *captives*, and this makes the conflict a very dangerous type.

Furthermore, by becoming a Christian, the individual fundamentally creates an *opposition* to the spiritual *foe,* Satan, and by extension, infuriates him. As a reaction, the *opposition* s/he encounters from the *enemy,* Satan, is aimed at taken back the *lost territory* – the soul of *man* which Satan desires so much. These are the arguments that are implicitly conveyed in the **major premise.**

In another point of view, through this metaphor CHRISTIANITY IS WAR, the speaker avers that there is war in the Kingdom of God because of a sustained *opposition* by the devil against Christians. *War* breeds *violence*, and anybody who follows the footsteps of Jesus cannot go unchallenged because they must be

confronted by Satan. This is why most vulnerable Christians are *wounded* because they are not watchful of the *enemy.* The pastor uses this war metaphor to make this information available, and persuades the individual to key into the tenets of the *liberation* mandate and be *free* from satanic *oppression.* Therefore, the *bellicose* nature of the sermons through these war metaphors suggests *opposition*, and this is persuasive in the way the pastors make the audience see it from a different perspective.

In excerpt XVIII, the **proof** "But we *fight* not against flesh…" underlines the nature of warfare the Christians are engaged in; that is, the one not fought with battle tanks, warplanes, warships, spears or arrows, but a very serious battle that will ultimately reshape the destiny of the human race because the battle, which is highly dangerous because it is subtle, and shrouded in spiritual violence, and is fought on the spiritual plain. It is a war for the possession of the soul of *man.* God needs the human soul so that it can be reconfigured for human redemption. Implied in this argument is the reason why Christ came. By justifying the violent destruction of satanic forces in the **concluding argument** (with the intention of averting future spiritual catastrophe), the speaker avers that Christians have suffered persecution from many agents of the devil in the old; that is why the superior forces of God (represented by the born again Christians) should arm themselves with the shield of faith and annihilate these satanic agents that masquerade as supreme powers.

In further explication of the assertion that Christianity is warfare, the speaker in excerpt XIX argues that Satan is the prime *enemy* of the human race because he does not want any Christian to be *victorious* (finish strong). Thus, SATAN IS ENEMY is the **major premise**, and this is the thrust of his argument. He provides **proof** by stating that Satan "tempts, afflicts, and will do everything in his power to cause you to fail…" In other words, his *evidence* is that Satan seduces the Christians, and also uses afflictions to keep them in satanic bondage. The speaker **concludes** by connecting his assertion in the **major premise** and **evidence** to ensure the consistency of his argument because he believes they are true, thus: "The devil does not want us to finish well, and he is the enemy…" The "theology" of confrontation (Keen, 1986:27) which the speaker injects into the text to legitimise Christianity as warfare is used to decivilise Satan as the enemy.

Since Satan is "e*nemy number one" (*source domain), he metaphorically becomes the source of all evils. On the basis of this *conceptual* evidence, we identify how this metaphor structures the speaker's perception and thought. Thus, "SATAN IS *ENEMY NUMBER ONE*" implies that as an *enemy*, Satan can *kill*; he is an *aggressor*; he can *win* or *lose* the spiritual *war* that is currently going on. Satan can also *attack* through affliction, and he can *inflict* pain. Above all, he can lie through his *war propaganda* machines (his agents).

By labelling Satan as our number one enemy in the text, the speaker prioritises Satan as a major threat to Christianity. This is why he headlines SATAN IS ENEMY NUMBER ONE as the **major premise.** This is the thrust of his argument. What follows is that the audience must identify their target first: the ***being*** that inflicts pain, or the affliction itself. By calling Satan as enemy number one, the pastor argues that Satan must be *confronted* first because when the root of the problem is solved, the pain will dematerialise. Also, by deliberately calling him "Satan" instead of his alias, "the devil," the speaker deliberately reveals the real identity of the enemy; that is, Satan, not by his alias, the devil; after all, any agent of the devil is also a devil. Thus, through the diagram of identity, focus shifts on Satan first as the source of all evils (enemy), and then, his local agents, the witches and wizards as the known agents of the devil. Put simply, this metaphor is an attempt to identify and target the real *enemy* because identifying the enemy in *warfare* is a major step towards its resolution.

Finally, the conceptual metaphorical domain-mapping in excerpts XVIII and XIX relates to some patterns in their source domain that carry the 'syntax' of warfare. The **concluding arguments** in XVIII and XIX reinforce this claim as credible. This is why Nigerian Pentecostal sermons are considered as war rhetoric because they are deployed to *confront* some local agents of the devil (witches and wizards) on a regular basis. Understanding social, cultural and ideological values account for these metaphorical choices because "metaphor taps into an accepted communal system of values" (Charteris-Black, 2014:12) for it to be meaningful. Nigerians strongly believe that they are at *war* with witches and wizards. The war-metaphorical argumentation in XVIII therefore is an attempt to unmask Satan who is being referred to as ENEMY NUMBER ONE, but whom many Christians only know as the devil.

Having examined logo-based metaphors, we shall expand our insight by exploring ethos-based metaphors and functions. The purpose is to see how the speaker's character and understanding of the text impact on his ability to persuade the audience.

4.4.2 Ethos-based metaphors: forms and functions

Ethos-based metaphors in the texts highlight credibility/character and authority of the speakers. In the sermons therefore, the speakers inject these metaphors so as to be seen as possessing the qualification for the arguments they want to make. The following diagram illustrates a typical speaker's ethos as seen in the sermons of these Pentecostal churches.

Message ——————— Messenger/Speaker

Compelling ——————— Credible   Authoritative (Authority)
Trustworthy
Honest
Friendly
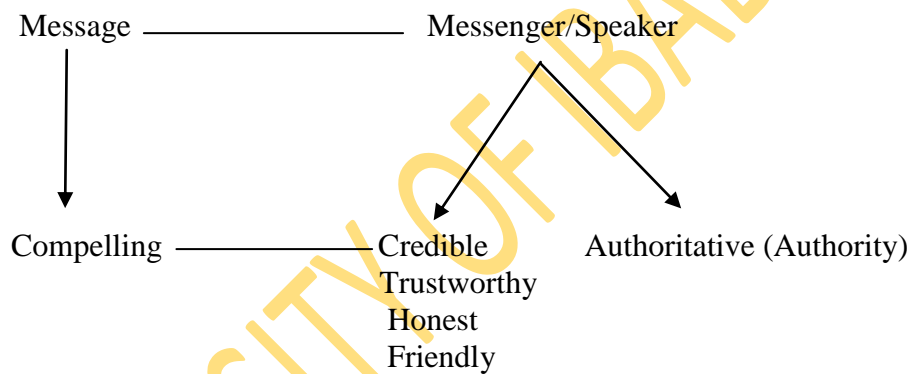
FIG 20:   The speaker's ethos in the sermons

An insight from the diagram above re-inforces an earlier view on ethos as expressed by Waller's (1988:1). Waller avers that "Seldom is the term ethos found in the 20th century rhetoric; instead, modern rhetoricians use such terms as <u>tone</u>, <u>persona,</u> <u>credibility</u>, <u>trustworthiness</u>, <u>honesty</u>, <u>voice</u>, and <u>friendliness</u>, to describe the same persuasive appeal classical rhetoricians designated as ethos." Thus, while the message is compelling, the messenger (speaker) is credible, trustworthy and honest. Independent of the above therefore, ethos can also be affected by the speaker's expertise and his previous record (authority) of an act of goodness, and so forth (Ramage and Bean, 1998). The assumption in the sermons under study therefore is that each speaker is seen as credible, their character is audience-focused. The expectation from the audience is such that their character is consistent with their

compelling messages. More so, their messages must respond to the needs, circumstances, situations and events in the audiences' lives, and the analysis of the sermons must reflect all these.

From Aristotelian perspective, three appeals to ethos include: *phronesis* (wisdom), *arête* (moral virtue) and *eunoia* or goodwill (cf. Corbett, 1971). These appeals have enormous influence on the character of the speakers. The following diagram provides additional insight on these appeals:
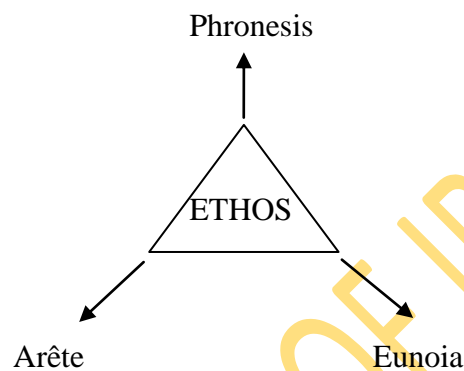
FIG 21: The three Aristotelian appeals to ethos

The speakers tap into ethos to present themselves to the audiences as credible, trustworthy and honest so as to appeal to the audience's sense of ethical behaviour. Our analysis of these metaphors shows how their deployment influences audience's behaviour. The table shows the functions and frequency of occurrence of these metaphors, based on a 92 sentence-count from our data.

Table 5: Forms, functions and frequency of occurrence of ethos-based metaphors

ETHOS-BASED METAPHORS	FREQUENCY	PERCENTAGE (%)
Ethos-based metaphors (power and authority) emphasising credibility	38	41.3%
Ethos-based empowerment metaphors emphasising spiritual truth	29	31.5%
Ethos-based metaphors (of non-verbal actions) emphasising character	25	27.2%
TOTAL	92	100%

<u>Ethos-based metaphors (of power and authority) emphasising credibility</u>

Credibility implies the quality of being believable or trustworthy. To say a speaker is credible means that s/he is believable because s/he has deep understanding, insight and experience in the subject-matter of interest. Put simply, to be credible means the person knows what s/he is talking about, and what s/he says is believable.

In an attempt to be credible, the speaker brings his reputation to the argument. He shows himself as a person who has a good understanding of the subject-matter, and is willing to be engaged. "Engagement" implies the practice of what is being preached. This automatically raises his credibility-profile to that of a person who is knowledgeable in the subject-matter, and who is a practitioner of what he preaches. Thus, his mastery and practice of what he preaches makes him an authority in the subject-matter, and by extension, gives him the moral authority to talk about it. In other words, his ethos makes him believable, and as someone who knows the dynamics of that subject-matter, he exudes understanding and concerns, and can be trusted by the audience. The following excerpts support this assertion:

(XX)   Believe me, *God so much love the world that <u>HE gave HIS only Begotten son</u> that whoever believeth in him shall not perish, but have eternal life* (Text 15)

(XXI)   …Pray against Satan and his agents…Open your mouth and *deal with the voices of strangers. Wherever the strangers are, die in Jesus name we pray*…Every power calling my name die in the name of Jesus… (Text 17).

In excerpt XX for example, what the speaker is saying is that as far as the issue of Christian love is concerned and the act of Charity (giving), "You should trust me;" "You should believe my argument because you believe *me.*" To be more precise, he is saying, "...believe *in me*." The speaker, Dr. David Oyedepo of LFC is very knowledgeable in the subject of Christian love and the act of Charity (giving). He has spoken extensively on the virtue of Christian love, and he is also a practitioner of the act of love, having <u>given</u> immensely to charity. This assumption raises his character to that of a person who is caring, compassionate and concerned, and above all, as a person who is qualified to speak on the dynamics of Christian love

and Charity as a decoded mystery of God. As can be noted, his sense of 'eunoia' (goodwill) reflects in his speech.

The word "gave" in excerpt XX metaphorically suggests having the power to surrender something, and in the case of God, surrendering something precious to Him (his only Begotten Son). What gives strength to the speaker's argument in the same excerpt is "love". Therefore, what we see metaphorically in the text "HE gave HIS only Begotten Son…" is a sacrifice of death to redeem the world. What is given to the world is an uncontaminated blood which only Christ, the Second Adam has (Oparah, 2008). The following is a diagrammatic representation of the ethos of the sermon preacher in LFC:
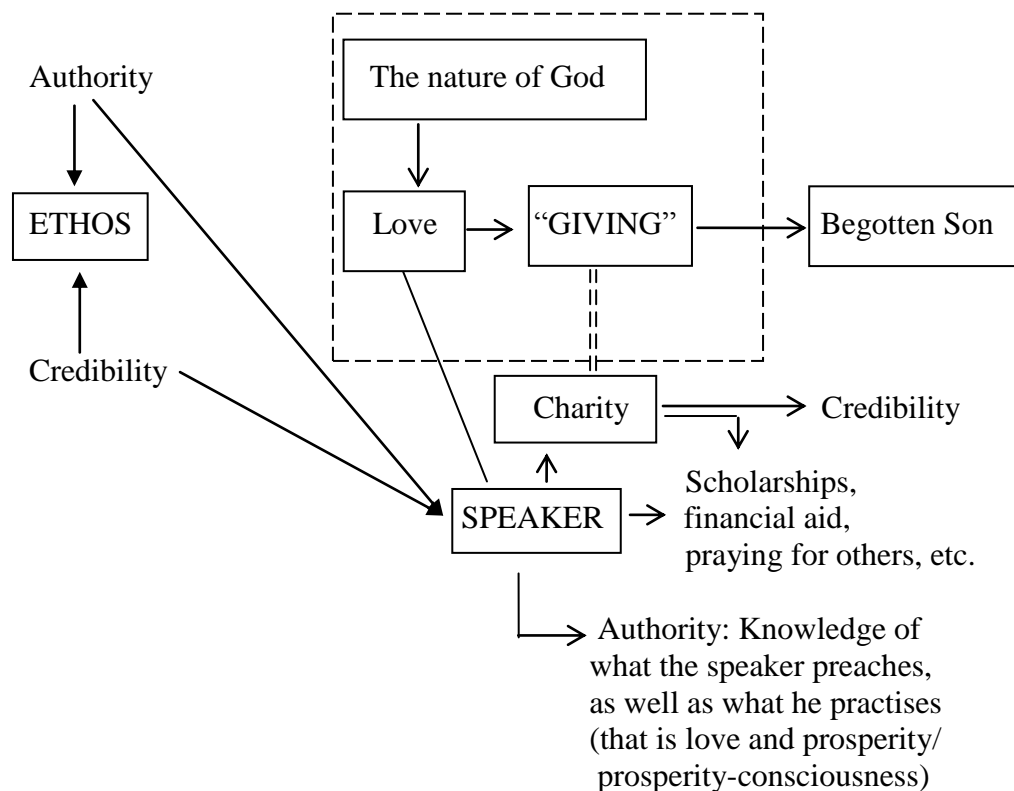
FIG 22: Typical Nigerian pastor's ethos as noted in the sermons of LFC

The strength of the word "gave" in the excerpt (as represented by "giving" in the diagram) is consistent with the speaker's character because he understands and practises what he preaches (authority). This is one way he brings his reputation to the argument (credibility).

"Strangers" in XXI metaphorically represents the agents of the devil. The "voices of the strangers" metaphorically is the subtle manipulation of the human mind by the agents of the devil with the intention to make the Christians to sin. "Open your mouth" is a metaphorical way of telling the Christians to pray against the devil's manipulations. From the above, it becomes clear the direction the speaker is going, and the audience sees him based on this paradigm. Thus, excerpt XXIII indicates that the speaker is a spiritual warrior.

By commanding the audience to pray as in "…Pray against Satan and his agents…", he is validating his power through spiritual warfare; that is, confronting and challenging the devil by engaging him directly without fear. This is what warriors do in the face of their enemies. In doing this, he is also saying that the audience should trust him because he knows how to deal with witches and wizards. The antecedent of the speaker, Dr. Olukoya shows that he is knowledgeable in spiritual warfare, and as a spiritual warrior, he is consistent with what he preaches. This makes his speech credible because he is an authority in what he preaches. What follows is that he is trusted, and the audience sees him from that lens.

Put simply, as a result of the use of metaphors of power and authority in their messages, the speakers construct a role for themselves as the textual mediators because of their deep insight of the Bible (through the use of both conventional and novel metaphors), and as imitators of Christ in the way they practice what they preach. While their textual authority relies on deep linguistic and interpretive understanding of the word of God systematically expressed through wisdom (phronesis), their credibility is a function of their lifestyle (arête), and the positive impact they have made in affecting many lives (eunoia). The view above is re-inforced by Harbus (2007) who avers that the use of the metaphors of authority among other things is realised by the speaker's linguistic and interpretive prowess, and figurative association of wisdom.

Ethos-based metaphors (of empowerment) emphasising spiritual truth

The speakers deploy ethos-based metaphors that empower Christians to emphasise spiritual truth. Spiritual truth implies that everything that is said in the sermon must be logical and supported biblically. Since ethos is the image the speaker portrays in an argument, in excerpt XXII, it is linked to his attempt to

portray himself as an ethical person. This makes it possible for the audience to believe his argument as true. In the use of this strategy therefore, an assumption is made where the speaker argues on those things that empower (principles of empowerment), and which are considered morally true because they are connected to the Bible.

Our contention therefore is that the sermon is full of ethos, not only because it is consistent with the image of the speaker as seen by the audience, but for the fact that everything that is said is considered as spiritual truth. For example, in an environment of crisis spirituality where people desire desperately to be close to God, or where people are demoralised, the speaker argues that revelation and empowerment (as keys to redemption) are spiritually true. The following excerpts re-inforce this argument:

> (XXII) Redemption progresses you for endless progress. _Power does not only answer to prayers, it answers to the entrance of the words of God,_ and the word of God is the medium for empowerment … (Text 13)

> (XXIII) _Revelation makes known the mind of God to man_… and every man who acts on information from the Almighty will always be an overcomer… There is information you need from heaven to make your life to be catapulted to the next level…You need information about your life. That is the secret from heaven you need in the battle of life. I pray for somebody; you will experience a midnight manifestation (Amen) that will catapult your destiny (Amen) and change your story (Amen)… (Text 17)

What we have seen in the foregrounded words in the excerpts is the _**metaphor of power as a person**_. The following therefore can be deduced from the ontological metaphor in excerpt XXII: (i) we need to pray to be empowered (ii) we must respond to prayers to be empowered (iii) we have to hear the word of God to be empowered (iv) the word of God is our channel for empowerment (v) Empowerment guarantees our redemption from economic and spiritual ruins. In the metaphor of power as a person, the mental representation of power is tied to its ability to animate the lives of Christians so that they can prosper in all aspects of their lives, overcome temptations

and receive redemption. This is the spiritual truth the speaker chooses to deposit in the audience's mind.

An insight from the excerpt also reveals some biblical examples. For example, God told Abraham to leave his kinsmen, he did; God not only empowered Abraham, HE blessed him. Also, the twelve apostles prayed for power so that they could be spiritually empowered to carry out the difficult task of spreading the word of God. What the speaker indicates is that the audience must hear the word of God, in addition to praying so as to maximise the endless progress the work of redemption has brought to them. Again, this is the spiritual truth. All these say more about the speaker as a man of God (from the audience's perspective).

As seen in excerpt XXII, the speaker projects himself into the speech through the manipulation of certain linguistic items like "prayer" and "power" so that his audience will see him differently (that is, the way he would want them to see him), that is, as truthful because of the moral force he has in the subject matter. From the above therefore, he presents himself as a prayer warrior as well as a person who listens to sound advice, and is guided by the word of God. This is the way he would want the audience to see him.

The whole idea of revelation in excerpt XXIII from metaphorical viewpoint can be explained in the broader framework of empowerment because one can overcome and be empowered through revelations as indicated in the texts. What we have indicated therefore is revelation (as a metaphor) for empowerment. From conceptual viewpoint, "revelation is what makes a person to know the mind of God (if we consider that the mind of God is for the Christians to succeed in life). This is ontological, and using Lakoff and Johnson's (1980) model, it can be deconstructed as follows: (i) Revelation is information from the Almighty God for you to *overcome* (ii) You need revelation in order to be *empowered* (iii) Revelation is an information to guide you to *succeed* in life (iv) Revelation opens you to the mind of God *for your success* on earth. If we factor these explanations, it means that the metaphor conveys **spiritual truth.**

From all indications, telling spiritual truth requires wisdom. Therefore, these metaphors are evidence of the speakers' wisdom and insight. Aristotle believes that the acquisition of phronesis requires experience, and having wisdom suggests that one is being virtuous. Besides, how to act in a particular situation using principled actions to solve challenges is an evidence of wisdom. The speakers' image is consistent with this.

Finally, ethos-based metaphors as deployed in the texts portray the speaker as a messenger of the *Word*. The subtext is that the speaker, as a truthful person, has an understanding of what he is saying (that is, empowerment and revelation are biblically true), and as one whose moral standing is highly acknowledged.

Ethos-based metaphors (of non-verbal actions) emphasising character

Sometimes, the speaker injects non-verbal actions into his argumentation so as to emphasise the way he would want his character to be projected unto his audience. The injection of the paralinguistic aspect of persuasion into the metaphorical discourse makes the audience to understand and agree with his motives. In the texts, the speaker, through the manipulation of non-verbal actions ensures that the metaphors he deploys achieve the desired effect. Since conceptual metaphor claims to restructure our knowledge, it has been said that it organises the way we conceptualise emotions (Kövecses, 2002), and the structuring of emotional concepts is a very dynamic process where metaphorical and non-metaphorical reasoning work together, influencing each other (Kövecses, 2012). Consider the following:

(XXIV) *(Gazing straight at the audience with tearful red eyes and tapping* his f*inger on the lectern, then with low voice*) Satan stood up against Israel and provoked David to number Israel. *(Opens his hands)* Joab said, "This is not right… There is a remote control somewhere *(shakes his head)* that was designed to tear his kingdom apart, to replace the peace of the land with curses…*(pauses)* I say every one meant for the slaughter is returning home with a laughter. Every destiny is getting re-established... (Text 12)

(XXV) And they told you that you have cancer. (*Gazing into the audience's eyes)* You that cancer, hear the word of the Lord; "It is written, as soon as you hear of me, you shall obey me." **Strangers shall submit themselves unto me.** The strangers shall fade away and they shall be afraid out of their close places (Text 17)

Thus, the non-verbal action of <u>gazing straight into the audience with tearful red eyes is an indication of the speaker's character, an indication of how emotional he is, about the situation</u>. In other words, it shows that the speaker cares. The eyes are generally seen as the 'windows of the soul' because they reveal a great deal about the feeling of a person. The speaker's tearful red eyes metaphorically indicate grief and anger at what the Christians are going through in the hands of Satan. The prolonged contact re-inforces the argument. The tapping of the speaker's hand on the lectern is an indication of anger and frustration because of an overwhelming feeling of perceived audience helplessness that pervades the environment. In addition, in a sermon situation where many people are in need of physical and spiritual needs, the deployment of low voice is an attempt to re-assure, calm and persuade because low voice modulation is designed to subtly penetrate the audience's wall of resistance because it carries a strong emotional appeal.

The non-verbal actions when combined with the conceptual metaphors of warfare as in "Satan stood up against Israel and provoked David to number Israel" and satanic manipulations characterised by "remote control," convey the speaker's strength of character in the way the actions shape the direction of the argumentation process as a force of persuasion. Therefore, that "Satan *stood up against* Israel and *provoked* David to number Israel" in excerpt XXIV metaphorically suggests that there is spiritual *war* going on, and Satan is behind it. Thus, this war is being executed by the *enemy* who is in *opposition* to everything Israel stands for. This *war* is an attempt to spiritually *destroy* King David and *challenge* the existential legitimacy of Israel. These metaphors are persuasively conveyed in a low voice, and the non-verbal actions show how serious the speaker thinks the situation is.

If we connect the speaker's tearful eyes in excerpt XXIV with the way and manner he taps his finger on the lectern, in addition to the way he shakes his head and his pauses, it becomes obvious how emotional and worried he is, with regards to the plight of the afflicted audience (children of Israel in prophecy). In the context of the above, the text that instigates the non-verbal action, which also carries the metaphor is "Satan *stood up against* Israel and *provoked* David to number Israel", but it is the non-verbal actions that re-inforce the speaker's ethos (character). Throughout this 10-second segment in the sermon (Text 12), the

speaker keeps his gaze at the audience. The speaker, standing in front of the audience is emotional, and is highly worried about the goings-on in the lives of the afflicted audience. He is seen as troubled by the afflictions; this is why he is moved to tears, and the tapping of his fingers on the lectern further re-inforces his concerns, and presents a picture of someone who is caring and honest about it. Also, the way he opens his hand and shakes his head is suggestive of disapproval of what is wrong. This strengthens his moral character before his audience. The subtext is that through character, he adroitly makes himself well-liked, and subtly 'compels' a degree of positive character evaluation on the audience so as to enhance his reputation. From all indications, the environment of the non-verbal action is audience-centred, and they see him from this perspective.

In other to project further our argument, the biblical census that foregrounds this metaphor needs to be clarified. Census is not a sin, but the reason for doing it is, because Satan instigated (provoked) King David to number Israel (cf. 2 Samuel 24:10; 1 Chronicles 21:1) of *The King James Version* of the Holy Bible. By so doing, Satan was directly engaged in spiritual warfare against the nation of Israel, not just King David. With his deceitful ways, he set out to lure David to sin by numbering his army.

In those days (Old Testament time), a man only had the right to count what belonged to him. Israel did not belong to King David; Israel belonged to God. In Exodus 30:12, God told Moses, thus: "When you take a census of the Israelites to count them, each one must pay the Lord a ransom for his life at the time he is counted. Then no plague will come upon them when you number them." Therefore, it was God that had the authority and power to command a census, and if David were to count, he should only do it at God's command, receiving a ransom to "atone" for the counting. The speaker knows all these; he also knows that David's action to count is counter-productive and wrong. This is why his sense of morality rejects the manner in which David counted Israel. He also knows that the audience is afflicted because they sinned; as a result, he is concerned. Therefore, the deployment of ethos-based metaphors is a reflection of his character.

In excerpt XXIV, the non-verbal action of "Gazing into the audience's eyes" means the speaker's gaze is in the 'auditory mode' where thoughts are regarded as sounds. This is because the context in which the speaker reads the

131

audience's minds allows for this psychological understanding. This kind of gaze is affiliative and exploits a natural bonding between the speaker and his audience. This is what subdues the hearts and minds of the audience because the audience too reads the speaker's connection to their situation. The speaker through this strategy allows the audience to see him as he would want them to, as their spiritual fighter. This is strengthened by his verbal utterance: "Strangers shall submit themselves unto me."

Furthermore, since conceptual metaphor begins with a thought process, "strangers" in excerpt XXV underscores a conceptual metaphor for the strange satanic spirit that causes "cancer"; cancer also is a metaphor for any unknown and unwanted spiritual affliction that has ravaged many in the audience. Wherever cancer appears, it corrupts the body. Cancer afflictions thus become an avenue that Satan exploits in his war against the Christians. As an instrument of the devil, cancer becomes an enemy of the speaker.

By juxtaposing how the speaker looked at the audience's eyes, and the way he lifted his hands up towards their directions, in addition to how he commanded the *"strangers to submit,"* it becomes obvious that as a spiritual warrior, he cares for their well-being (ethos). Also, by instigating the non-verbal action that is intertwined with the metaphor, he inexplicably foregrounds his character as the defender of the people. His character assumes a quasi-mythical (god-like) status when he eloquently says: "Strangers shall submit themselves unto me." This further raises his ethos to that of a spiritual fighter/holy person above all the powers of darkness. The non-verbal actions carry the ethos because the audience sees him as a holy warrior who is above all satanic tactics; one who is good natured, and who shows concerns for their welfare. This is also indicated in the way he gazed into their eyes as well as the way he waves his hands in their direction in solidarity with their cause. From the above, it is evident that the ethos of a speaker is based on the way the audience evaluates him, and the non-verbal actions as an integral part of the metaphoric argumentation process can contribute to strengthening this evaluation.

In further explication of this strategy, the analysed metaphors are deployed to contribute to the image of the speaker and the devil through character opposition. While the speaker is seen through audience's perspective in positive light, the devil

is seen in negative light. By taking a strong position against the devil through words like "This is not right" (Text 12) and "submit" (Text 17), in addition to those non-verbal actions, the environment of the discourse creates an ethos that is speaker-positive. Thus, the speaker is seen as a defender of the audience. Implied is a parallel between the audience's current situation (suffering, afflictions, etc.) and the latter events after the Great Fall of Adam: suffering – during the time of Moses, deluge – during the time of Noah, war – during the times of Abraham and David, etc. This parallel strengthens what is implied on the argument table; that is, the speaker is a spiritual warrior (character), and the non-verbal cues he deploys say much about his character.

Insights from the above indicate that a tool for realising ethos is through the usage of semantic contrast based on the opposition between goodness and evil. While the speaker is associated with good, the devil is associated with the bad. What follows is the increase in the ethos of the speaker. Very prominent is the use of metonymy as in excerpts XXII ("Voices of strangers") and personifications as conceptual metaphors in excerpt XXII ("Power answers to the entrance of the word of God").

Finally, ethos brings the speaker's reputation to the argument in the way it contributes to his persuasive power. It also shows the aspects of the speaker's character he wants his audience to see and be identified with, thus making it audience-based.

Having examined ethos-based metaphors, we shall expand our focus by exploring pathos-based metaphors, including their forms and functions. Our intention is to see how the speakers tap into the audience's emotion for rhetorical impact.

4.4.3 Pathos-based metaphors: forms and functions

Pathos, which etymologically means "suffering" is connected with emotional appeal (cf. Ramage and Bean, 1998). Pathos is an argument based on feelings. An appeal to pathos targets the audience's sympathies and imaginations. It also not only makes the audience to respond emotionally, it also compels them to identify with the speaker's viewpoint. Implicit in pathos are the speaker's value system, beliefs and cultural insights which the speaker deploys creatively. Pathos thus appeals to the

audience's sense of self-identity, self-interest and emotions (Fahnestock, 2004a; Fahnestock, 2004b; Glenn and Goldthwaite, 2008). These appeals exploit the common biases and sentiments of the audience because they connect emotionally to any situation that serves their interest. Put simply, by exploiting the common biases of the audience, the audience submits to what they identify with because it is what best serves their interest.

As seen in the texts, pathos creates the image of the enemy and its victims in the way it arouses the audience's emotions of anger, pity and fear in the dialectic between Nigerian Christians and satanic attacks (spiritual warfare). Charteris-Black (2014) avers that the arousal is linked to self-protection, protection of family and friends as a result of the fear of attacks from the unknown other. An appeal to passion can be realised by passion in speech delivery (through interrogatives and declarative) and by metaphor or story-telling. The following diagram yields to this insight.
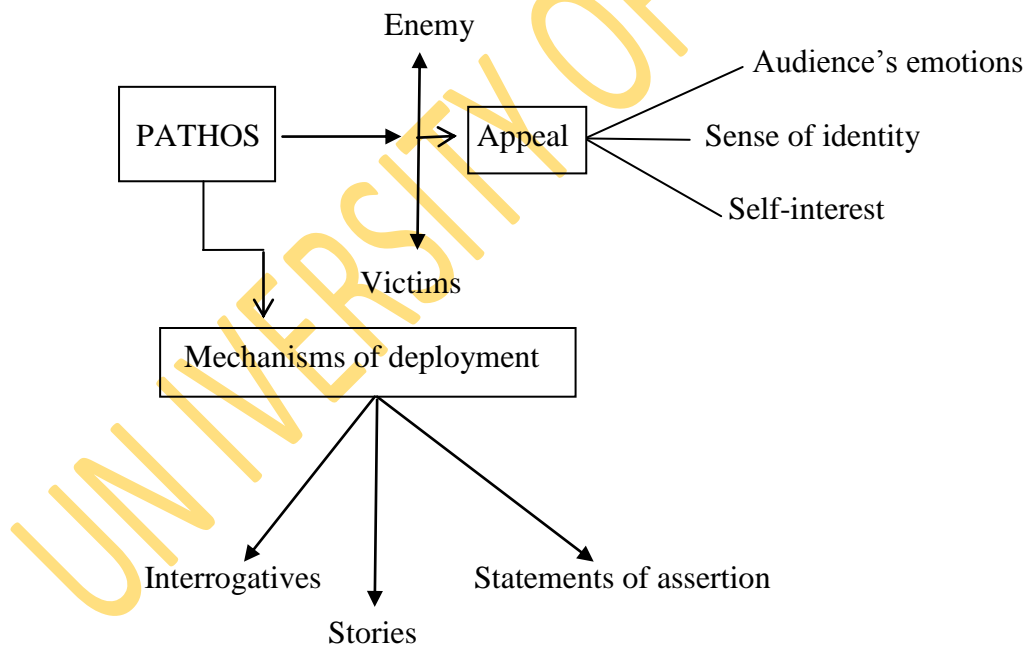
FIG 23: An appeal to pathos as seen in Nigerian Pentecostal sermons

The diagram in Figure 23 shows that pathos-based metaphors are used to describe the speakers' attempt to appeal to the audiences' emotions, sense of identity and their self-interest. While the audiences' emotions of anger, fear and sadness are linked to

perceived satanic oppressions, their sense of identity connects to who they are as born-again Christians, and their self-interest is about their protection from the harmful satanic attacks.

Some pathos-based metaphors are deployed through interrogatives (rhetorical questions), stories and statements of assertion. In the realisation of the above, we examine these mechanisms so as to bring insight into these appeals.

Table 6: Forms, functions and frequency of occurrence of pathos-based metaphors

PATHOS-BASED METAPHORS	FREQUENCY	PERCENTAGE (%)
Pathos-based metaphors (as interrogatives) functioning as rhetorical questions that assure and motivate	37	48.7%
Pathos-based metaphors (as stories) functioning as transitive clauses	20	20.3.%
Pathos-based metaphors (as statements of assertion) in declarative structures	19	25%
TOTAL	76	100%

Pathos-based metaphors as interrogatives

The speakers deploy pathos-based metaphors mostly through interrogative questions typified by rhetorical questions. Rhetorical questions are interrogatives whose answers are implied in the questions asked. In the sermons therefore, their answers are implicitly conveyed in the questions for the purpose of motivating and assuring the audience to whom the questions are directed. The speakers deploy pathos-based metaphors as rhetorical questions to tap into their emotions of flattery, anger, pity (Text 12) and confidence (Text 6), and by extension, obliterate their feeling of shame. The effect is that these metaphors assure the audience of their victory over afflictions and diseases that have buffeted them. The following excerpts explain this:

(XXVI) And Jesus said, *"Is this not the woman whom Satan has bound, <u>the daughter of Abraham?</u>* Is this not the <u>daughter of Abraham</u>, why must she be oppressed? And Christ is asking: "Can somebody tell me why she must not be free? (Text 12)

(XXVII) <u>What is **the shield used for?**</u> That word is very clear, to shield away something, to shield away evil, to shield away attack, to shield away affliction, to shield away the curse, to shield away arrows of the enemy. They will never catch you again… (Text 6)

In excerpt XXVI, there is an attempt to connect to the audience's emotions of flattery, pity, anger and confidence by tapping into their sense of identity through an implied answer that assures and motivates, as the foregrounded text indicates. Pargament (1997) has remarked that having a sense of identity can motivate, and can also lead to recovery. This is why the speaker exploits the metaphor of the daughter of Abraham to give back to the audience their lost self-esteem through rhetorical questions that motivate. The foregrounded text "…the daughter of Abraham" as a sense of identity metaphorically represents a female born-again Christian. The rhetorical question "why must she be oppressed?" raises the level of pathos because it connects to the audience's emotion of pity. Besides, there is an implied assurance that as "a daughter of Abraham," she is not supposed to be oppressed because she is protected by redemption. The rhetorical question "Can somebody tell me why she must not be free?" re-inforces the feeling of assurance. In other words, not only does it assure, it is also emotional because there is a high degree of expectation in the way it connects to the audience's self-interest; that is, the desire for healing, and freedom from any future satanic attack.

The sub-text in the message is that redemption is for every born-again Christian, and it is immediate. This is one way the text flatters, motivates and assures. The way and manner in which the assurance is given through the rhetorical question arouses the audience's feelings of happiness anf faith, and provides hope of an expectation of a miracle. The word "bound" which metaphorically denotes negativity (because it is linked to afflictions and captivity) enables the speaker to tap into the

feeling of anger of satanic oppression against "the daughter of Abraham" and other children of God in prophecy.

The mere mention of "Jesus" in the text carries a degree of emotions because in the text, it formalises the central part of the argument – healing, miracles, constant protection and salvation. This appeal to emotions is seen through the lens of some 'involving' metaphors and labels that characterise God as good, a saviour, protective and loving, and the devil as wicked. The metaphor of "the daughter of Abraham" loved by Jesus, but afflicted by the devil is a testimony to the characterisation. The word "Jesus" is skilfully foregrounded in the text because the objects of emotions (pity) are Jesus' followers (Christians); they are the ones being oppressed. Remember that Jesus was once oppressed, tortured and killed at the instigation of the devil; paradoxically, he became the saviour of humanity, including his oppressors. "Jesus" therefore becomes synonymous with salvation, and as the questioner in excerpt XXVI, he metaphorically becomes the saviour, in consideration of the fact that his rhetorical questions that motivate and assure are considered as an affront to the enemy because the implied answer is that he wants to save the woman with the issue of blood for 18 years. By rhetorically asking a question to the audience, the speaker deliberately puts Jesus, the gentle Lamb of God, in their hearts as their healer and redeemer. Emotions, they say connects to the heart.

In another point of view, "What is the shield used for?" is a rhetorical question. In excerpt XXVII, **shield as** *the metaphor of divine protection* is tactically deployed so as to evoke the audience's feeling of emotion because a "good guy" is implicitly assuring them of their protection. Admittedly, this metaphor taps into the audience's sense of identity and self-interest because as *children of God,* they are implicitly assured of divine protection.

Since "To shield away…" occurred 6 times in excerpt XXVII, it metaphorically indicates total protection for the audience because what is being 'shielded away' are many terrible things namely, evil attacks, afflictions, curses, and arrows of the enemy. Again, since their faith in God is their shield, the speaker avers that God, standing in defence of the audience, provides a feeling of security because HE is on their side. The speaker thus creates a scenario of love and care with a feeling that somebody is out there to protect them. It is the feeling of protection that brings tears to the eyes of the oppressed, and joy to the audience's heart; they no longer feel

vulnerable because somebody cares. The way the rhetorical question is presented not only assures, it motivates. Beyond this is the manipulation or evocation of the audience's feeling of pity because they are presented as the victims of evil attacks.

The implied idea of the audience as victims, as manipulated in the metaphor of the shield connects to pathos. For example, the implied answer is that "Those satanic agents that inflict pain and diseases on you will never catch you again…" This is emotional because the assurance is soothing and has the capacity to bring tears to the audience's eyes. What follows is that the speaker tactically deploys it as an illocutionary strategy (a blessing) to tap into the audience's emotions, sense of identity (as victims of satanic afflictions), and their self-interest (spiritual protection). "Shield as the metaphor of divine protection" thus becomes a 'site' for emotional respite to the vulnerable audience because they are assured of their safety from the attacks of the devil.

Pathos-based metaphors as stories

Ramage and Bean (1998) aver that stories are the best way to convey pathos. Stories are ideational, and are 'frames' of mental representation. Halliday (1985:81) states that in a linguistic representation of experience (transitivity), "the speaker encodes his experience of the processes of the external and internal world of his own consciousness." In the texts therefore, the speakers tell their stories in a way that offers insight into the external and internal world of their experiences. These stories are vivid and sometimes humorous, and carry familiar themes of victims versus predators, and vulnerability and care. Through the stories, a dichotomy is created between good and evil, and the speakers exploit it to advance their self-interest (audience-persuasion) through the arousal of the audience's feelings and emotions. The excerpts below support this argument:

(XXVIII) One day, ***when I was still a very young Christian***… I remember one particular Tuesday, and I was very busy in the office. So busy I could eat breakfast; I couldn't eat lunch. By the time I got to church on that Tuesday's evening, I was hungry. I didn't know how *one of the brothers in the church's compound knew*. ***Maybe he saw hunger on my face***… He said, "I have some beans here… (Text 3)

(XXIX) I was in a service last Friday's night, and an altar call was made for witches; and witches came out. ***Witches, fresh witches*** came out. Okay, what are you doing in the church? **Because** *they won't hear*, **they are designed for destruction…** Aren't you glad you are chosen for salvation? (Text 15)

In excerpt XXVIII, the speaker deploys pathos-based metaphors in his storyline to project the theme and feeling of care. He depicts his external experience as a young Christian because he is challenged by a situation of extreme hunger. From his perspective, it is the manipulation of the devil to prevent him from going to the evening service in his attempt (devil's) to compel him to re-prioritise. That is, going to eat instead of going to the church service. He overcomes the temptation because God waits at every person's point of needs by providing food for him in the church.

'Seeing hunger on the speaker's face' is evident that he is famished. The speaker deliberately weaves the theme of care as an attempt to underscore divine help and care for the faithful in the face of vulnerable situations. The source domain "young Christian" metaphorically means that the speaker is new in the faith. He uses the issue of hunger to stir the audience's emotions, and compels them to believe that divine care is always available in the face of personal struggles (temptations). "One of the brothers" metaphorically refers to a member of the church. There is an undertone of divine revelation because the speaker takes a leap of faith to starve so as to be in the church service instead of hanging around for lunch, and was spiritually rewarded "I didn't know how one of the brothers in the church's compound knew… He said, "I have some beans here…" This is what connects "care" to the divine. His ideational experience becomes emotional if you connect his busy schedule, his ordeal with hunger, and the divine provision through a member of his church. "*Maybe he saw hunger on my face*…" re-inforces this viewpoint, and "I have some beans here…" concludes the narrative.

Since this is a religious sermon, implicitly mentioned is the devil and his subtle manipulations through hunger to compel the speaker to abandon a planned church service for lunch (self-gratification), especially in view of the fact that he is new in the faith. He uses this challenge to his faith to stir the audience's emotion by confronting their status as victims of the devil. The last three sentences support the exploitation of pathos-based metaphors especially if we consider their meaning and tone, thus   "…I didn't know how *one of the brothers in the church's compound knew*. *Maybe he saw hunger on my face*… He said, "I have some beans here…"

Having analysed the pathos-based metaphors as storyline, we briefly demonstrate how they function as <u>transitivity clauses</u>. Our focus is on **<u>mental process</u>** as our transitivity choice because it has to do with sensing, feeling and thinking (Halliday, 1985; Bloor and Bloor, 1995). Usually, there are two participants in the mental process: Senser and Phenomenon. Senser is a conscious being (that is feeling reported, thinking and or seeing) and Phenomenon is that which is 'sensed' – felt, thought or seen. We shall illustrate with the relevant extract in excerpt XXVIII, thus: "I remember one particular Tuesday…how *one of the brothers in the church's compound knew*…**he saw hunger on my face**…"

I	remember	one particular Tuesday
Senser	**Mental process**	**Phenomenon**

how one of my brothers	in the church	knew
Senser	**Circumstance**	**Mental process**

He	saw	hunger	on my face
Senser	**Mental process**	**Phenomenon**	**Circumstance**

In clauses 1, 2, and 3, the speaker deploys mental process which functions as processes of being. For example, in clause 1, he ''remembers' one night that he was very hungry in 1973. The pastor further states that he does not know how a brother (metaphor for a male member of the church) in the church "knew" how hungry he was. Probably, the

brother "saw" hunger in his eyes, and gave him food. All these indicate sensing. They are also emotional; they connect to the heart (pathos) because what is at stake is the dilemma of a newly born-again Christian, faced with spiritual struggles.

In another point of view, the witches' story as seen in excerpt XXIX is created so that from the point of view of empathy for the audience who are the victims, the extreme wickedness of the devil can be revealed and demolished. The fact that satanic agents are in the church service is evident of how far they (satanic agents) are willing to go in spite of obvious dangers to them, thus: "Because they won't hear…" This should be understood in the context of an advocate's appeal for his beloved. Through this deployment, the speaker exploits the frame of mind of the audience's sense of victimhood, and exerts enormous influence on their emotions in the way he creates the image of a hero, the victims and the enemy (predator). This scenario is pathos-based because the audience's emotions of pity and fear due to their vulnerability are exploited and channelled to a hypothetical direction wherein they feel that out of love, someone who cares is fighting on their side. Remember, love exists in our hearts. The following further throws light on the transitivity choice.

Because	they	won't hear
	Senser	**Mental process**

In further explication of our argument in excerpt XXIX, the fact that witches are enemies is consistent with our view that they are **spiritual conflict metaphors for local satanic agents**. In the narrative, the audience is aware of the existence of these agents, and know that they can manifest in various forms, and pretend to be regular or prominent members of the church, or even pastors. As indicated earlier, that the witches are in this particular *Holy Ghost* service to carry out their diabolical acts is an evidence of the risks they take in their obsession to destroy. The speaker taps into this narrative to stir the audience's emotions because the audience is familiar with the consequences of the witches' actions. The speaker's insight of the value system and beliefs of the people are creatively exploited for rhetorical delivery.

The presence of the witches creates the images of a predator and its victims. This emotionally touches the audiences' sense of fear, and motivates and pushes them into a survivor's mode to overcome because they feel vulnerable. The frame of narrative thus raises the speaker's ethos to a very high level in an attempt to stir the audience's emotions.

The graphic description of the witches as "fresh witches" is humorous. It is a deliberate comic relief in an environment of 'serious discussions'. It is also an attempt to draw the audience's attention to the dangers of these satanic agents who come to the church in pretence as born-again Christians. By revealing the presence of the witches in the service, the speaker presses the panic button so as to stir the emotions of pity and fear in the audience because they see themselves as the victims of the devil. "Because they won't hear" once again is an attempt by the speaker to portray the witches as unrelenting in their acts of destruction. The audience's feeling is further stirred to an emotional situation of victory when the speaker paradoxically makes them realise that it is the witches that are being destroyed because they are in the wrong place (church). Pathos therefore is created in the audience's feeling of *victimhood* and the struggle for ultimate survival. The speaker thus exploits it for persuasion.

Finally, all these support the fact that transitivity choices exist in the texts. Our intention is not to explore all the transitivity choices, but to show they are deployed in the sermons as frames of mental representation. In the next sub-heading, we shall explore pathos-based metaphorical argumentation process as statements of assertion. Our focus is to see how the speakers exploit the texts in the declarative mood system to stir the audience's emotion.

Pathos-based metaphors as declarative statements (assertive statements)

A declarative statement is a statement of fact. In most cases, it is emphatically stated, and in the 'belief' world the Church, the audience is compelled to believe the statements as fact. Since the mood realisation is declarative in nature, the speech function is stating/asserting.

Insights from the texts indicate that sometimes declarative/assertive statements cannot be made without an address to passion. Fahnestock (2004a) opines that people naturally are passionately persuaded by the speaker who flatters them. It is this scenario that enables the sermon speakers to create a positive image of the audience

they are addressing - an image the audience can relate with. For example, in Text 15, the speaker taps into the audience's emotion of pity in the way he flatters them through positive image creation in the declarative mood, thus: "You are not to be pitied…You are the light of the world…You are a city set on a hill that cannot be a hill…"

In the excerpts that follow, assertive statements that stir the emotions and motivate the audiences' will are mostly realised in three ways. They include: rank shifting, antonymous lexical relations and phonoaesthetic words. We hereby analyse them to see how pathos is realised in the texts.

Rank-shifted constructions as pathos-based assertive statements

The speakers deliberately deploy statements of assertion in a rank-shifted clause. Rank-shifting occurs when a grammatical unit of a lower rank is positioned above a grammatical unit of a higher rank. Typically, the downgraded unit – usually a clause – is higher in the rank scale than the raised unit, which is usually a group (although rank-shifting can also occur in a grammatical unit of equal rank). According to Wales (1989:349), the concept of "rank-shift" is associated with Halliday (1961).

The speakers deploy pathos-based metaphors in rank-shifted clauses as assertive statements to stir the audience's emotions on something they want the audience to believe in and appreciate. What follows is that the element the speakers would want the audience to see is foregrounded so that information on the foregrounded unit can be obtained. Such scenario in the texts includes the exploitation of the enemy-victim line of appeal that targets the audience's emotions through a sense of identity and self-interest. Consider the following:

XXX Jesus Christ destroyed the enemy who had the power of death. In John 17:4… talking, the night before he died, talking about the Father, he said I've glorified thee on earth… I've finished well. Now, HE finished strong because he conquered every obstacle to finishing strong (Text 1).

		Rank-shifted unit	Down-graded element
		Group	**Clause (Adjectival)**
Jesus Christ	destroyed	the enemy	who has the power of death

143

First off, the tactical deployment of the above rank-shifted construction in the sermon-texts is of rhetorical significance. It exploits passion in the way it plays into the hearts and minds of the audience because it takes care of their self-interest and a sense of identity as born again Christians who are ravaged and buffeted by satanic attacks. What is a fact in the above construction is the exploitation of the audience's sense of victimhood in the way it exerts enormous influence on their emotions. Through the exploitation of the rank-shifted clause, the image of a hero, the victims and the enemy (predator) is created because Jesus (the hero) who had the power over death (enemy) has destroyed Satan (enemy), and he is on their side (victims); so there shall be no more death or afflictions.

The outcome of this 'syntactic' movement as seen in the sentential frame is the relocation of certain units (group and clausal units) for the purpose of foregrounding, and this provides information on the upgraded unit. Thus, "The enemy" is the group, and "who has the power of death" is the clausal element. Through rank-shifting, "the enemy" is placed higher than the clausal unit. The clausal unit invariably is downgraded to a qualifier (of the group). By qualifying the group, it provides more information about the group. The information about the group (the enemy, a metaphorical name for Satan) is definite. It implies that Satan is powerful and wicked because he can cause afflictions and death.

Through this grammatical design, the rank-shifted element (the enemy) is brought closer to the logical subject (Jesus Christ) so that the audience can see the action of the logical subject (Jesus Christ), through the predicator "destroyed", on the foregrounded element, "the enemy" (now the affected). This reveals the intention of the speaker, which is to appeal to the audience's emotions of fear and pity in the way he exploits the principle of advocacy and the broad theme of love and care in an environment of affliction and pain.

From conceptual perspective, the metaphor "Jesus Christ destroyed the enemy who had the power of death" is deliberately deployed by the speaker on the assumption that metaphor recovery is in thought. For example, when the word "enemy" is mentioned, what comes to a born-again Christian's mind is "Satan"

because from the Church's perspectives, Satan represents every that is wrong in human nature. "Enemy" therefore becomes a metaphor for Satan.

The whole idea or thought connotes conflict or warfare if we consider the following words: "destroyed", "enemy", "power" and "death". Therefore if the metaphor can be analysed within Lakoff and Johnson's (1980) general approach of analysing conceptual metaphors, JESUS CHRIST DESTROYED THE ENEMY WHO HAS THE POWER OF DEATH submits to the following: (i) Jesus destroyed something (a being) (ii) Satan is the enemy (iii) Satan initially has the power of death (iv) Death is the product of the enemy (v) Death has been uprooted. The assumption from the above therefore is evident of warfare as seen in the spiritual conflict metaphor.

Also, in excerpt XXXI, we also see this pattern of foregrounding by the speaker of Christ Embassy, Pastor Chris Oyakhilome. Consider the following:

(XXXIII) …David had something which Josiah didn't have: love…
Josiah served God in accordance with the Law of Moses; but David loved God… Talk to me somebody… (Text 21).

Let us put it on a sentential frame for insight:

		Rank-shifted unit	Down-graded element
		Group	Clause (Adjectival)
David	had	something	which Josiah didn't have

In the above structure, "something" (upgraded unit) is the group, and "which Josiah didn't have" is the downgraded clausal (adjectival) element. The rank-shifted element "something" is brought closer to the logical subject "David" through the instrumentality of the verb "had." What obtains is that we see the action of the logical subject "David" through the predicator "had" on the foregrounded unit "something". Through this grammatical design therefore, more information is provided about the group ("something"). This is the rhetorical intention of the speaker from the

145

perspective of spiritual strength. The view here is that the speaker's interest underscores the direction of his message.

What is being exploited here is the concept of love. "Love" generates passion whenever it is mentioned because it finds its way in the audience's heart. Thus, their emotions, self-interest and a sense of identity are taken care of. What is being exploited here is the audience's "love" for God (a foregrounded unit in the text identified only as "something"). It is this love that will break the yoke of their bondage. God thus becomes the rallying point of their love as Christians.

Phonoaesthetic words as pathos-based assertive statements

In another point of view, pathos-based metaphors used as assertive statements are realised through phonoaesthetic words. Phonoaesthetic words are lapidary phrasings of condensed emotions used to appeal to the audience's emotions, and they are musical in nature. According to Blow (2013), music can be synonymous with pathos because it can evoke a wide range of emotions from love, hate and pity.

Phonoaesthetic words feature in the sermons of these pastors as a strategy for persuasion. Onuigbo (2006:131) states that "…the sound of a word has so much to do with the feeling it evokes." The deliberate phonological patterning of pathos-based metaphors encodes declarative structures that are built from 'sense' and 'sound' (phono-semantics), and have a sense of poetry that is exploited by the speakers' self-interest − that is to stir the emotions of pity, and for persuasion. Consider the following phonoaesthetic declarative structures that appeal to an emotion of pity:

(XXXI)   Because *you have lost everything*, God is the reason why
           you have not **lost anything** … That is why Christ came… To
           give you a new life… (Text 15)

(XXXII)   *(Pauses)*…every one meant for the **slaughter** is
           returning home with **laughter**. Every destiny is getting
           re-established... (Text 12).

Deploying pathos using phonoaesthetic words is a strategy that the speakers use because they consider it very seductive to the ear, and therefore, effective especially in an environment of suffering, afflictions and oppression. Excerpt XXXI

146

is unique because its phonoaesthetic effect has an appeal to emotion in the way it thematises "loss", a core issue in the audience's predicament. The conceptual metaphor "**you *have lost everything***" functionally means that the individual has lost material and possessions, etc., and has been abused, afflicted, suffered indignity, loss of self-esteem, etc., and has become confused and dejected, not knowing where to turn to. To the Christians therefore, loss thus becomes a metaphor of defeat. "Why are my people in chains, and in humiliation?" (Text 15) also accounts for this. The subtext is that in the spiritual warfare going on, the devil is responsible for these negative situations. The appeal to pathos in the excerpt therefore is an address to the audience's passion, that is, their sense of recovery "That is why Christ came… To give you a new life…" (Text 15). Put simply, the speaker exploits pathos in an environment of loss and deprivation to give the audience a sense of hope.

In excerpt XXXII, the phonoaesthetic effect of the metaphors derives from the fact that the phonoaesthetic words are statements of assertion designed to stir the audience's emotions of pity. This statement raises the audience's optimism to life in such a way that they are motivated to step into the bright side of life. Through metaphor recovery, the phonoaesthetic words, "slaughter" and "laughter" are likened to a near-semantic contrast that bespeaks the dark and bright sides of life. The dark side of life ("slaughter"), which metaphorically represents 'evil', 'destruction' and 'death' is reversed by the bright side of life typified by 'victory', a metaphor for a successful Christian life. 'Restoration' is implied because it is only the living that can laugh. In deploying these metaphors, the speaker indicates a celebration of victory, and these phonoaesthetic words stir passion in their realisation.

In the context of the above, the speaker implies that every born-again Christian that has been programmed for destruction by the devil will be redeemed, and there will be happiness in their life once again. While "slaughter" is a metaphor for destruction because conceptually, it has the connotation of killing by the sword, destroying, murdering and dying, "laughter" metaphorically represents victory because it is a celebration of life. What makes "slaughter" disturbing is indicated by the devil's capacity to destroy both the body and soul. The pathos-based metaphor as expressed in XXXII touches the audience's delicate 'sensation' of pity because of previous negative events in their lives.

Finally, a look at the phonoaesthetic words in the texts indicates that these words stir up emotions in the hearts of the audience because of what many of them have, or are currently going through in their lives. Since phonoaesthetic words (sound) are 'seductive' to the ear, their phono-semantic effect is linked to meaning. What follows is that the way 'sound' and 'sense' are manipulated by the speakers for appeal inflames the passion. In deploying this strategy, the speakers believe that the audience is in a situation where they feel as the victims of spiritual attacks. As a result, they tap into pathos-based metaphors with phonoaesthetic effects to communicate passion.

<u>Antonymous lexical items as pathos-based metaphorical (assertive) statements</u>

In further explication of our argument, the speakers tactically deploy pathos-based metaphorical argumentation as assertive statements that are realised through antonymous lexical relation for the purpose of persuasion. Lexical items are antonymous if they show a relationship of oppositeness, and their negation is what foregrounds its oppositeness from the point of view of meaning (Odebunmi, 2006). Antonymy therefore indicates a sense relation between words that have semantic contrast. The way that the speakers deliberately deploy the antonymous lexical items increases its appeal to emotions. For example, the 'sentimental' words, "touch" (haptics) and "transform" are deployed in the texts to exploit the audience's emotion of love, because these are what define the pathos-based space in the antonymous lexical relations for sound and sense. The following yields to this insight, thus:

XXXIII …the Lord's hand will <u>touch</u> every one; …will <u>transform</u> everyone and turn everyone around out of the **darkness** into the **light,** out of the **past** into the **future**, out of the **old** into the **new** in Jesus name… (Text 7)
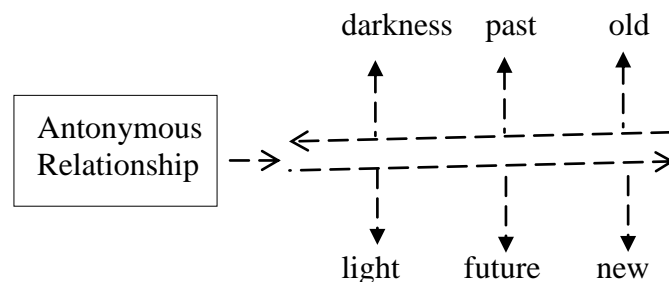
FIG 24: Antonymous lexical items as pathos-based declarative statements

148

From the above, the excerpt provides an opportunity to antonymously highlight good and evil that the world had experienced. While deliberately letting the audience to know that the world is full of negativity (darkness, past atrocities, old mentality, etc.), he skilfully revives a sense of fear that has been there, and exploits their emotions by letting them know that there is light at the end of the tunnel. Thus, he exploits their passion for change by telling them of the new order, represented by "light", "future" and 'new".

A critical look at excerpt XXXIII shows that d*arkness* is in antonymous relationship with *light*; the *past* is in antonymous relationship with the *future*, and the *old* is in antonymous relationship with the *new*. It is the antonymous relationship that brings out the pathos because the speaker is simply saying that "old things have passed away and everything is made anew," therefore let the healing start because it is a new beginning. It is the healing process that metaphorically stands for "light", "future" and "new". This is why the speaker says in excerpt XXXIII that "…the Lord's hand will touch every one" for transformations. Very significant is the pragmatic nature of the texts: abandoning the old ways of life for the new one that the liberating power of Christ brings. Also, consider the text below:

> (XXXIV) The people of Israel and the world have been in **bondage**, **darkness** and **oppression** for years: for decades, for centuries, for millennia, and Jesus came, and **freedom**, **light** and **deliverance** also came (Text 10).

Also, a critical look at excerpt XXXIV shows that *bondage* is in antonymous relationship with *freedom*. Also, *darkness* is in antonymous relationship with *light*, and *oppression* is in antonymous relationship with *deliverance.* As a strategy, this tactical deployment of antonymous words provides succour to the audience in the way the speaker exploits their sense of optimism in life. This appeal to pathos taps into the audience's hearts because their self-interest and identity are affected. Also, the predator – victim line of argument is re-inforced through semantic opposition. In this line of argument, Jesus, the Lamb of God is the hero in the hearts of the victims.

<u>Pathos-based assertive statements as 'frames' of existential therapy</u>

Existential psychotherapy is a therapeutic method that operates on the premise that the individual's personal struggles are due to circumstances they found themselves in (Yalom, 1980). From existential perspective, the therapeutic process explores the difficulties of human lives for a transformative experience. It is the experience that enables the person to celebrate life, love, family and friends because as (Yalom, 2015) observes, we are all creatures of a day.

Put simply, the basic tenet of psychotherapy is indicative of a process in which the client comes to tell their individual life-story or personal narrative (McLeod, 2007). The speakers exploit this process by tapping into the audience's narratives. Thus, the audience's narrative is creatively 're-authored' into the sermons so as to reflect their needs. This is evident in the way these sermons touch on their points of need. It is in the context of the above that Nigerian Pentecostalism is seen as Crisis spirituality which 'selects' from needs, events, circumstances, and situations in a person's life.

Because the audience is dealing with situations that hurt them, the speakers take these 'frames' or aspects of the therapeutic process into the sermon situation so as to stir their emotions of pity, anger and sadness as a form of purgation. This enables the audience to come to terms with the choices they have previously made in their desire to move forward by taking advantage of the moment. What follows is that the speakers create an opening into the audiences' hearts through the exploitation of the healing words (soothing words). These words are spoken in a passionate way; sometimes, they bring out tears in the audience's eyes as the sermon progresses. This is an indication that the barriers to inertia and resistance have been broken – a tacit 'declaration' of an understanding and trust between the speakers and the audiences. Most of the pathos-based metaphors are deployed as assertive (declarative) statements, and they appeal to an emotion of pity. Consider the following:

(XXXV)   Many of us, in our lives have good reasons to think
         about that family. And they have this wonderful son of
         theirs. He is such a marvel in the family…and he gets a
         little sick, and they take him to the doctor. And he is HIV
         positive, and the family is devastated… He never had any
         sexual relationship with anybody. Whatever everybody is
         wondering is; the truth is that God is a good God. I *know
         my thought towards you*, to *bring you to an expected end.
         God is love* (Text 21)

(XXXVI) The president may not know me; it doesn't matter. The
        governor may not know my name; it doesn't matter. The
        chief in our village may not even know that I exist; it
        doesn't matter. *1 am the child of the King of kings… I
        am the child of the Incomparable God. That is
        something to shout about…* (Text 5)

The excerpts above indicate a strong evidence of words of passion (healing words). A passionate word sometimes allows the speaker to comfort the audience. In deploying these words, the speakers have put themselves in the shoes of the audiences so that the biblical words of passion and comfort can be meaningful. They feel their pains too. This is what helps the audience to release repressed emotions of anger, fear and pity because they have seen someone they can confide in, and trust.

Put simply, the "insight gained" is the realisation of the position of weakness that has allowed the devil to wreak havoc. For example, it is the handiwork of the devil that factors into *personality degradation* which most members of the audience experienced because nothing seemed to be working well in their lives. This is why the foregrounded texts "1 am the child of the King of kings… I am the child of the Incomparable God. That is something to shout about…" (Text 5) assuage the audience's fear and passion. In an environment where folks are deprived of their self-esteem, there can be no persuasion without an address to passion. This makes pathos an important part of appeal, and the speakers exploit it for persuasion.

The passionate words that connect the speaker directly with the audience's desires put them on different pedestals, although there is a point of convergence. Thus, while the speaker feels that his self-interest, which is to persuade has been taken

care of, the audience feels that the statement of assertion addresses their self-interest in the way they are touched by the appeal.

Based on insights from the above, our contention is that pathos-based metaphors functioning as statements of assertion sometimes have the 'frame' of psychotherapy. Although it exists in a sermon environment, it addresses the audience's passion for healing and restoration through an appeal to their emotions. Pathos-based metaphors deployed as statements of assertion (in declarative structures) therefore is the speaker's attempt to stir the audience's emotions of love and pity, and indirectly, giving them back their self-esteem. This fulfills the basic purpose of the sermon; that is, telling the audience the message of salvation as what God says in the scriptures "I know my thought towards you, to bring you to an expected end."

The metaphor, "God is love" as seen in excerpt XXXVI is an integral part of the assertive statements in the text. The metaphorical argumentation "God (source domain) is love (target domain) which exploits pathos in the environment of audience's suffering re-inforces the preceding statement: "I know my thought towards you, to bring you to an expected end."

In retrospect, "Many of us" as literally used in the declarative structure in excerpt XXXV is an inclusive "we." What the speaker is saying is that he is part of the audience, and he feels their pains. "Many of us" therefore is an attempt to appeal to the audience's feeling of pain and a sense of identity in an environment of loss and deprivation. The purpose is to tap into their sense of pride by deploying words that uplift their self-esteem. This solidifies our view that pathos-based metaphors are realised in declarative structures in the texts.

The argument in excerpt XXXVI ("1 am the child of the King of kings…" follows similar declarative pattern." *1* (target domain) am *the child of the King of kings* (source domain)," (**metaphor of a born again Christian**) stirs the audience's emotion because it elevates their princely status above all others. The speaker panders to the audience's sense of deprivation and limitations, and raises their sense of identity to that of children of God. For example, "the president, governor or chief of my village may not know me, and it doesn't matter." In deploying this tactics, the speaker takes away the audience's sense of loss and inadequacy, and replaces it with a sense of pride. Thus, by re-instating in the audience's minds their sense of inadequacy for example, the speaker contends

that being a born again Christian is something to celebrate because not only does it make available all earthly things, it makes divine things like redemption, salvation and prevention from satanic attacks available. These are statements of assertion (declarative structures) that raise the profile of the children of God, and they are persuasive because passion is involved.

This argument is also an attempt to respect the audience's feelings because the speaker deliberately avoids using the interrogative or imperative structure which might imply questioning or ordering the audience. He thus removes the sub-text of an asymmetrical relationship that exists between him and the audience, and inadvertently identifies with them. Through the deployment of pathos-based metaphors with declarative structures, the speaker brings himself to the level of the audience by feeling their pains, yearnings and aspirations, and communicates to them respectfully because pathos connects to the things of the heart.

The audiences are emotional beings, and the speakers are aware of this. The speakers deploy pathos-based metaphors to touch on the audiences' delicate sensitivities such as their sympathy, sorrow and even pity, and subsequently develop an emotional connection with them. They thus bring their narratives, subject-matter and characters closer to life, and these provide the parameters for persuasion.

Finally, based on our understanding of logos, ethos and pathos-based metaphors as deployed in the texts, we contend that the speakers displayed a balance of reason, will and emotions. We also contend that the speakers 'move' among the argumentative strategies, adapting to variations in the audiences' mood. As seen in the texts also, only ethos mediates between logos and pathos.

4.5   Summary

In this chapter, we have analysed metaphor as a rhetorical strategy. We also analysed concept-based metaphors as well as the lexical choices that constrain their deployment. In addition, we have analysed logos-based metaphors, as well as ethos and pathos-based metaphors, and their forms and functions. In the next chapter, we shall analyse rhetorical questions and proverbs, and their specific functions as used in the texts. The purpose is to see how they influence behaviour.

CHAPTER FIVE

RHETORICAL QUESTIONS AND PROVERBS AS PERSUASIVE STRATEGIES IN THE PENTECOSTAL SERMONS

5.1   Introduction

In this chapter, we analyse rhetorical questions and proverbs as persuasive strategies in the sermons. We, in addition analyse their forms and functions. We shall also examine flyting as a special rhetorical strategy because of its unusual approach to persuasion. More so, we shall examine the strategies of persuasion and coercion so as to extend our insight of the texts.

5.2   Deployment of rhetorical questions (and their functions)

Rhetorical questions, which occur 109 times in the sermons, present instances of texts whose form does not match their function. They are questions that require no answers because the answers are implied in the questions. In the sermons, rhetorical questions have the structure of a question and the force of an assertion. As a result, they are generally defined as questions that neither seek information nor elicit an answer (Borkin, 1971; Holde, 2006). The assumption therefore is that rhetorical questions are thoughtful questions that are not meant to be answered, although the answers are implied in the questions. In fact, each rhetorical question is deployed to make a point rather than to answer the question (although the answer is implied in the question). This is the general function of rhetorical questions. The following diagram explains this:
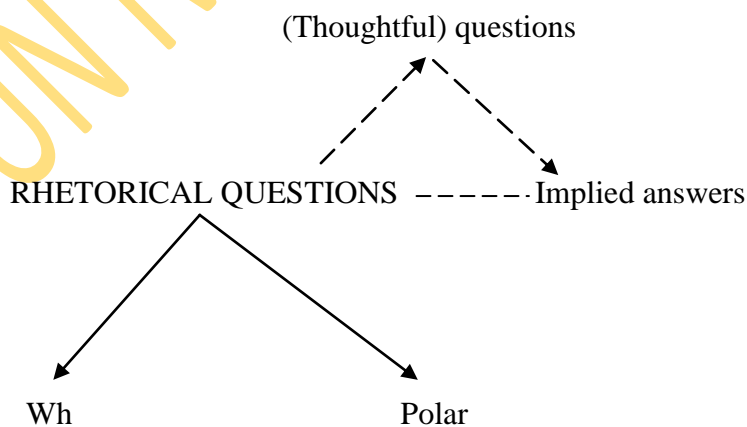
FIG 25: A general assumption of rhetorical questions as seen in the sermons

A critical look at rhetorical questions as deployed in the texts shows that they are realised mainly through WH and non-WH (polar) questions. Let us consider the following: "What does the Holy Spirit do?" (Text 13), "What has the devil ever done right for humanity?" (Text 24), "Can God lie?" (Text 14), "Is this not the woman whom Satan has bound?" (Text 12). While the first two questions (Texts 13 and 24) provide instances of rhetorical questions that are realised through WH clauses, the last two questions (Texts 14 and 12) are examples of rhetorical questions realised through non-WH clauses.

Rhetorical questions perform specific functions in the texts. The following table shows the specific functions and frequency of occurrence of rhetorical questions. The frequency of occurrence is based on a 109 sentence-count from our data:

Table 7: Functions and frequency of occurrence of rhetorical questions in the sermons

RHETORICAL QUESTIONS AS DEPLOYED IN THE SERMONS	FREQUENCY	PERCENTAGE (%)
Rhetorical questions as emphatic statements on spiritual warfare	44	40.4%
Rhetorical questions as device for motivation and persuasion	37	33.9%
Rhetorical questions as patterned device for comprehension	28	27.7%
TOTAL	109	100%

The effectiveness of rhetorical questions as deployed in the sermons comes from their dramatic quality; they suggest dialogue because the speaker in each sermon situation asks and implicitly answers the questions himself, as if he were playing two parts on the stage. However, the underlying principle that guides our understanding of rhetorical questions in the sermons is that they are assumed to be informative. In the texts under study, this device assumes some forms and does various persuasive functions.

<u>Rhetorical questions as emphatic statements on spiritual warfare</u>

As one of the strategies, the pastors deploy rhetorical questions in the texts with the intention of making emphatic statements on spiritual warfare. These statements reflect individual's personal and spiritual struggles and ultimate redemption by God. The purpose is to persuade the audience. Adegoju (2005:116) views rhetorical questions as "not necessarily to elicit verbalized answer, but to make an emphatic statement." The idea of "emphatic statement" suggests that the message is directly understood. The following excerpts explain how the pastors deploy rhetorical questions for emphatic statements on the various dimensions of spiritual warfare in the texts under study:

(I)   Who has more enemies, David or Saul…? (Text 6)

(II)   Is this not the daughter of Abraham, why must she be oppressed…? (Text 12)

(III)   Why are *my* people still in chains, and in humiliation? (Text 14)

In all the texts under study, all the pastors deploy rhetorical questions for the purpose of persuasion. A cursory look at excerpts I, II and III shows that the speakers are making emphatic statements on various aspects of the individual's struggle. For example, implied in excerpt I is the statement about King David, the warrior- king of Israel. Thus, David has more enemies. The rhetorician implies that if David, a sinner and an adulterer with so many enemies could be saved by God because he repented and loved God, your case is nothing to God.

The deployment of rhetorical questions in excerpts II and III is indicative of an emphatic statement as to why that daughter of Abraham as well as the children of God must be liberated. The implied answers in the rhetorical questions convey confidence because it motivates and assures. The speakers inject into the discourse an element of logic through rhetorical statements stressing the need to trudge on because of last minute miracles. As a result, they educate, persuade, motivate and assure the audience. The following diagram yields to this insight:

TEXT ——————— Context of situation

Sermon setting (Crisis spirituality)

RHETORICAL QUESTIONS (Wh and Polar)

(As) emphatic statements → Implied answers → Emotions — Love/friendship
— Indignation/contempt
— Anger
— Confidence

Motivation   Assurance

Effects/undertone
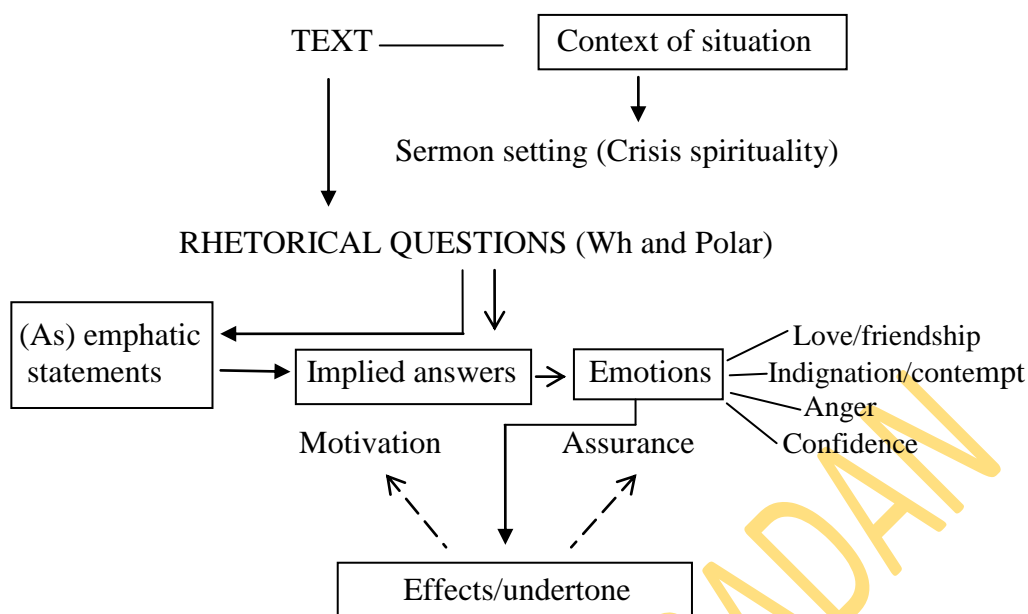
FIG 26: Rhetorical questions as emphatic statements of motivation and assurance in the sermons

Sometimes, the pastors deploy rhetorical questions in such a way that the emphatic statements that are usually associated with those questions are deliberately delayed for implied audience's unverbalised answers, and made to function as negative assertions because the object of negativity is where the focus is. The purpose is to keep in the audience's minds fresh thought about the wickedness of the devil because the speakers do not want them to forget easily. This is good for persuasion. In the sermons of Christ Embassy (Text 24) and Living Faith Church (Text 12), the following questions that tap into the emotions of indignation (Text 24) and anger (Text 12) are asked:

IV   What has the devil ever done right for humanity…?
        Nothing, but lies, deception and destruction of humanity.
        This is his stock-in-trade… (Texts 24)

V   …The spirit of infirmity was invisible, but with physical
        impact… Is this not the woman whom Satan has bound,
        the daughter of Abraham…? (Text 12)

In excerpt IV, "<u>What has the devil ever done right for humanity…</u>?" implies that the devil has never done anything practically good for humanity, except evil characterised mainly by deception, lies and aggression. This unverbalised answer, although emphatic, appears to have been framed for negative assertion. This is why the foregrounded text in except V indicates an emotion of anger against the devil. Similarly, when the speaker in excerpt V says: "Is this not the woman whom Satan has bound, the daughter of Abraham?" it functions as a negative assertion because of the negation "not" in the interrogative sentence (structural definition). Semantically, it conveys a negative message; that is, the devil has evil tendencies towards God's children. Our understanding of negative assertion is therefore seen from this perspective. The emotion of indignation/contempt against the devil as expressed in excerpt V re-inforces this viewpoint. Therefore, excerpts IV and V can be interpreted as follows: there is nothing good from the devil; the devil enjoys inflicting pain on God's children.

Unlike Pastors David Oyedepo (Text 12) and Chris Oyakhilome (Text 24) whose deliberate deployment of rhetorical questions for implied audience's answers are made to function as negative assertions as seen in the texts, Pastors Kumuyi of Deeper Life Church and Olukoya of MFM deploy negative assertions as negatives in sarcastic statements as deployed in the texts VI and VII because these negatives are consistent with their line of argument in spiritual warfare. They tap into this strategy for audience persuasion in a manner that allows them to deliberately repeat a statement that is considered true, and for rhetorical delivery, add the sarcastic phrase *"Who knew?"* or its variant *"Who knows?"* Let us consider the following representative excerpts:

VI   …because God was his shield, even though he had enemies, God shielded him. Even, the other fellow who appeared to have too many enemies, what did he make in life**…** *<u>Who knew?</u>* (Text 6)

<u>VII</u>   …How can a man be occupied with good work, but it does not satisfy the cry of heaven? <u>Who knows (why)..?</u> Text 16)

"Who knew?" and its variant "Who knows?" occurred 5 times in the texts under study. Thus, the question "who knew?" in excerpt VI functions as a negative assertion, and it shows that the truth of the preceding statement (which appeared in question format) is already indicated to be true: "What did he make of his life?" *Who knew?"* In further explication of the question in excerpt VI, this negative assertion which is the last sentence in excerpt VI refers to King Saul who also had many enemies just as King David had. Thus, "Who knew?" is a rhetorical question that is sarcastic about what King Saul made of his life because it functions as an assertion that the truth of the earlier statement is utterly obvious. Thus, it is biblically true that King Saul's life was ruined by his disobedience to God, and the speaker tapped into this strategy for audience persuasion.

Similarly, excerpt VII is about Prophet Isaiah. He was a palace prophet in the house of King Uzziah. In the preceding statement (which is also in question format), the speaker rhetorically asked if Isaiah was working hard because he failed to satisfy heaven. "Who knows why…" as a rhetorical question asserts the truth of the earlier statement, thus: "How can a man be occupied with good work, but it does not satisfy the cry of heaven?" *Who knows why…?"* Admittedly, Isaiah was distracted, and the MFM sermon avers that "he did not know that his position has been declared vacant by God" because he was carried away by the merriment in the palace.

Rhetorical questions as patterned device for comprehension

The speakers deploy rhetorical questions in the texts in both wh and non-wh-question (polar) format in quick succession. This is a deliberate attempt to vary the patterning of questions on the assumption that individuals understand differently. Through variety and variation, the speakers want to make sure that their messages are heard and understood with the application of minimal mental task, and with the recognition that the unverbalised answers are already in the questions asked.

(VIII)   What kind of love is God's love? Can God lie? (Text 5)

(IX)   Why are you worried? Has God changed? (Text 14)

The use of wh-question in excerpt VIII is combined with the introduction of a polar (non-wh) question as a standard questioning frame for comprehension. While "What kind of love is God's love?" might be tasking (because it requires some form of details (although the answer is already in the question), "Can God lie?" might require a 'yes/no' answer. The same thing is applicable in excerpt IX. This is a systematic way of varying the patterns of the unverbalised answers in the questions. As indicated earlier, the motivation behind the deployment of this strategy is that the speakers want to vary their communication (as a strategy) so that everybody can understand. As a result, no room is left for doubt because the questions are varied for rhetorical impact.

The speakers also deliberately patterned their questions in such a way that the variation reflects simplicity. This further enhances the understanding of the texts, and thus fulfills the rhetorical function of persuasion. Since persuasion can only take place in an atmosphere of understanding, it means that this can only be achieved through the simplicity of linguistic resources inserted in the rhetorical questions. The following excerpts yield to this insight.

(X) …What shield do they have? Do you know that the Almighty God is thy shield?"(Text 6)

(XI) Who shall destroy that enemy? …And how would HE do it? (Text 11)

A cursory look at excerpts X and XI shows that the texts are deliberately chosen for rhetorical impact. One consideration the speakers have in mind is to be as simple as possible so that communication can be enhanced. The purpose of communication is achieved once comprehension is realised. In excerpt X for example, the keyword in the question: "What shield do they have?" is 'shield.' As a strategy, the pastor provides the answer in the subsequent question "Do you know that the Almighty God is thy shield?" What obtains is the simplicity of the questions asked. The effect is an unimpeded understanding, and this requires little or no serious mental task. In excerpt XI, the implied answer to "Who shall destroy the enemy?" can be found in the subsequent rhetorical question – that is "HE," the Rod of Jesse (Jesus Christ). The patterning of these questions through simplicity ensures that the word is easily understood. Apart from enhancing an understanding, excerpts X and XI convey and emotion of confidence and anger.

In another point of view, through the deployment of rhetorical questions, the speakers tap into the strategy of *rhetorical affirmation* to aid comprehensibility. Rhetorical affirmation implies that the certainty of an answer to a question is expressed by asking another question for which the answer is equally obvious ((Powell and Paton, 1988). What this means is that rhetorical affirmation in the texts answers truthfully to a script of affirmation and assurance through the instrumentality of another question that follows the preceding one, and by extension, persuades. All the speakers deploy rhetorical affirmation for the purpose of persuasion. In rhetorical affirmation as seen in the texts, rhetorical questions function as *metaphors* for questions that are already asked. This provides additional understanding of the texts, and it also assures. Consider the following representative texts:

(XII) The healing processes begin with an appointment with the physician**…** How do you solve the problem of affliction...? What does it take to have an appointment with HIM? Is there no balm in Gilead? Is there no physician there? Why are you worried…? (Text 14)

(XIII) …Who was more brilliant, David or Saul?" Who was more courageous, David or Saul?" Who was more promoted, David or Saul?" Who was more exalted, David or Saul…?" *(Referring to David)* Was God not his shield…? (Text 6)

In excerpt XII, "How do you solve the problem of affliction?" is repeatedly answered with some successive questions like: "What does it take to have an appointment with HIM? Is there no balm in Gilead? Is there no physician there? Why are you worried?" These responses especially as summarised in the last rhetorical question are assumptions that "the problem of affliction" cannot be solved, but with the mercy of God. More so, the choice of HIM (God), "Balm" and "physician" as metaphors of hope gives insight into the character and nature of the problem; that is, one that requires divine touch. In excerpt XIII, the rhetorical question, "Who was more promoted, David or Saul?" is answered with successive rhetorical questions like "Who was more exalted, David or Saul…?" and "Was God not his shield?" What we have seen is the obviousness of an answer to a question that is expressed by asking another question for which the answer is equally certain.

<u>Rhetorical questions as device for motivation and persuasion</u>

All the speakers also deploy rhetorical questions to motivate and persuade the audience. They tap into the audience's psychological and spiritual needs by inoculating them with some rhetorical questions that address their sense of fear, insecurity and helplessness. The purpose is to reverse the fear of Satan and ultimately persuade them to follow the path of salvation with an assurance that God is there for them and can be trusted. The following excerpts explain this:

XIV   <u>Is God a man that He can lie?</u> (Text 18)

XV   <u>Why are you worried for nothing</u>? (Text13)

In excerpt XIV for example "Is God a man that HE can lie?," the rhetorician is simply exploiting the audience's sense of vulnerability and doubt with the view to strengthening them. The view here is that God did not abandon them because HIS mercy does not allow HIM to do so, unless they chose not to be redeemed by HIS long arm. This is persuasive because when God says HE is here to redeem HIS people, HIS people should know that HE God cannot lie. The rhetorical question in excerpt XV "Why are you worried for nothing?" also carries that sense of assurance and motivation.

From the excerpts above (XIV and XV), it is certain that the speakers tap into the psychological needs of the audience through this strategy. The audience's need for spiritual, psychological and economic security was exploited through the deployment of rhetorical questions because the questions and their implied answers sensitised them to the hard facts about their situation, and they are motivated. This is persuasive because these questions carry the force that appeals to the audience's needs, sensitivities and sensibilities (moral scruples).

Finally, it is a fact that the rhetorical questions make statements with no intention of verbalised answers, however, they carry a degree of persuasive force that appeals to the audience's needs, emotion and intellect. The reason is that the unverbalised answers are already in the questions, and are presumably understood. Apart from that, people want to connect with minimal stress to the hard facts of life, and the pastors tap into this strategy as one of the appropriate ways of communicating their thoughts to the audience.

5.3 Deployment of proverbs

A proverb is a stretch words that expresses 'truth' based on human experiences. Holman (1982:356) defines a proverb as "a sentence or phrase which briefly and strikingly expresses some recognized truth or shrewd observation about practical life…" Sometimes, proverbs express common sense; this is why Chinua Achebe refers to it as the palm oil with which words are eaten (Ushie, 2001). This justifies its social functions in the sermons. Re-inforcing this viewpoint, Adedimeji (n.d.) contends that a proverb is any wise saying or epigram that addresses the heart of the matter in a given context, truthfully and objectively, and is ascertained by the world knowledge.

Our assumption therefore is that the functions of proverbs in social interaction are linked to everyday thinking in terms of the social contexts in which proverbs are deployed. Since society and culture are dynamic, so does language. Thus, when situations change, proverbs also change, and the speakers exploit them to persuade. It is the attempt to justify its deployment for the purpose of persuasion that proverbs are mostly seen as invoking personal rationality (ethos) because the speakers have reasons for their deployment. These reasons are linked to the proverbs functions of advice and warning. Proverbs occur 11 times in the texts. The following table provides additional insight:

Table 8: Forms, functions and frequency of occurrence of proverbs in the sermons

PROVERBS AS DEPLOYED IN THE SERMONS	FREQUENCY	PERCENTAGE (%)
Proverbs as a device for the clarification of Christians' way of life (warning and advice)	6	54.5%
Proverbs as a device for rapport	3	27.3%
Proverbs as a device with universal and specific dimensions	2	18.2%
TOTAL	11	100%

Proverbs as a device for the clarification of Christians' way of life

The deployment of proverbs in the sermons is a clarification of the Christians' way of life, their philosophy, criticisms of life, moral truths and social values. The persistent power of the proverbs gives testimony to their impact on human behaviour. Admittedly, proverbs are built on a social sense of authority because they convey **threats**, and sound like wise **advice** from a voice of experience to the Christians. Therefore, tapping into this strategy fulfills the basic rhetorical functions of "warning and advising" (Sellers, 1994:6). Using insight from Sellers (1994), we examine proverbs as a function of (i) **warning** and (ii) **advice.** The following diagram gives additional insight:
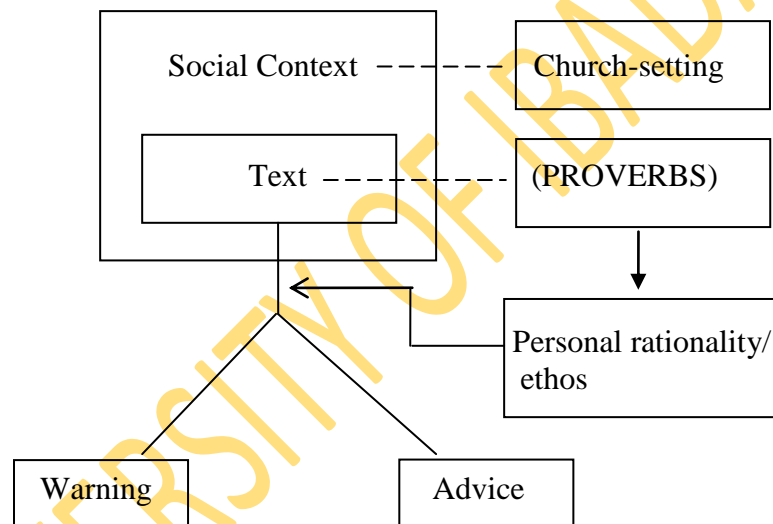
FIG 27: The basic rhetorical functions of proverbs as seen in sermons setting

Realising that the individual is incapable of looking inwards to address their needs, the pastors strategically deploy proverbs to threaten the audience's competence-face. This rhetorical tactic is designed to **warn** the audience on the dangers of inappropriate social behaviour. Our intention now is to see how some of churches through their pastors (speakers) deploy proverbs as warning and advice. Let us consider the following:

(XVI) I tell you this; a word is enough for the wise… (Text 3; Text 14).

(XVII) The soul that sins shall die (Text 19)

While excerpt XVI serves as a direct warning, because it directly attacks the audience's competent face, excerpt XVII is an indirect warning to the audience. By varying this strategy, the pastors want to make sure that their messages are properly understood, because not adhering to their warning has its catastrophic consequences. The subtext here is that they, as custodians of the faith are duty-bound to warn and advice.

In addition to its capacity to warn, proverbs are also deployed in the texts to **advise** the audience. Advice implies some form of guidance and direction to the Christian way of life. In the texts, the speakers deploy proverbs for some rhetorical reasons. Most of the proverbs deployed originate from the Bible, to advice and warn for the purpose of persuasion. Let us consider the following:

XVIII Happy is the man who findeth wisdom and knowledge because
        the gain from it is better than silver… (Text 13).

XIX The fear of God is the beginning of wisdom… (Text 19)

All the proverbs in the texts have one thing in common: their inability to address all possible angles of an issue at once. They only deal with an angle of the issue that carries the direction of the sermon as revealed in the types of imagery used. For example, while the proverb in excerpt XVIII focuses exclusively on happiness, the proverb in excerpt XIX concentrates only on the fear of God. The deployment of a proverb that denotes happiness is deliberate because it is what the audience is looking for. The speakers know that it is only God that can provide happiness due to liberation, and liberation and happiness are preceded by the fear of God. The fact that proverbs generally are characterised by 'shortness', 'sense' and 'salt' is for the purpose of understanding.

A cursory look at the proverbs as deployed in the texts shows there is a thin line of distinction between proverbs used as warning and others used as advice. This is one area that reveals the dynamism of proverbs, and the speakers take advantage of

this type of strategy to persuade. Christianity is a distinct sub-culture, and as a sub-culture, it controls its members through the sermons that sometimes are loaded with proverbs that threaten or advise the audience's autonomous face wants for quality spiritual life.

Proverbs as a device for rapport

The pastors also deliberately deploy proverbs to establish rapport with the audience. This strategy is designed to sustain the politeness phenomena the speakers created for audiences' courtship and solidarity. The following texts are illustrative:

XX   ...The sheep that stays with the shepherd enjoys the comfort of his safety because the right hand of the shepherd is his umbrella of protection. As long as we stay together and become the doers of HIS word, HE will be there for us … (Text 11).

XXI   …At repentance, God will hear your loud voice… The voice of a baby is the loudest cry that is easily heard by the mother… So if you are out there and you want to give your life to Jesus Christ, 1 am going to count one to seven… (Text 2)

Taking insight from excerpts XX and XXI, it is a fact that proverbs are deployed for rapport. Our understanding of rapport derives from the fact that it is courtship or a close relationship that helps to create that condition which enables solidarity to prevail. As excerpts XX and XXI indicate, through this function of the proverbs, the pastors and the audiences become socially and spiritually close. It is this closeness that unifies them, and helps to break down the wall of audience's resistance. Thus, it opens up a channel that allows the audience to listen to the construction of the conditions of their spiritual safety, repentance and salvation, as designed by their pastors without questions. Solidarity implies that there is a collective mindset that perhaps focuses on their social, spiritual as well as economic well-being, and this can only be realised through closeness. The strategy above relates to the phatic function that Malinowski emphasised which Jakobson (1960) says is the social contact that is sought more than the transfer of semantic information. Jakobson (1960) observes that:

> there are messages primarily serving to establish, to prolong, or to discontinue communication, to check whether the channel works ('Hello, do you hear me?') to attract the attention of the interlocutor or to confirm his attention…This sets for CONTACT, or in Malinowski's term, phatic function […], may be displayed …by entire dialogues with the mere purport of prolonging communication… (p.255).

From the above, what obtains is that phatic communion implies that the strategy is used to create an atmosphere of shared feelings, goodwill and mood of sociability rather than to impart information. In our view therefore, it is a ritualised formula intended to attract the attention of the audience, or prolong communication.

The *religious* market in Nigeria is fiercely competitive, and the deployment of proverbs also serves this purpose of engagement and maintenance of rapport. This strategy in addition, helps to checkmate the exodus of members of the congregation to other churches. Apart from this, it fulfills the solidarity function of being in a group, and with collective mindset. The sermon situation is an aspect of a social situation, and asking how the audience feels as a feedback mechanism is another way of further humanising the sermon, after all, crisis spirituality is about responding to needs (spiritual and emotional), circumstances and events in people's lives. Emotional needs can be met through church counselling.

Admittedly, the exploitation of proverbs as a device of rapport has come under severe criticisms. As indicated in excerpts XX and XXI, many critics see it as a device of exploitation and extortion because it encourages rapport and solidarity. For example, Fakoya (2008) calls the pastors a cult of religious materialists whose aim is to extort money from the gullible audience whom he refers to as *faith fools,* a parody for the *faithful.* Since this device encourages closeness, these critics believe the audience can be manipulated. The view here is that in this relationship, the speakers have an upper hand to the disadvantage of the audience because their intention (purpose of rapport) is to extort.

One other factor that is implicitly revealed in excerpts XX and XXI (sub-text), and which has been criticised by some sociologists is control. This type of relationship is unequal on the social ladder, and it can lead to exploitation. Cheeka (2003) avers that this undue influence leads to psychological control of the audience.

Thus: "The message is simple: career success, wealth, social status, good marriages, good health, fruits of the womb; and miracles are supposed to come above because the Lord expects his children to rise from the dunghill to the palace and also expropriate the gentiles by what means we are not told." Cheeka concludes that this is a message well suited for the psychological and social needs of a class caught in the grip of serious economic crisis. They become an object of manipulation and control.

Proverbs as a device with universal and specific dimensions

Proverbs are both universal and specific. Although they are written or spoken for one's culture, and transmitted to the members of the culture (specific), they possess truth independent of time and space (universal). In other words, proverbs as used in the sermons convey timeless truth; they also convey specific as well as universal meaning irrespective of one's cultural background. It is these two dimensions that the pastors exploit in their attempt to persuade. The following proverbs provide these examples:

XXII   …*Remember, lion begets lion*; the children of God carry the
        Lion of Judah mentality… they are not rats… (Text 15)

XXIII   HE says, "The children should remember; a dog gives birth
        to a dog; a cow gives birth to a cow. Ye are of God." In
        other words, ye are the offspring of God... (Text 24)

In these excerpts above, the proverbs select from Nigerian culture, but they carry a message that is not bound by time and space (universal). The images of a lion, dog, cow and rat are local, but the messages they convey are universal. The word "lion" in Nigerian culture is suggestive of strength, pride, royalty (kingship); and the word "rat," is the direct opposite of what lion stands for: weakness, poverty and wretchedness. Just like in excerpt XXII, excerpt XXIII is framed to highlight the privileges that born-again Christians enjoy − that is enjoying paternity from God, which include strength and royalty (as in the royal people of God). In terms of incompatibility, the excerpts are framed in such a way that the difference between a born-again Christian and the others is highlighted. This is the message the pastors want to convey for the purpose of persuasion.

Paradoxically, the view that proverbs possess truth independent of time and space has been challenged belatedly by the same Nigerian Pentecostal pastors who are the greatest practitioners of this strategy. This is one of the effects of the changing times in Nigerian religious culture. For example, the popular adage "For Better for Worse makes a Christian family strong" (Uche, 2000:15) has been replaced in many Pentecostal churches with "For Better for Better" as could be seen in (Winners Chapel) because of their belief in the power of the tongue. To them, the tongue must not be used negatively; hence the phrase "For worse" is replaced with "For Better." The idea behind "For Better for Worse" which has been the norm in almost every Christian wedding derives from the fact that every Christian marriage must endure trials – the good and the bad, and at the end, must overcome. This supports the view that life is not a bed of Roses.

In another point of view, the standard Christian expression that "it is easy for the camel to pass through the eye of a needle than for a rich man to inherit the Kingdom of God" appears as one of the expressions that gave rise to the popular maxim "…as poor as a church rat" (Udeh 2003:9). In other words, what the conventional thinking in Christendom implies is that the Kingdom of God is for those who are poor as well as for those living austere lives like the monks. The rich man is generally viewed as having a different mentality when it comes to salvation because he is incapable of giving up certain need gratifications for his salvation. However, the proverb that the Kingdom of God is for the poor has been challenged by the Nigerian Pentecostal mentality largely due to American influence. The popular maxim "I shall not be poor" as a common expression in many Pentecostal circles in Nigeria has given rise to the proverb "Wealth is the redemptive right of every born again Christian." The argument here is that Christ was a rich man but he died poor so that we should be rich. It was further argued that, were Christ to come today, he would use the best of cars and aeroplanes to advance his ministry. This argument is put forward probably to justify their luxurious life-styles.

Our view is that proverbs as a strategy can be used to advance the speakers' argument; and as a weapon, proverbs can be used to demolish arguments as well as conventional wisdom. Thus, proverbs are reconstructed to suit the message of the day as well as popular temper because of their social functions of warning and advice.

Finally, having analysed metaphors (in Chapter 4), and rhetorical questions and proverbs (in Chapter 5) as linguistic forms of rhetorical strategies, we present the following in Table 9 to show the frequency of occurrence of these devices used by the speakers to influence behaviour. Information inside is the summary of all the analysis that we have computed, based on a 411 sentence-count from our data. The percentage of each rhetorical strategy was identified. More so, each rhetorical strategy was categorised so as to bring out their forms, specific functions and frequency of occurrence. As the analysis indicated, all these were examined within the broad themes of warfare, prosperity and spirituality.

Table 9: Frequency and the percentage of occurrence of linguistic forms of rhetorical strategies

RHETORICAL STRATEGIES	FREQUENCY	PERCENTAGE (%)
Deployment of metaphors	291	**70.8%**
Deployment of rhetorical questions	109	**26.5%**
Deployment of proverbs	11	**2.7%**
TOTAL	411	**100%**

Our next obligation is to analyse flyting or the rhetoric of abuse as a *special* rhetorical strategy. The purpose is to see how this strategy operates, especially in the prayer space of the sermons as a force of persuasion.

5.4   **Flyting as a *special* rhetorical strategy: An overview**

Flyting (or the rhetoric of abuse) is name-calling or verbal tirade against a person or an object of name-calling. It is a negative verbal reaction against something or someone who is perceived to have hurt the other person. In the texts under study, it involves scolding, swear words, blaming someone or an entity fiercely, and the attack comes with name-calling, insult or curse. According to Ong, (1982:45), "Flyting is agonistic name-calling or vituperation...", and it can be directed at anybody or anything that is considered distressful to the person deploying it. Wajnryb (2005) calls vituperation or "vituperative swearing" (p.30) "verbal abuse" or "fighting words" (p.31).

Ong and Wajnryb's definitions are consistent with our view of flyting as modelled in Nigerian Pentecostal sermons. Thus, we consider the fact that as an abuse strategy, it is cultural, and is used to address a social issue. By situating flyting in context (sermon situation), its uniqueness as a verbal (rhetorical) strategy becomes very clear. The following diagram gives additional insight on the nature of flyting as seen in Nigerian Pentecostal sermons:
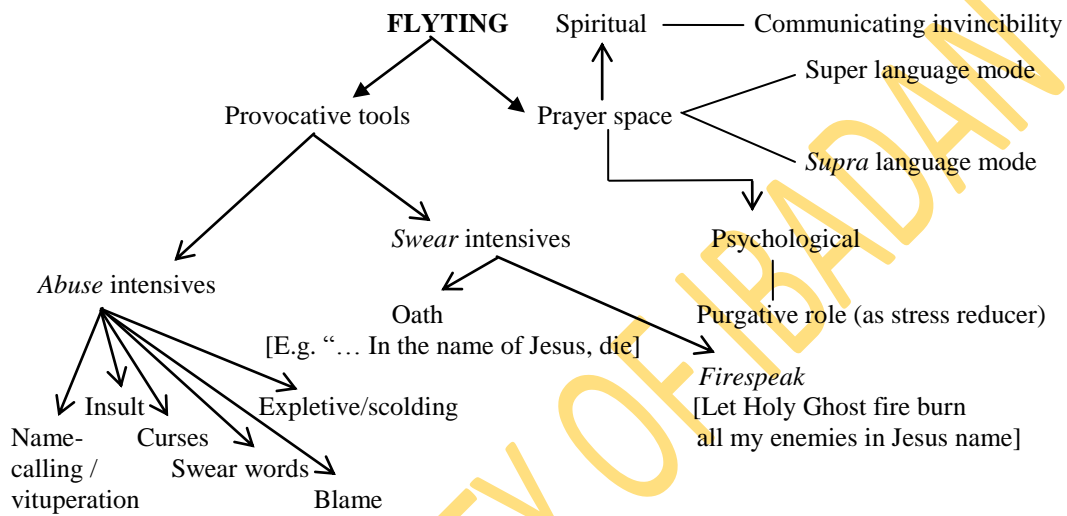
FIG 28: The tools of flyting in Nigerian Pentecostal sermons

As seen in the diagram, flyting as an abuse strategy uses 'abuse intensives' (name-calling, insult, curses, swear words, etc.) and swear intensives like oath and *firespeak* as tools. This rhetorical strategy was 'inserted' into the Nigerian Pentecostal prayer-space through warfare prayers. A war prayer is emotive because it expresses anger, sadness, etc., and the verbal episode in which it occurs in most times is of a longer duration for maximum impact.

Since the speakers recognise the devil as a source of infernal power, it is assumed that flyting counters the devil's subtle tactics, and its provocative nature heightens its verbal power to curse. Identified in flyting is the correlation between the intensity of meaning and flexibility of use especially since the semantic range it operates expands. For example, 'money swallower', 'thief', 'devil' are the semantic extensions of Satan and his local agents. Unlike *yabis* which is a tool for social

171

criticisms (Coker, 2004; Olatunji, 2007), flyting incorporates some elements of *yabis* like *ye-ye devil* and direct name-calling like *you liar,* for insult.

Although flyting exists in some Nigerian cultures because some people curse, abuse, insult others, use swear words and name-calling, it is not formalised. Based on insight from the texts, flyting as a formalised name-calling is influenced mostly by the desire to confront a spiritual adversary. What this means is that in spite of the fact that flyting operates mostly on the prayer-space, it is psychologically motivated as a result of fear, stress and anxiety due to the economic and social uncertainties that pervade the Nigerian society. What follows is that people become confrontational and defensive because they are looking for a way to let off their anger. Praying against what they believe is the ultimate source of their problems offers them the opportunity to curse. According to Wajnryb (2005:29), because of what we go through in life, "our psychological equilibrium is ruffled, but the expletives we utter as a vehicle of our emotions – our relief valve for this untoward energy – goes a long way toward righting things and restoring a healthy balance." She further maintains that "Releasing an expletive is possibly beneficial to our health, by serving a relief-purifying purgative role and reducing stress levels" (p.30).

As indicated earlier, the people's anger and frustrations that are easily noticed in their prayers are focused against the object of vilification (Satan), which the society believes is the source of their problems. This is why vituperation and aspersion (verbal assault) are cast at the devil and his agents. It is on this basis that neo-Nigerian Pentecostalism is considered as a conflict rhetoric. The speakers regard evil as something that must be uprooted through the power of the Word. So, name-calling is for the devil, his agents and any other entity that has any form of connection with him.

Since Crisis spirituality 'selects' from circumstances, situations, needs, events, etc., in the people's lives, it has a psychological dimension. The prayer-space is characterised by violent language, and the speakers exploit this space as a way of letting off their anger.

Flyting, as deployed in the sermons under study is realised through nominalisation. Let us consider the following: "You *ye-ye* devil, get out" (Text 19); "*You Hour of Darkness,* we bury you now" (Text 18). A look at the foregrounded elements in the texts above shows that name-calling is realised through the noun phrases.

Flyting takes various forms and performs specific functions. The following table indicates the forms flyting takes in order to fulfill some basic rhetorical functions in the sermons of these churches.

Table 10: Functions of flyting in the sermons

FLYTING AS DEPLOYED IN THE SERMONS
Flyting as name-calling or vituperation
Flyting as a device for inspiration and motivation
Flyting as a device for spiritual energy and 'ritualistic illogicality'

Flyting as name-calling or vituperation

In her analysis of name-calling, Wajnryb (2005) avers that it is as if a verbal arena has been cordoned off, and inside this space, a sanctioned kind of swearing takes place wherein taboo language is knowingly and legitimately flouted, thus, providing a linguistic and psychological safety valve for a public letting off of steam. Wajnryb's opinion is consistent with the way flyting is deployed in the sermons especially if we consider how some *abuse intensives* in the sermons are deployed against the devil and other local satanic agents.

As a device to persuade, the speakers cast vituperation at the perceived satanic agent by calling him/her *ye ye*, useless, witch, wizard, child of the devil, etc., who is seeking to destroy the children of God. Thus, the devil (or his agents) is put in a negative light so that the audience can see how terrible he and his agents are. The pastors deploy this strategy (rhetoric of abuse) based on the conviction that as a reactionary measure, you only insult somebody who has previously done something bad to you, or to a beloved one. Since the pastors have established a case against Satan as a killer, aggressor and deceiver who brought the first Adam down, they strongly believe that the devil is working vigorously through lies, oppression and afflictions to bring the rest of humanity down as he inflicted many Nigerians through witches and wizards (his local agents). According to Wajnryb (2005:30), "It is as emotive as carthatic swearing, perhaps more so, because the verbal episode in which it occurs is likely to be of a longer duration than the simple expletive that emerges from a (mere) toe stub." As a result, there is the need to call him names, insult him or

ridicule him. In the opinion of the Church, name-calling as a reactionary measure has the capacity to counter the devil's aggression; through this way, he will be neutralised (cf. *Battling the thou shall not curse* by Dr. D. K. Olukoya*)*. The following excerpts yield to this insight:

XXVI You *ye-ye* power calling anybody's name here, your power shall die in the name of Jesus… (Text 17)

XXVII *You Hour of Darkness,* we bury you now… (Text 18)

XXVIII That *Witch Doctor*, that native doctor that is in charge of your kids shall die… (Text 16)

A critical look at excerpts XXVI, XXVII and XXVIII shows that flyting is highly provocative. While the devil is directly confronted verbally, and called *ye-ye* power in excerpt XXVI, in excerpts XXVII and XXVIII, the devil and his agents are called *Hour of Darkness* and *Witch Doctor*. They are called these terrible names because of their predilection for abuse against innocent children of God. An insight into how this verbal strategy is deployed shows that it is reactionary and has a high degree of verbal intensity. In the sermons, flyting is linked to the chequered relationship between Satan and *mankind* in Nigeria that manifested in witchcraft (satanic afflictions), fetishism and black magic. The pastors also believe that Satan is a liar, and his deception ministry caused the great fall of Adam. The repercussion of this fall is a sour point in the history of human relationship with God. This is why Christ came and paid the ultimate price of death to redeem *mankind* from sin. The way the pastors deploy this strategy puts into the hands of the audience the power to 'hurt' the devil through verbal attack (name-calling). What name-calling does is to provoke him, target his reaction and uproot him through prayers (*coated* with vituperation).Thus, as the excerpts indicate, the devil is verbally abused and ridiculed as an object that can be molested, humiliated and called all types of names.

Flyting as name-calling can further be looked at from two broad perspectives: (i) flyting as direct verbal assault on the devil and his agents and (ii) flyting as an indirect verbal assault against the devil and his agents. As a direct assault, the pastor directly attacks the devil through the second person pronoun "you". This is a virtual face to face encounter with the devil in a sermon situation. The following excerpts explain this:

XXIX You wicked devil, hear me now, die… (Text 20).

XXX   My adversary, hear the word of the Lord, carry your load. (Text 18)

As a direct assault, the pastors use the second person pronoun reference "you." This is overtly confrontational because the devil or his agent is being talked to, directly. By calling the devil negative names like "you wicked devil" and "my adversary," the devil is directly insulted. The purpose is to confront him with the intention of weakening him and his great capacity to subtly tempt and inflict pain.

The devil is also verbally abused indirectly. Comparatively, all the pastors whose sermons are under study have abused the devil and his agents indirectly. Unlike direct assault which is introduced by the second person plural marker "you," in indirect assault, the pastors deliberately omit the pronoun reference "you" with an indirect reference to the devil or his agents. The purpose is to expand the line of attack against the devil or his agents to include anybody linked to him, directly, indirectly or remotely. The pastors deploy this strategy because these satanic agents are known for their nefarious activities, although they have not being identified. The excerpts below illustrate this:

XXXI   …any child of the devil going into secret cult…better begin to
        write your will…" (Text 16).

XXXII "Any spirit husband, catch fire" (Text 17).

XXXIII Money swallowers, vomit it and die… (Text 20).

As an indirect verbal assault, the pastors make use of this strategy to persuade. While the speaker indirectly calls the agent of the devil in excerpt XXXI as "any child of the devil," he extends the assault by letting him know that he will die because of his/her

diabolic activities of going to the secret cult. In excerpt XXXII, the speaker indirectly assaulted verbally any satanic agent who might be remotely connected to the devil by referring to him as "any spirit husband" The speaker further maintains that the satanic agent must "catch fire" because of his deadly activities. From the audience's mindset, the spirit husband probably makes it impossible for legally married women to have children because they are tricked into covenant with the devil. In excerpt XXXIII, the agents of the devil are referred to as "money swallowers." This type of devil retards progress. By indirectly calling the agents of the devil negative names, the pastors also reached out to those demons that could not be easily identified for insult.

The speakers also deploy flyting to target some phenomena. Like *yabis* that targets the ills of the society as well as the foibles of the 'players' in it, the rhetoricians have expanded this strategy to target situations they consider very personal. Thus, by personifying situations like lukewarm attitude and hypocritical Christianity, these phenomena become objects of vituperation. This is an attempt to expand the discourse so as to target identified fault-lines in the behaviour of some Christians. Let us consider the following:

XXIV All these *419 Christianity, mago-mago Christianity, kabu-kabu Christianity* will not work…. Because as we started those prayers, *the owners of evil*, they put down their heads… (Text 16)

XXV …unless we drop our…*ice cream Christianity…dancing-dancing all Sunday Christianity…Chairman of this harvest, chairman of that bazaar Christianity,* we are in for serious trouble from powers that we do not understand or we have not even mastered… (Text 17)

Excerpts XXIV and XXV are name-calling. Unlike Pastor Olukoya that personifies hypocritical Christianity by calling it names, other pastors deployed flyting against the devil and his agents only. This name-calling for weak or hypocritical Christianity as we have seen in the sermons is a creative way of stretching the language beyond the bounds of ordinary usage, not only for meaning extension, but for rhetorical delivery. In addition, while Pastor Chris Oyakhilome of Christ Embassy and Bishop David Oyedepo of Winners' Chapel call the devil a "liar" and "an aggressor" (Texts 15, 24),

Pastor Enoch Adeboye and Dr. D. K. Olukoya of MFM call the devil and his agents "evil" (Texts 2, 16). Pastor Adeboye also calls the agents of the devil that infiltrated the Church in the guise of weak Christians as "worms" and "slaves" (Text 3). Also, while Dr. Olukoya calls Satan and his agents "strangers" (Text 16), Bishop David Oyedepo called them 'Powers of Darkness" (Text 15). All the pastors call the devil an *Enemy.*

Flyting as a device for inspiration and motivation

   The speakers deploy this rhetorical strategy to inspire and motivate the audience. Thus, flyting has the capacity to downgrade Satan or his agents, and raise the psychological protection-profile of the children of God. The strategies deployed in the realisation of this include abuse intensives such as verbal assault, curses, blaming and scolding the devil, etc., and swear intensives in the form of statements that tend to diminish the devil's power. The overall effect is the inspiration and motivation of the audience's psychological well-being and assurance of divine protection or invincibility. The following excerpts explain this:

> XXXIV *(Speaking calmingly and with confidence)* …That is why *every witch, every wizard* that is trying to destroy, is wasting their time because we are more than conquerors through Him that loves us … (Text 5).

> XXXV *(With authority and loud voice)…My adversary*, hear the word of God; "Carry your load because God is my strength… devil, you are a liar, die, die, die in the name of Jesus. Oh yes… (Text 18).

While the first part of the statement in excerpt XXXV "…every witch, every wizard that is trying to destroy" verbally assaults the devil because it is name-calling, the last clause in the sentential frame "you are wasting your time" is motivational because it taps into the emotion of indignation in the way it sees the power of the devil as ineffectual due to the presence of the God-factor in the lives of the audience. Although emotionally charged, the tone is not of desperation but that of indignation and confidence. This strategy is persuasive because what we see is confidence due to the audience's perceived invincibility of any form of satanic attack. In view of the above, flyting raises the psychological protection-profile of the children of God

because it motivates and inspires them to stand against Satan or his agents. In excerpt XXXVI, by calling the devil *my adversary* in the first clause, the pastor sees him as an enemy and dangerous, and beckons on him in the second clause to "carry his load" (garbage) and other liabilities he deposited in the audience that make them spiritually ineffective. More so, by calling the devil "a liar", and telling him to die, is motivational because it shows the invincibility of the children of God. Through this strategy, the pastor is seen as reversing all the negative tendencies of the devil. Finally, our 'take' from excerpts XXXV and XXXVI is that there is an element of motivation that is strongly felt through flyting, and it is persuasive.

Flyting as a device for spiritual energy and 'ritualistic illogicality'

This is another strategy that marks flyting as special. The speakers' deployment of flyting is rhetorical because it appears to galvanise energy and momentum through a regularity of patterns that is associated with the super (normal) and supra language (glossolalia). While vituperation is aimed at the devil, the devil is further attacked through the *supra* language (glossolalia) he could not understand because as a private communication with God, the devil is excluded from it (cf. Oyedepo, 2005).

Re-inforcing this viewpoint, the speakers tap into the mystery of the supra language for persuasive purpose because glossolalia is the language the devil does not understand. Using the two language modes very closely re-inforces the meaning of glossolalia in context (although it could be argued whether glossolalia is semantically null or not). What is said in glossolalic language is brought to human linguistic understanding through code-switching because adherents believe that putting glossolalia mostly within the prayer-space of the sermons means that the mode of language is counter-productive to the devil. This appears to be a departure from the mainstream Pentecostal use of glossolalia as the language of the Pentecost.

By putting glossolalia within the prayer-space of the sermons, the speakers believe that the devil is at a disadvantaged position because he does no longer have access to prayer requests to God, and therefore can no longer interfere in the petitions of the children of God with impunity. For example, since the Prince of Persia interfered in Daniel's prayers to God (in the Old Testament), and which prompted the intervention of Angel Michael, the present-day Nigerian pastors are wiser than the

serpent because as a protective measure, they have integrated the New Testament vision of glossolalia into the unique prayer space of the sermons so as to ex-communicate the devil from any 'conversation' with God.

Thus, deploying glossolalia (supra language) side by side with the super language within a prayer-space provides a ritualistic illogicality for high spiritual energy in that prayer setting. It is this regularity of the two that is suggestive of the action of a concerted effort into what appears to give spiritual energy to the audience (although it appears like ritualistic illogicality especially to new adherents who are not familiar with *the language of the Pentecost)*. While the super language provides the human face of the prayer attack against the devil, the supra language is an esoteric attack against the devil, understood mainly by the speaker's intention, and insured by the mind of God. If we consider the fact that the supra language is the language mode the devil does not understand (Oyedepo, 2005), it appears that what is said in the super language translates into a higher spiritual dimension in the supra language mode because it is being coded for the fit audience. The purpose is to make it difficult for Satan to participate in the interaction.

The ritualistic illogicality (a combination of super and supra language) thus presents a regularity of patterns that appears in the form of repetition, and this further re-inforces its strangeness to some adherents. Due to the emphasis on name-calling, the regularity of patterns becomes a foregrounding device in the way it helps to position the message at the forefront of the minds of the audience. Thus, the 'messages' are presented in such a way that they appear desirable to the audience repeatedly on a platform of code-switching. (Thus,) after each name-calling using the normal language (super), the attack shifts into the glossolalic prayer space (supra language) before coming back to the super language. The speakers believe that this ritualistic illogicality is enhanced by the *verbal disorganisation* in the supra language. For example, while the devil is cursed for his behaviour, the momentum of language translates into a prayer space for the regular patterning of the supra language before it comes back to the super language. This pattern continues with great intensity until the prayer is over. Admittedly, this myth of ritualistic illogicality is persuasive because the pastors exploit the awe-inspiring nature of this strategy (in terms of its features and functions) to inoculate the new adherents and others with a feeling of spiritual

satisfaction. The excerpts from the sermons of Living Faith Church and MFM below provide additional insight.

XXXVII I say, every one meant for the slaughter house by the <u>wicked devil</u> is returning home with a laughter. Every destiny is getting re-established... *Ma shra ka to ra ka ndra nto ria mi ka ma to ka ta bo sha... (shakes his hands vigorously as he walks backward and forward)* Every destiny is getting re-established... *Sha ka to ria ma sha tra shi ma ra che ka tra...* so shall it be in Jesus precious name we have prayed, Amen... (Text 12).

XXXVIII That sister over there, between you and the *strong man,* separation is taking place *Ma se ka da ya te nde ri bo she ki ya te nda ye...* Separation is taking place. *Se da ya ma ka te nde ri bo she ki ya te nda ri ye ma...* (Text 16)

In excerpts XXXVII and XXXVIII, the regularity of the super and *supra* language (glossolalia) appears like code-switching. It is this regularity – that is, the alternate use of these two vociferous language modes that is persuasive because it provides spiritual strength to the audience (through motivation).

Furthermore, excerpts XXXVII and XXVIII suggest spontaneity and ease that the pastors display in navigating the two language modes because they make it clear that they are engaged in warfare against the devil, and they respond unconsciously and forcefully (through the supra language) to anything evil. .

In another point of view, establishing a psychological beach head (Moore, 1999) in the audience's mind requires uniqueness and frequency of the message because not only is the message new, its mode of delivery is also strange. Literally, a beach head is a temporary line of defence created when a military unit reaches a beach to defend it until reinforcement arrives. This strategy gives focus, precision and constancy overtime because people forget easily. The speakers have to hold on to this line of defence against the devil to inoculate the audience continuously with the words of God, quite aware that they are in spiritual warfare; more so, they are not fighting against an ordinary enemy, but one with a greater potential for destruction. So, they take advantage of the newness, uniqueness and strangeness of this rhetorical strategy for audience persuasion.

180

A critical look at this strategy shows that it strengthens awareness, brings focus and precision overtime, and tapping into it requires an awareness that people forget easily or get distracted. As a result, the rhetoricians deploy this strategy of name-calling that is intertwined with strange utterances and features of repetition so as to ensure the audience remembers what they have heard. If the message is lost, the purpose is defeated.

At the centre of this strategy is the interconnectedness of name-calling, rebuke, curses and insult. In his sermon "Battling the Thou Shall Not Curse" delivered in 2009, Pastor Olukoya implied that it was impossible to rebuke the devil without name-calling and insult. For example, when you say, 'Get behind me *Satan*,' or '*You wicked devil*, get out,' it is a rebuke as well as name-calling. The socio-cultural situation in Nigeria is consistent with this strategy because it allows the individual to exercise the right to name-calling as an expression of disgust or reaction to the devil. In African viewpoint, western approach to name-calling and rebuke to satanic forces is not very 'impactful' to Africans who want to rebuke the devil ferociously so as to connect emotionally with God and get their problems solved. As a result, tapping into this strategy of flyting provides an opportunity to persuade.

Drawing insight from excerpts XXXVII to XXXVIII, we conclude that flyting as a rhetorical strategy is a ritualised form of name-calling in which insult is thrown at the perceived spiritual opponent or a personified phenomenon. In the texts under study, flyting is extremely provocative, and involves calling Satan and his agents names, and abusing them because of their wickedness, aggression and deception. This rhetoric of name-calling and abuse is deployed as a form of justice rather than revenge because calling the devil offensive names in most Nigerian culture is an attempt at redressing the evil of satanic attacks.

Since flyting expresses high-power verbal energy, part of the effects of flyting is derived from the fact that the speaker-audience relationship is strengthened through vituperation against a common enemy, Satan. This justifies the rhetorical function of flyting as expressed through solidarity.

Finally, having analysed flyting as a *special* rhetorical strategy, we are obliged to analyse persuasive and coercive strategies so as to give the sermon-texts their completeness and balance, and also, deepen our insight of the rhetorical analysis of these texts. Admittedly, these texts are conflict rhetoric. Oha (1994) and Adegoju's

181

(2005) model offer us insight into the analysis of rhetorical strategies in terms of function. In this study therefore, rhetorical strategies in terms of function are classified into two broad areas for ease of analysis namely, the strategies of persuasion and the strategies of coercion.

5.5 The strategies of persuasion and coercion

From the point of view of spiritual warfare, persuasion and coercion as rhetorical strategies (in terms of function) add to our knowledge of identifiable platforms for persuasion. Since the texts under study exist on the platform of spiritual warfare, persuasion and coercion become very relevant because not only do they broaden our understanding of the strategies, they deepen our insight of the texts.

5.5.1 The strategies of persuasion

Aristotle, in his *Rhetoric* describes rhetorical discourse as the art of "discovering all the available means of persuasion in a given discourse" (Abrams, 1981:159). An insight from the above definition suggests that rhetoric is synonymous with persuasion, especially if we consider the way Aristotle focuses his discussion on the various ways in which the orator can deploy devices for achieving the intellectual and emotional effects needed to persuade an audience to accept a point of view.

Our understanding is that the adoption of various strategies of persuasion in the sermon-texts arises out of the desire to persuade. Since "a rhetorical strategy needs to be able to utilize language to maximize its impact upon a popular audience" (Wilkins (2004:347), it therefore must be one that influences behaviour. Again, since "the Dionysian artist succeeds only when he makes us join in the dance" (Booth (1961:ii), it means that the sermons must be framed in such a way that the three levels of appeal (logic, ethics and emotion) are conveyed. An insight in the texts suggests that all the speakers share this viewpoint because an exploration of the texts indicates a balance of reason, will and emotions.

In consideration of the above therefore, the strategies of persuasion which find relevance in our study also reflect the Aristotelian model on rhetoric. They include: framing, argument strategy, archaism, the privatisation and colonisation of God, 'othering' and the use of (other) illocutionary strategies. These are discussed subsequently.

<u>Framing (through comparison and contrast)</u>

Framing is a process by which communicators define and construct an issue from their point of view. In the sermons for example, the way by which the pastors define and construct God as good and the devil as bad is framing. The illocutionary strategies of 'praising' is used to frame God as good, and 'accusing', to frame the devil as bad. Thus, while God is framed as good and caring, the devil is presented as bad, wicked, a liar, and a deceiver of humanity. The following excerpts from the texts yield to this insight.

XL …God is the great provider, the saviour, the healer, the Alpha and Omega… HE loves the world, To HIM be the glory that HE gave HIS only begotten Son… The devil will go to any length to get his target. He wants your soul…The devil is the Enemy… (Text 3).

XLI …God is good all the time… let God be true, let all men be liars…*(Referring to Satan)* Satan is the aggressor; he is a liar. One of his effective baits is the spirit of deception. It just moves on you to believe a lie to be truth, and turning everything upside down, deception is represented in many forms in the scriptures. For instance, the first man lost his place through the deceptive ministry of the devil. The Bible says: the devil beguiled Eve; she deceived her husband… (Text 15).

All the speakers, through this strategy as seen in the representative samples (excerpts XL and XLI) framed God as good, loving, caring, a saviour, provider, healer and lover of 'mankind'. At the same time, they framed the devil as an aggressor, a deceiver and destroyer of mankind. Thus, the audience is persuaded to see everything about the devil as bad and God as good because he has an agenda for humanity; that is why HE cares. Reinforcing this view, Pastor Oyedepo of Winners' Chapel maintains that "God is good all the time;" let God be true, let all men be liars" (Text 1). The fact that God has a plan for humanity is a testimony that HE cares. Progress and victory are attained because God cares.

Viewed as the aggressor and accuser of mankind with a predilection for wickedness, Satan is accused of inflicting pain on the children of God. Feldman (1999) describes it as a tactic of terror wherein our bodies are inflicted with pain; we live in fear and are made to be miserable Christians. The Mountain of Fire and Miracles Ministries (MFN), through Pastor Olukoya, and Christ Embassy through Pastor Chris Oyakhilome claim in excerpts XLII (Text 17) and XLIII (Text 24) below that unlike God who heals our pains, the devil accuses us and enjoys inflicting physical and emotional pain on people:

XLII   As a woman that came here crying, the Lord said that I should tell you, that those who gather themselves together to make you cry, before the end of this day, angels of violence from heaven shall visit them… (Text 17).

XLIII   One day, I wanted to have my breakfast and I had my Bible. I had been going to the Bible study. As the table was set, and I moved my Bible away, I heard the voice of the devil. He said" "you are taking the word of God for food." I had been preaching and had just read the Bible so that I can just set the food right… (Text 24)

Unlike Pastor Adeboye, Oyedepo, Kumuyi and Olukoya whose attack of the devil is principled and formal based on the suffering of Christians especially in Nigeria, Pastor Oyakhilome is very personal in accusing the 'Accuser,' since his testimonial appeal selects from a reconstruction of experience as indicated in excerpt XLII (Text 24). He recounts an accusation made against him by the devil to show that not only is the devil accusing him in vain, but also that the devil is also lying against him so as to destroy him spiritually, as captured in the text.

As a liar, the devil deceived 'man' into believing that evil is good. This led to the 'Great Fall' of man. Pastor Oyakhilome believes that was lying against him, and by extension gave him (Pastor Chris) the opportunity to attack him. As Ukah (1993:6) observes: "the issues of motives or intention in communication is ultimately connected with the much wider issues of lying and lies." The sermons of these churches constitute a propaganda war against the devil. Keen (1988:16), notes that "…in all propaganda, the face of the enemy is designed to provide a focus for our

184

hatred…" As excerpts XLII and XLIII indicated, the face of the devil as an aggressor, a sadist and a liar provided the focus for the attack. What we have seen in these excerpts is the use of language as a weapon (Yusuf, 2006).

The ideational metafunction that language plays, with regards to the above, further strengthens this strategy. According to Halliday (1985), the ideational metafunction deals with the construction of experience through language. Through it, the speaker expresses the inner and outer world of his own consciousness.

The argument strategy

An argument is an attempt to adopt a point of view on an issue of deliberative importance. For it to be successful, it requires a strategy for its deployment. Gray (2011) asserts that an argument strategy implies the way some arguments are presented and justified. Argument strategy as used in the texts selects from cause/effect argumentation to justify the objectives and roles of the sermons, and also to explain the state of affairs in the immediate and wider situations. In the sermons under review, the argument strategy is deployed by all the pastors of these churches through the cause/effect paradigm by making references to the Bible, as it affects the themes and purposes of the speeches. The following excerpts show this:

XLIV   (*Referring to Satan*) …One of his effective baits is the spirit of deception. It just moves on you to believe a lie to be truth, and turning everything upside down, deception is represented in many forms in the scriptures. For instance, the first man lost his place through the deceptive ministry of the devil. The Bible says: the devil beguiled Eve; she deceived her husband; and they all crashed (Text 15).

XLV   Not every movement is advancement. Rotation is movement; but it is not advancement. Swinging is movement; but it is not advancement…When God is not making profit in a person's life, and there is no concrete advancement… You remain at the same level (Text 16).

In excerpt XLIV, the church makes its case through an argument strategy that Satan uses the spirit of deception (cause) to subdue the children of God. Adam and Eve lost their God-given heritage (effect). The logical appeal in the texts which selects from cause/effect argumentation helps to justify why an action must be taken to stop further

damage by the devil on the Christians because it is the spirit of deception that created the ugly situation which made Adam and Eve to lose their inheritance.

In excerpt XLV, the argument the church posits is that many Christians are not worshipping God the right way because God is not profiting from them (cause). The effect of this is their lack of progress − although they live in the illusion that they are progressing (that is, rotation and swinging as effects). The action revealed through the sermon is that rotating and swinging are not progress; rather they are circular movements.

Cause/effect argumentation

The cause/effect argumentation in the texts is used to justify the actions of the Church in the spiritual warfare going on, and also to explain related events in the social situation. An argument as to why the audience must 'back off' from any relationship with the devil could be analysed in Figure 28. This is seen as cause-effect argumentation. To provide justification for cause/effect argumentation, we draw insight from Toulmin's (1958) model. In this model, an argument is seen as a "movement" from the 'Data' (D) or (Evidence) to 'Claim' or (C) (Conclusion) through Warrant (W) that clarifies the logicality between (D) and (C). Toulmin also recognised some other components (The second Triad) namely, backing (B) which provides additional justification for the (W); Rebuttal (R), which acknowledges exceptions or limitations to the argument or (C); and qualifier (Q), which states the degree of force or probability to be attached to (C) (cf. Hample, 1977). Consider the sermon of Deeper Life Church (Text 7) claim:

> XLVI …you have been deceived and tortured…you should cut
> all contacts with the devil and his agents in any form.
> Your spiritual life is more important than any other
> thing… (Text 7)

Let us therefore consider this argument using Toulmin's frame work.
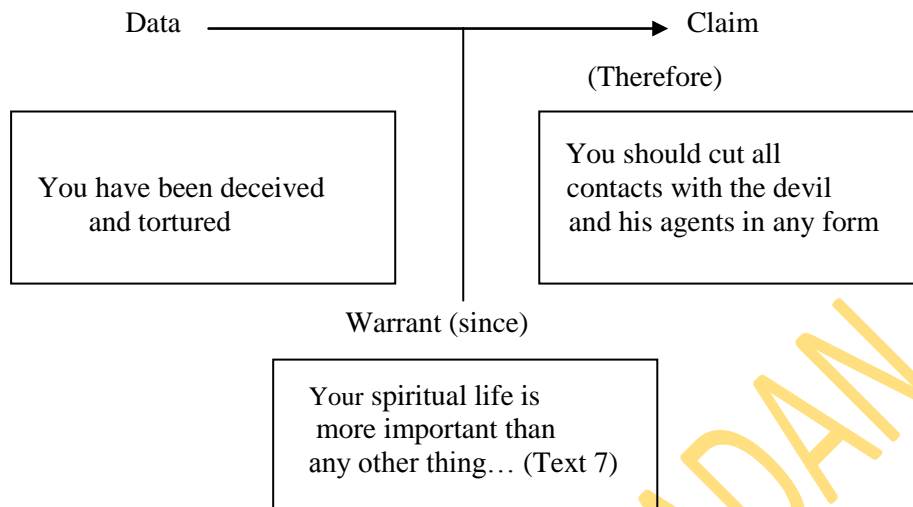
FIG 29: An analysis of simple logic in the sermons

In Toulmin's configuration, Claim (C) is the statement of the argument (the thesis) that the speaker wants the audience to accept; Data (D) is a fact or evidence used to prove the argument. Warrant (W) is the logical statement that links the Claim (C) and the Data (D).

In the text under study as Figure 28 indicates, (C) is the thesis of the argument, and (D) provides evidence for the (C). (W) indicates that the Data (D) do logically support (C) as true or acceptable. Thus, the speaker posits a claim (C), and provides evidence (D) by sensitising the audience of their suffering (deception and torture) in the hands of the devil. As a pastor who feels the pains of his audience, he is simply reflecting their needs; that is, the need for spiritual freedom which is the thrust of the argument (C). The sense of enlightenment in (D) is an attempt to provide concrete proof of this terrible relationship, and provide direction to the audience through (C). (W) simply clarifies the logical relationship between (D) and (C). No (B), (R) and (Q) were used. The speaker probably sees sufficient justification for his argument. According to Evans (1967), logic ought to make a difference, since it taps from Christian morality and ethics.

Since cause-effect strategy requires simple sensible argument and thought, it is indicative of purposeful and reflective judgment about what to accept, in response to experience or observation. The way the Church reconstructs the sermons through cause-effect argument makes meaning simple and realisable. This relationship reflects the performance of text and context.

Archaism as a rhetorical strategy

Gregory and Carrol (1978) aver that archaism is a temporal dialect used for rhetorical decision. It is the language of the old, expressed both in words and in its syntax. As a rhetorical tool in the sermons, the deployment of archaism adds elegance to the Word of God. Although archaism or *Oldspeak* appears to have originated as part of the special language of Romance (Wisner, 2010), it is very significant in the sermons because of its focus as a representational strategy for persuasion. As a strategy, it is fascinating to the Nigerian audience, especially the young audience who incidentally does not know much about its history. Since it sounds dignified and elegant to the Nigerian second language user of English, the Church exploits this feature to appeal to the audience. Besides, since this *lect* is spoken by a few, it is elevated to a level of the language of the Church elites. This adds value to the sermons. The Church taps into this illocutionary force to influence behaviour.

McArthur (2005) notes that archaism occurs when a style is modelled on older works, so as to revive earlier practices or achieve a desired effect. "Earlier practices" in our context of use involves the speeches of actors in the Bible as recorded, using Old English translation for communicative effect. Since the Church is a revivalist movement in Nigeria, the deployment of archaism is consistent with its desire to bring back once again through language, the experiences of the old, as manifested in the Old and New Testaments. It becomes logical to present them in Old English, and the speakers exploit this strategy for persuasion. Let us consider the following:

XLVII This is why Jesus told his disciples ***to tarry*** in Jerusalem for the ***enduement*** of power because their destiny was at risk without it. (Text 13)

XLVIII 1 mean, you remember very well in Luke 22, Luke 22:31 and 32. The Lord Jesus Christ said to Peter "Simon, Simon. Satan will love to have ***thee***," **to sheath** you as wheat and I've prayed for ***thee*** that ***thy strength faileth not***. I pray that Jesus will pray for someone tonight. Amen… (Text 11)

As seen in the excerpts above, there is a deliberate desire to 'engage' a former *Age* so as to convey a subtext of an ideal situation. This deliberate strategy is deployed to evoke the flavour of that period; that is, the period when the *real* men of God worshipped HIM. This fits into the revivalist temper in the sermons. In the texts under study, archaism works in various dimensions: (i) it invokes nostalgic feelings (ii) it is used for specific rhetorical effect and purity of the word of God (iii) it is used for poetic heightening of language for effect and (iv) for cultural continuity.

The pastors deliberately deploy archaism so as to evoke and express a feeling of nostalgia of the activities of God's generals in the Old and New Testaments. This nostalgic feeling connects to the spirit of revival of the biblical events as expressed in the language of Old. The use of "tarry" and "enduement" in excerpt LII is an attempt to convey this feeling. It is also an attempt to revive or keep alive the King James translation of the Holy Bible in English for reason of preference (conservative language approach). Most pastors prefer The King James Version of the Bible with a nostalgic feeling because of its use of archaism in the way it captures events in the Bible. For example, "Tarry" means to "stay," and "enduement" in the context of use in excerpt LII suggests the supply of power. What occurs in excerpt LII is the use of lexical archaism as a way to communicate to the audience in nostalgic biblical tone so as to maximise its rhetorical impact.

The speakers also deploy lexical archaism for rhetorical effect. In excerpt XLVII, instead of the pronominal "you" and its variant 'your", he uses "thee" and "thy" as well as "to tarry" to give it *colour* to the speech (rhetorical flourishes), and allows the audience to connect to the old biblical events. The use of the phrase "that thy strength faileth not…" in excerpt XLVIII further shows the speaker's preference for this rhetorical strategy because 'they' convey the rhetorical force that has the

capacity to convince. It appears that lexical archaism has the power to influence because of the purity of the word, which nostalgically communicates meaning.

That all the speakers make strong reference to *Oldspeak* is deliberate. It is a reminder that it is the first English language translation. This is part of their revivalist temper because in other to retain the primordial quality of the word of God as first translated in English, it is best expressed in Old English, not only for rhetorical power, but also to maintain the purity of the Word. Modern translations of the Bible appear to oversimplify the Word.

The speakers believe that the rhetorical effect of the biblical truths must be consistent with the mode of language that conveys it if it must break the wall of unbelievers' resistance. The speakers' revivalist temper that is 'modelled' in the sermons tilts towards Oldspeak because it is the language of the old that will be used to interpret the Bible for impact.

The issue of archaism as a deliberate use of style brings to the fore the mostly 'not-talked-about' issue of erudition as displayed by these pastors in their attempt to persuade. McArthur (2005) notes that archaism is used to give an impression of erudition. Admittedly, the pastors whose sermons are under study were once academic scholars. For example, Pastor Enoch Adeboye of The RCCG and Pastor W. F. Kumuyi of Deeper Life Church were lecturers at the University of Lagos, Akoka. Also, while Dr. David Oyedepo of Winners' Chapel holds a PhD in Psychology from Hawaii State University in the United States of America as well as another Doctorate in Divinity. Dr. D. K. Olukoya of MFM has a PhD in Animal Science, and Pastor (Dr.) Chris Oyakhilome of Christ Embassy has a Degree of Master in Architecture as well as a PhD in Divinity. More so, most of these churches have their own private universities – a subtext that reflects the academic background of the founding fathers of these churches. Above all, the way these pastors frame or structure their argument is an evidence of their scholarship.

In another point of view, the pastors deploy archaism as a strategy for poetic heightening of language for persuasion. Thus, archaism adds poetic value (cadence) to the texts, and it occurs in the lexical items used as well as the structure of the sentences as seen in the texts. Each time the pastors deploy archaism in the sermons, there is a poetic heightening of language that submits to solemnity and nobility because it is associated with the pastor's character. This is persuasive because the

audience is held spell-bound by the solemnity, dignity and oratory of the pastor in charge, and the archaic words that come from the speaker's mouth reinforce the standards associated with the word of God. The following excerpts justify this assertion.

XLIX   Stand *ye* still and set *thyself*, he *saith*, for the salvation of *thy* God which he will show *thee* today… *ye* are gods, but *ye knoweth* it not… That is why the psalmist says: open my eyes that I may behold *thy* wonders that are in <u>thy</u> word… (Text 15).

L   Men that died *receiveth* tithes; but there, he *receiveth* them of whom it is witnessed that he *liveth*." And as I may so say, Levi also who *receiveth* tithes, paid tithes to Abraham. For he was yet in the *loins* of his father when Melchizedek met him (Text 22).

In excerpts XLIX and L, the following lexical items *ye, thyself, saith, thy thee, knoweth* and *receiveth, liveth* and the *loins of his father"* sound dignified. In excerpt LIV also, using *ye* to ascribe divinity to the audience also bespeaks dignity. Thus, by calling the audience "gods" and "the children of God," the pastors deliberately used this strategy to avoid expressing the audience's status in commonplace expression, and instead opted for a dignified and poetic way of matching the integrity of that status. The effect is that there is an image of divinity that is expressed in solemn manner, and which radiates nobility and the audience's face-boosting as the pastors deploy these archaic words. "Ye are gods" is a poetic way of expressing the divinity of "man", because man was made in the image of God. That means man is God. This is also rhetorical because heightening the language appears as a dignified way of expressing it.

It is also important to state that the pastors deploy archaism as a strategy for cultural continuity. The deployment of archaic language as a rhetorical strategy gives the audience a sense of cultural continuity. This is persuasive because there is a connection between the old, typified by the Word and events in the Bible, and the new, represented by the audience's current situation. Cultural continuity taps from an attempt to preserve the purity of the Word because of postmodernist influences like

the use of gender-free words like *they* instead of the preferred *he* for men and women, and *humanity* for *mankind,* as common expressions in the old translation.

This continuity also has bearing on the audience's current situation. Thus, just as Paul connected the Old (Testament) to the New in his Epistle to the Hebrews (of his time) for rhetorical decision, these Nigerian pastors connected the biblical situation of Old and New Testaments to the audiences' current situation. For example, the pastors through this strategy connect the New Testament Epistle of Paul to the Nigerian audience's current situation for cultural continuity because the various audiences, just like the people in the Old and New Testaments were also followers of Jesus, and many of them were buffeted with illnesses, evil spirits, and many also lacked spiritual direction in life. Archaism thus satisfies the view that to a degree, language can be used to preserve a culture or event in the history of that culture. This is why the speakers tap into this strategy for persuasion. Excerpt LVI below is the pastor's re-echoing of Saint Paul's Epistle to the Hebrews because of this cultural connection. The pastor, just like Paul deploys archaism to convey the sermon for the purpose of persuasion. Consider the following:

LI (*Expressing nostalgia)* God who at *sundry times* and in *divers manners spake* in time past *unto* the fathers by the prophets *hath* in these last days spoken *unto* us by his Son whom he *hath* appointed heir of all things, by whom also he made the worlds… Text 15)

LII *…*And they said *unto* him, Where is Sarah *thy* wife? And he said, behold in the tent. The Lord said, I will surely return *unto thee* according to the time of life; and *lo*, Sarah *thy* wife shall have a son… (Text 3)

In excerpt LI, the speaker deploys archaic words "God who at *sundry times* and in *divers manners spake* in time past *unto* the fathers" as a form of continuity to express the various ways and different times God had spoken to his children. There is connection with the past in the way his facial expressions connect emotionally and nostalgically to those past events (as he expresses them through archaism). His ability to connect to those events in the past using archaism is a function of continuity.

In excerpt LII, the biblical Abraham was challenged as a result of childlessness. There is a shared belief in the sermon environment that God is the giver of children. The pastor taps into this sentiment because he knows that there are many people in the audience who face the issue of childlessness as Abraham. Through this strategy, he evokes the theme of liberation and restoration so as to connect with the audience emotionally to the biblical Abraham's situation. The rhetorical import here is to invoke sentiment on the belief that God has done it before for his follower Abraham, and will do it again for his current followers (Nigerian audience) because the mindset of God is to help his followers irrespective of the era or race, as long as one is a believer in God (Christian). This is a cultural view of God that has been transferred to Christians from generation to generation.

The privatisation and colonisation of God

The privatisation and colonisation of God is another strategy of persuasion that is deployed in the sermons of some Nigerian Pentecostal churches so as to influence behaviour. In their sermons, God is privatised to a level where the formal relationship between HIM and the pastors is replaced with an informal one, just like the type of relationship a beloved child has with his/her father. God is drawn down as if to assume the role of an earthly father. Privatising God surrenders to a relationship of intimacy with HIM. It is an attempt at colonising Him (Oha, 2005); that is, making HIM do what they want HIM to do. According to Oha (2005:27),

> The de-(re)construction of the tenor of discourse is peculiar to the Pentecostal groups, and is often used as a strategy for politicking with intimacy or nearness to (E) or **God** (i.e. only those who are closer to Him, who can talk to Him without keeping a distance or showing formality, can get things from Him). It is just one way not just of marking familiarity with (E), but of ***colonizing*** and ***privatizing*** (E), of making (E) an instrument of achieving certain goals. (Emphasis is mine).

Let us give some examples from the sermons of these churches to see how God is colonised and privatised for rhetorical impact.

LIII …Sometimes ago, Daddy and I discussing when we were alone together… We talk once in a while. Nothing to do with not just any programme; just Father and son discussing. Daddy asked me a question: Who is the greatest loser since the world began? (Text 3)

LIV My Bible says, "The devil beguiled Eve; she deceived her husband, and they all crashed" (Text 15).

LV Father, we thank thee for a time like this. We praise your Holy name for bringing us to this year 2009. We thank you for those who have been watching us online… (Text 17)

"Daddy" in excerpt LIII carries an undertone of privatising or personalising God; that is, making God "my own" through the deployment of the lexical item "Daddy" and "Father." God is further privatised through the way the speaker talks passionately of his close relationship with God as seen in Text 3 ("Father" and "son"). In excerpt LIV (Text 15), the speaker deploys the pronominal "my" to strengthens these linguistic choices, as in "my Bible." While God is in excerpt LIV is 'personalised', in excerpt LV, the speaker *universalises* God by referring to HIM as "our Father," (instead of "my Father"), so as to give the members a sense of belongingness in the group.

As earlier indicated in the sermon of The RCCG, God is referred to as "Daddy," and in another occasion, as "My Father". The unintended meaning submits to a relationship of intimacy; that is, as if God belongs to him alone, or as if God is his/her biological father, brother, and not the father or brother of another person or another being (universal father). This is an attempt to show-case his close personal relationship with God in his effort to persuade the audience to make God their personal *Father*, so that they too can be like him (the pastor), and do spiritual exploits like him. The word "father" occurs five times in the text alone. It is the church's way of affirming this close relationship with God. The speaker also says: "my Bible says…" instead of "Christ says or God says" (Text 12). The view is that by substituting Christ with the Bible, the rhetorical force of the sermon assumes metaphorical relevance which reinforces the universal view of Christ as the Word of God, and an instrument to be deployed for behaviour change (Christian conversion for salvation). A well behaved child is loved by his father; and s/he is proud of his/her

father. The rhetorical force here derives from the degree of conviction in which "My father" is said.

In excerpt LV, the speaker, privatises God by calling HIM "Father." Thus, if all the famed spiritual exploits by the Church are linked to this love affair with God, by virtue of this intimacy with HIM, there is something to be gained through this rhetorical appeal. This justifies its use. Put simply, while some speakers privatise God in the sermons for rhetorical decision, some other universalises God for rhetorical delivery.

However, the impact of this strategy to the audience is very persuasive. First, it appeals to the audience to take God as their personal father so as to command material and spiritual exploits. It is implied that if God is one's father on the Church's 'order of the relationship of intimacy,' the devil has been isolated in one's life because light and darkness cannot co-exist. Darkness must give way to light. Secondly, it has its emotional angle: if God can descend so low to be a personal Father to the Church, that same God can be a personal father to anyone who desires HIM to be his/her father.

Thus, if God is your personal father by virtue of privatising HIM, HE paradoxically surrenders Himself to be colonised and used. This means the individual can now do exploits materially and spiritually like the 'Davids,' 'Solomons,' 'the Elijahs and Elishas' of the Bible, and the 'Adeboyes', the 'Kumuyis', the 'Oyedepos', the 'Oyakhilomes' and the 'Olukoyas' of contemporary Nigerian Pentecostal churches. The rhetorical force of this strategy exists in the unspoken word in the message: "what am I waiting for; why can't I take advantage of this message, and allow God to be my personal Father too?" "God told me…" (Text 13) is another way of privatising HIM. The image of privatising God presents the speaker as if he is the only one that has that exclusive privilege of communicating with God.

Since the privatisation and colonisation of God operates through a close relationship with God, it highlights the passion, love, faith, intensity and the desire of the Church to sustain this relationship. This relationship is a reciprocal type, wherein paradoxically, God does the desires of HIS children in exchange for their love, faith and obedience to HIM. According to Oparah (2008), the affairs of God require total love, faith and holiness, and disobedience to His Will is unacceptable. The following

diagram provides additional insight into how God is privatised and colonised in a rhetorical situation as observed in Nigerian Pentecostal sermons.
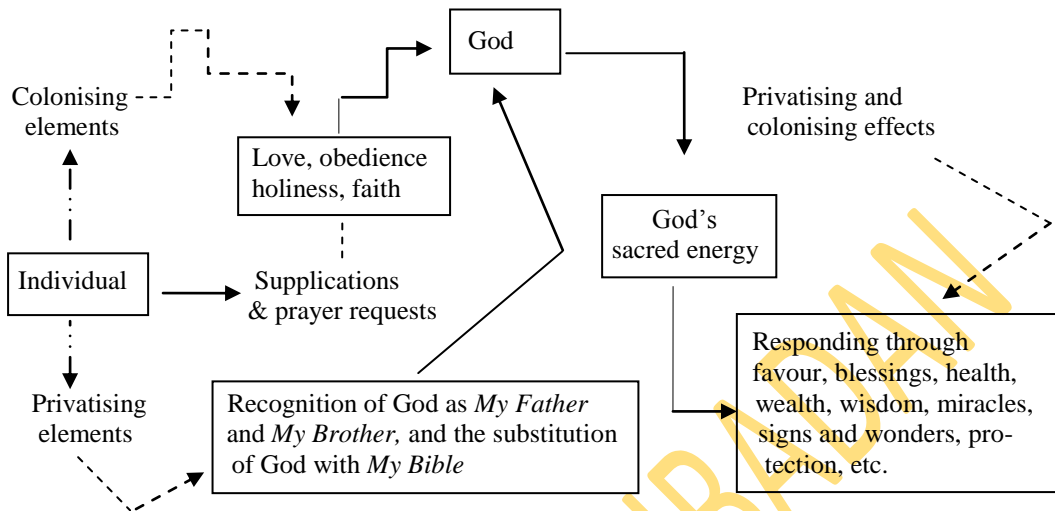
FIG 30: The privatisation and colonisation of God as a strategy of persuasion

Use of illocutionary strategies of persuasion

In this section, we analyse the illocutionary acts performed by the pastors of these churches. First, we consider illocutionary act of urging, inspiring (or arousing) the audience. We also consider the illocutionary act of accusing/alleging and refuting (especially an invisible opponent). Finally, we discuss an illocutionary act of praising and thanking (especially God and the audience)

Illocutionary act of urging/inspiring (or arousing) is one aspect of the illocutionary strategies used by the speakers in the sermon discourse. These illocutionary acts are directives (Searle, 1975). In the sermons, they have the function of commanding as an expression of the speaker's attitude. In the formalisation of Leech (1983), this illocutionary act is categorised as COMPETITIVES because its function is to order someone. The excerpts below make this clear:

LVI (*Moves towards the audience*). *Hey, wake up, wake up, wake up! Tell somebody we have to do God's things God's way.* Tell somebody once more we have to do God's things God's way, *the good Lord's way…* (Text 22).

LVII *My adversaries*, *hear* the word of the Lord, *carry* your load, *carry* your sickness, *carry* your hypertension in the name of Jesus we pray. Amen… (Text 18).

In the excerpts above, the speakers deploy the illocutionary act of inspiring, urging, or requesting to get the audience on the side of the Church. While giving the directives, they make God the centrepiece of the discussion. "Tell somebody we have to do God's things God's way…" and "Whoever that hears the sound of my voice, quickened by the anointing of the Holy Ghost, your burden is loosed, arise and walk…" typify the rhetoricians' attempt to control the discourse through command because everything centres on God, and what God can do – the pragmatic purpose is to persuade. Finally, the two excerpts "wake up" and "arise and walk" (Text 17) as orders are face-boosting because they enhance the audience's competence-face.

Another illocutionary act which the all the pastors deploy in the texts is that of accusing/alleging. This is what Leech (1983) labels under CONFLICTIVES. In performing this act, the speakers for instance accused the devil of deceiving the audience as well as enjoying the pains and inadequacies that surround the children of God (sadism). The following excerpts explain this:

LVIII (*Referring to Satan in an almost whispering voice*) One of his effective baits is the spirit of deception. It just moves on you to believe a lie to be truth, and turning everything upside down… (Text 15).

LVIX Don't ever let the devil hear from your mouth that you are not able because he will be happy. I say, you are able; you will whip the devil; you will destroy the devil. The power of God will be mighty in your life in Jesus name, Amen… (Text 6).

In excerpt LVIII, the speaker accuses the devil of deception. By citing the word "bait", it becomes easy for him to explain how seamless it is for the devil to trap or manipulate the Christians through the spirit of doubt. In excerpt LVIX, the argument is extended; the speaker accuses the devil of sadism, and urges the audience not to give up.

In another point of view, the speakers deploy the illocutionary act of refuting in their sermons. This also falls under Leech's (1983) categorisation of illocutionary act as "conflictives". In their various speeches, they counter the various allegations the agents of the devil made against their various churches. The following examples make this clear:

LX When you have nothing anybody can see as good, you better appreciate all the things the Lord has done for you in the name of Jesus… Don't be weary, be strong in the Lord. While we reject their lies and their evil intentions, please be focused in the things of God because you are far above all Principalities and Powers of Darkness, far above any allegation of the devil… (Text 24)

LXI …And the Lord showed me Joshua the high priest, and Satan standing on his right hand to resist him, and he was clothed in a filthy garment… And God bailed him out… I refute any accusation against you. Whatever accusation that has been made against you, I see them destroyed today in the Mighty name of Jesus… Amen; whatever habit the enemy has forced on your life that is tormenting your destiny, marriage, life, family; whatever filthy garments the devil has forced on you, I see them nullified today in Jesus mighty name 1 pray, Amen, (Text 12)

While the speaker in excerpt LX deploys this strategy to vindicate the church from constant accusations and lies constructed by the devil's agents, the speaker in excerpt LXI deploys this strategy to vindicate Christians from any false accusation from the devil. In excerpts LX, there is an argument (allegation) made against the Church, which is revealed through the illocutionary act of refuting, by the church concerned. The pastor (of Christ Embassy) implies that many negative things have been said about the church and its members. The view here is that Satan is using the detractors of the church to sow a seed of discord in the church. The performative verb "reject" is

a point of refutation in respect of the argument those agents of the devil made against the children of God. In excerpt LXI, the speaker invokes the allegation made against Joshua in the Bible; he uses it as a basis for refuting any allegation made against the Church and the children of God. This illocutionary act of refuting is a response to that allegation.

Finally, all the pastors perform the illocutionary act of thanking and praising God for the positive things in the church. They also thank the audience for coming. Unlike Leech (1983) who views the illocutionary act as CONVIVIALS, Searle's (1975) categorises it as EXPRESSIVES because of the speakers' attitude of thanking everybody in that sermon environment. Let us examine some of the texts for insight:

LXII   Our great God in heaven, thank you for the service today. Thank you because you brought us so that you can impart your will to every one of us. We praise your name. We also pray that with the revelation of your will, comes the power to carry out that will in Jesus name we pray. Lord, you shine upon your people... We welcome everyone and thank you for coming. We are looking at Jonah chpt3:1, and backing it up in verse 1… (Text 8)

LXIII   Father we thank thee for a time like this. We praise your Holy name for bringing us to this 'Power must Change Hands'… We thank you for those who have been watching us on the satellite. We thank you for what you have been doing at these programmes. We specially thank you for those you have brought here today to receive special presence from the Almighty. Accept our thanks in Jesus name, Amen… (Text 17).

In excerpts LXII and LXIII, the rhetoricians thank God and the people. While speaker in in LXII is grateful to God for making the day's service a reality, the speaker in LXIII is grateful for the privilege of letting people watch the service through satellite. A critical look at the excerpts shows that the purpose of doing so is to get the favour of the audience by putting themselves as humble and grateful persons whom God has blessed, and given the privilege to speak to the audience. They are asking to be listened to. This is rhetorical because by thanking the audience, they appeal to their sentiment, and the audience would appraise them through the lens of the image they presented to them.

<u>'Othering'</u>

Othering is a persuasive strategy that finds relevance in the sermons of these churches because of the way the speakers deploy it for persuasion. As the name implies, othering (or *constructed otherness)* is a sociological word for divisiveness (Payne, 1998) or polarisation. The concept of *othering* which exists in divisive metaphors like *us* and *them* (Andersen and Collins, 2007) is a way of defining and securing a group's own good image or identity by decivilising the *other*. What instigates this constructed otherness is the fact that, as a strategy to persuade, these churches fought hard to identify themselves as different from the other religious groups and other members of the society, so as to defend the purity of their belief, which is tied to the conservative view of the Word of God as defined by them. As a result, they refer to themselves as *born-again* Christians or children of God. The way all the pastors of these churches frame their argument yields to this insight. Let us consider the following:

LXIV …You will not miss service again in Jesus Mighty name I pray, Amen. Being born again offers you the best protection against the devil. <u>And as a born-again Christian, redemption is yours…</u> Are you ready for it… (Text 24)

LXV …According to the words of the prophecy that has gone forth for this morning, all those who are the partakers of this programme will be candidates of turnaround testimonies in Jesus Mighty name…<u>How many children of God are here tonight…</u> (Text 3)

LXVI …We know that *ye* are gods, and we know that the whole world lies in wickedness. <u>As children of the Most High God</u>, *ye* live above the Powers of Darkness John 5:18-19… (Text 12)

A close look at the excerpts shows that these churches frame their arguments in a way that ensures they control the *speakership* of the sermons, the same strategy Jesus deployed when he took over the *speakership* of the Word of God as revealed in 1 Peter 2:9, thus: "But ye are a chosen generation, a royal priesthood… a peculiar people…" separated from the others because you are "born-again" (See John 3:3). Opara (2008:14), echoing the Bible avers that "unless you are born again, you cannot

be a child of God," and this emphasis on 'New Birth' is consistent with their frame of argument as excerpts LXIV, LXV and LXVI indicate.

These churches see their members as true believers in the resurrection power of Jesus Christ. Thus, as true believers who bear testimony to it, they are the *born-agains* as well as the true inheritors of Christ. Their sermons, as excerpts LXIV, LXV and LXVI indicate, suggest that they possess the keys to redemption, turnaround testimonies *(breakthrough)*, and invincibility against satanic forces. Unlike the speaker (Pastor Chris Oyakhilome) who specifically in excerpt LXIV calls the audience born-again Christians as a way of asserting that redemption is theirs, the speaker in excerpt LXVI (Pastor David Oyedepo of Winners' Chapel) calls them in Text 12 as "children of the Most High God" as a way of revealing to them their inheritance in God. Also, the speaker in excerpt LXV (Pastor Enoch Adeboye of RCCG) calls the audience, "children of God" as a face-boosting strategy. By calling them "children of God," he raises their protection profile to a level of invincibility far above satanic attacks, and also to remove any form of shame they have for seeking spiritual solutions to their problems because "for your shame, you shall have double" (Oyedepo, 1990). The implication is that the *others* who do not belong to the group are perceived as *born-against* (a disparaging term commonly used by members of these Pentecostal churches), and lack divine protection. This strategy enables the Church to psychologically separate the members from the non-members as an indication of control (of their members) and exclusion of the others.

In an attempt to define themselves as born-again Christians, these churches produced certain characteristics that are peculiar to them alone, and with which members are identified. However, in advancing the concept of *born-againism*, they unintentionally create the image of the *other* who does not belong to the group. This 'insider-outsider' argument as seen in politics and race-relation has finally arrived in religion as evident in the sermons of these churches.

By calling themselves born-again Christians, they activate the labels that work to animate these contours of difference within the Nigerian society. They see the *other* as evil, hell-bound, sinners, while they see themselves as born-again Christians. There is an implied or perceived feeling of the *other* as "born-against" (that is, people with spirits contrary to theirs), and they are not safe because they are not redeemed with the blood of Jesus Christ. This marker of social differentiation that shapes the

meaning of *us* and *them* connects to the persuasive. Let us examine some of the texts for additional insight, especially on those labels (illocutionary acts) that work to animate these contours of difference.

LXVII   Unless you are <u>*born again*</u>, you are not safe… Those of you who
    are <u>born again are the inheritors of Christ's salvation ...</u> (Text 1)

LXVIII   …All those who are the partakers of this programme will be
    candidates of turnaround testimonies…<u>How many children of
    God are here tonight…you are the redeemed of God, the born-
    again Christians…</u> (Text 3)

In excerpts LXVII and LXVIII, being born again becomes a marker of uniqueness that identifies the group as different from the other. Thus, "unless you are born again, you are not safe" as framed in excerpt LXVII implies danger; that is the danger of not being under the umbrella of Christ, and the person regarded as the *other* has no inheritance in Christ because these privileges are not for the *other* either by allocation or by inheritance from God. The other is perceived as a non-believer, and lacks Jesus Christ in his/her life. Excerpt LXVII also means that being a child of God implies that one is born again and redeemed. This is persuasive because it provides the grounds for the believers to tap into the resources of God which the sermons provide. The following diagram provides a graphic explication of the nature of *othering* as a strategy of persuasion in the sermons under study.

US ──────┐ and   **THEM**

└→ **SAID**   PERSUASIVE   **IMPLIED**

Sense of security

Illocutionary strategies used:	Encouraging, refuting raising, urging, alleging, Thanking, admonishing,	Condemning, disparaging, threatening, warning, etc.
Destination:	Heaven, realms of protection, peace, happiness, wealth, etc.	Hell fire, place of gnashing of teeth and suffering, etc.
Character:	Peculiar people, invincible, born-again Christians, believers,	Non-believers, sinners, vulnerable to satanic attacks, etc.
Modus operandi	Inclusive, accommodating, uniting members, removing internal boundaries, assuring, 'superiority complex/ better-than-them' mentality, etc.	Alienating, exclusionary, polarising, divisive, belittling, creating boundaries, inferiority complex, ignorant, etc.
Privileges:	Promise of salvation, invincibility, wealth, success, divine health, holiness, blessing, favour, wisdom, miracles, other *breakthroughs*, etc.	

FIG 31: The strategy of constructed *otherness* in Nigerian Pentecostal sermons

As revealed in the diagram, the use of this epithet 'born-again' Christians means that these people enjoy "a position of power and privilege" (Hartigan, 2003:96). This psychologically enhances their perceived invincibility to satanic attack, and persuades them to dwell in that psychological frame of mind. Excerpts LXVII and LXVIII reveal how *othering* injects into the sermon-discourse a narrow view of morality because it sees believers who are identified as God's own children as the peculiar people, the chosen ones and the inheritors of the earth after the rapture.

Othering as a rhetorical strategy of <u>exclusion</u> and polarisation presents a paradoxical dimension that challenges the character and nature of the Church. In analysing J. M. Coetzee's *Waiting for the Barbarian,* Ivan (2010) presents a scenario in which the protagonist tries obsessively to find out the motivations of the barbarian girl he took into custody, as well as to read in her the 'nature and essence of the barbarians'. Instead, he reaches an unhappy realisation because the tortured and partially blinded girl appears as an insect with no capacity to relate. This "mystical experience mirrors his own appearance back at him" (cf. Coetzee, 1982:47).

The analogy therefore shows that there is no *other* without the *self* first. *Otherness* therefore acts as a mirror for the *self* (Ivan, 2010). The sub-text this has for the Church as seen in excerpts LXIV, LXV, LXVI, LXVII and LXVIII is that, by unintentionally creating a dichotomy based on belief, the Church exposes its own inadequacy, pride and greed because it wants to create a position of dominance and exclusiveness so as to *commandeer* the Nigerian *religious* market. The effect is that what is conveyed is the direct opposite signal of the message it intends to send because the ***other*** views this dichotomy as an arrogant defence of the purity of Nigerian Pentecostal sermons.

5.5.2   The strategies of coercion

Here, we analyse the functions of illocutionary acts of commanding/ordering and threatening/warning as a manifestation of the speakers' bid to coerce. Coercion is a form of persuasion (Oha, 1994), and it implies threatening an unwilling person, an institution or a group of persons to compliance. In other words, coercion brings about involuntary compliance (Byman and Waxman, 2002), and it leaves little or no choice to the other.

Oha maintains that the use of coercive illocutionary acts, such as warning/threatening and ordering/commanding, which mainly threaten the autonomy face of the addressee, is an expression of the function of power. Coercion, as seen in the texts is a word-strategy designed to impose audience-compliance of perceived biblically approved behaviour through threats, warnings, admonitions, orders and commands. In this era of 'liberal Christianity' there is the need for control. In other to exercise 'ecclesiastical' control and influence, these churches link their coercive strategies to the Bible. According to Cleage (1972:iv), "The authority of an

ecclesiastical is founded upon its mythological Godpower, and this can be most embarrassing when it cannot produce its Godpower in terms of crisis." *Crisis* is suggestive of a dissenting view of the Church's teachings. As a result, coercion is necessary to enforce compliance – if it must do so. Coercion thus, inhabits the psychological and spiritual world of the audience because the Church sees the human mind as a contested site. This supports Frangipane's (2006) assertion that the mind is one of the significant battlegrounds of spiritual warfare because it is a window to the human soul. What this means is that the strategic nature of the human mind also factors strongly in the deployment of coercion, taking into consideration of the fact that the 'wandering human mind' needs to be controlled.

Ordering/commanding

This is one of the strategies of coercion used in the sermons. It is used primarily to enforce audience compliance. Ordering/commanding is an illocutionary act aimed at directing or prohibiting a course of action. That is to say, this illocutionary act instructs if it is in the best 'spiritual' interest of the audience. Such acts may include: ordering the audience to pray, or not to do something that hurts their morality. It may also command satanic agents like witches and wizards to self-destruct. The illocutionary act of ordering/commanding in the following texts gives us additional insight into the texts, thus:

LXIX   Do not think of sin… rather repent (Texts 1, 24)

LXX   Cancel any attempt to sin… (Texts 9)

LXXI   Do not go further into sin… (Texts 16, 17)

LXXII   Withdraw from the thought… (Texts 4, 17)

In the excerpts above, all the preachers perform the illocutionary act of ordering/commanding so as to prevent the audience from committing sin (control). This is in line with their *gate-keeping* role in the society. In texts 1 and 24 (see excerpt LXIX), Pastors Adeboye of RCCG and Oyakhilome of Christ Embassy order the audience not to think of sin because it pollutes the mind. In excerpt LXX (Text 9),

Pastor Kumuyi of Deeper Life Church commands the audience to cancel any attempt to sin, while Dr. Olukoya of MFM in excerpt LXXI orders, thus: "Do not go further into sin: (Texts 16, 17). Pastor Enoch Adeboye of RCCG and Dr. D. K. Olukoya of MFM in excerpt LXXII command the audience to "Withdraw from the thought" (Texts 4, 17). The above texts have meaning-potential. There is a sense of immediacy in them; the command must be obeyed immediately, and there is a degree of progression of the order given. It is also understood that these speakers act as the gate-keepers to the moral conscience of the audience because all their commands are aimed at ensuring that no one crosses the 'red line' (which leads of sin), a social behaviour they aim to eradicate. The following diagram that built insight from the texts captures this:
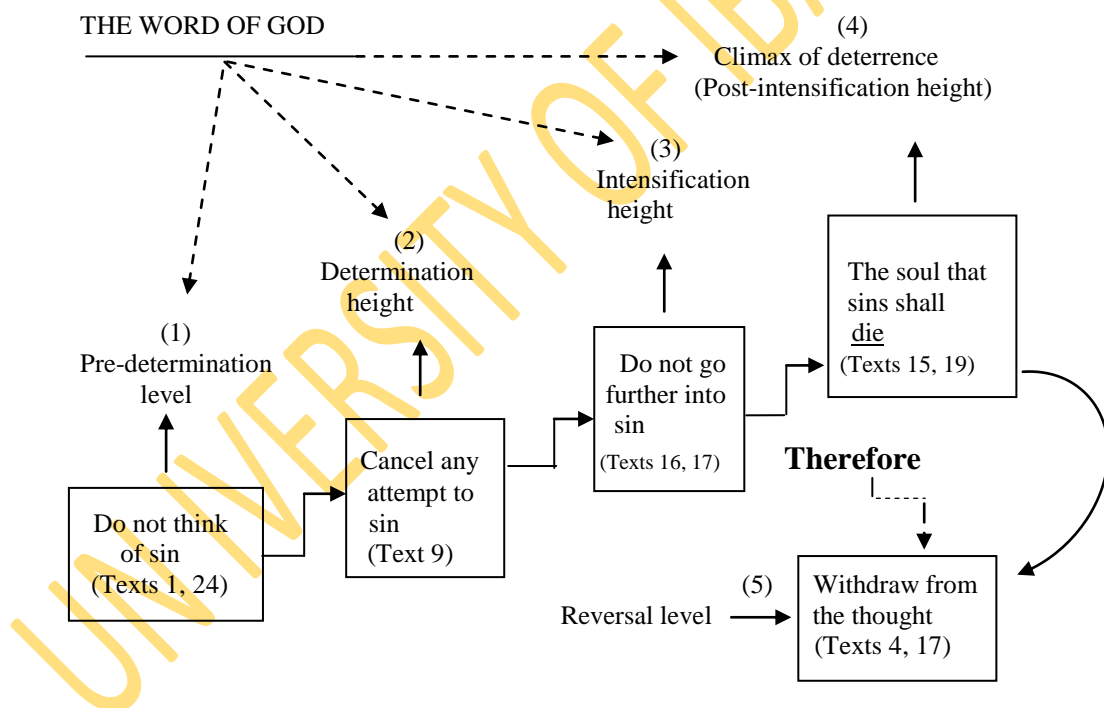
FIG 32: Deterrence frame of progression in the coercive strategies in Nigerian Pentecostal sermons

As seen in the diagram, the discourse pattern is underlined by the choice of words. There is a repetition of the words "do not," "sin" and "think/thought" There is a similar word that suggests an order: "cancel." In level 5 of the diagram, there is a

reversal, "Withdraw from the thought." It is still an order. All the excerpts listed above (LXIX-LXXII) are also in the imperative mood, with the exception of level 4 (warning) that is declarative in nature.

Warning/threatening

Warning/threatening is another illocutionary act deployed in the sermons. In the context of the sermons, warning is a cautionary counsel designed to make adherents to desist from a specified undesirable course of action. The purpose of warning takes a spiritual dimension because sin is involved. Warning therefore acts as a gate-keeper to our social behaviour, and a guide to our morality. From the sermons' perspective for example, the audience is discouraged from indulging in sin because it is a trap by Satan to weaken them spiritually. The texts below capture how this act is deployed to change behaviour:

LXXIII   When you read this, you will understand why some people are going through a lot of family problems… The day all these things will stop is the day he says: enough is enough… Remember, the Bible warns us to put on our armour, for the battle is not carnal (Text 24).

LXXIV   …any child of the devil going into secret cult, going into evil society, going into the occult against any child of God, you better begin to write your will and prepare your wake-keeping because the God of Elijah shall disgrace you, Amen (Text 18).

LXXV   A word is enough for the wise… (Texts, 3, 14).

The texts above show the deployment of the illocutionary act of warning/threatening to coerce. All the pastors whose sermons are under study deployed this strategy for persuasion. However, their strategy of warning differs from one another. For example, while the speaker in excerpt LXXIII warns that "enough is enough" with regards to the problems the children of God are facing in the hands of the devil, the speaker in excerpt LXXIV warns that any person with a diabolic act should get ready to die first. Pastor Chris Oyakhilome in excerpt LXXV further states in that a day will come when that child of God will get up and say "No" to the devil. The act of warning is a note of finality to the devil's action or goal, which is highly unacceptable to the Church. The

last warning in that excerpt is that the audience should put on their spiritual armour of faith because the battle would be fought on a spiritual plane, making it one of the most dangerous battles of all times. In excerpt LXXV, the speaker performs an illocutionary act of warning/threatening. He threatens any child of the devil going to the occult coven to hurt any child of God. Unlike Pastors Chris Oyakhilome and Dr. D. K. Olukoya, Pastor Enoch Adeboye of The RCCG and Bishop David Oyedepo of Winners' Chapel conclude by performing an illocutionary act of warning/threatening: "A word is enough for the wise…" Warning therefore injects into the entire coercive processes an element of advice to mitigate the threat to the audience's autonomy face.

The way coercion (commanding/ordering and warning/threatening) is deployed in excerpts LXXIII, LXXIV and LXXV reveals what appears to be the Church's *bulldozer strategy* (high-handedness) to *man's* redemption because the Church sees Satan as an existential threat. From the Church's viewpoint, Satan's subtle advances towards *man* cannot be tolerated because *man* is an object for salvation. In the environment in which the sermons are significantly represented, God and the devil consider *man* as vital to their opposing plans. *His* soul is a contested site for the re-shaping and re-engineering of human morality and existence.

From the sermon's perspective therefore, *man's* inability to adequately galvanise *his* energy on a sound platform of choice is what raises the stakes for the feud between God and Satan. In the opinion of the Church, the struggle for the possession of man's soul is not a *zero-sum game* because there is no winner or loser. By default, man belongs to God, and should go back to Him, being an image of Him that created him. This is why the Church sees Satan's struggles in the affairs of man as a rat race (pointless pursuit); as a result, it will not tolerate any form of dissent. What follows is an attempt by the Church to heighten the rhetoric through coercion. This strategy therefore is aimed at regulating *man's* social behaviour through the exercise of ecclesiastical power and authority typified by command and threat. By activating this discourse strategy, the Church appears to be on top of its game-plan: to order, coerce and ultimately coax the audience. The following diagram explains this frame of relationship.

```
                    Ordering/commanding    Warning/threatening


  ┌──────────────┐                          ┌──────────────────┐
  │  AGENCY      │ ──→ **TEXT** ──→          │ Coercive tactics │
  │ (The Church) │                          └──────────────────┘
  └──────────────┘                                   │
         ↑                                           ↓
  ┌──────────┐                          ┌──────────────────┐
  │   GOD    │                          │  The individual  │ ──→ **CHOICE**
  └──────────┘                          └──────────────────┘
         ↑                                           ↑
   Relationship  ┌────────┐   ┌─────────────────────────┐   ┌──────────────┐
   of opposition │ SATAN  │ → │ MEDIA:                   │ → │ Subtle tactics│
                 └────────┘   │ Witches, wizards, occult,│   └──────────────┘
                              │ covens, *babalawos,* other│
                              │ agencies: demons, atheists, etc.,│
                              └─────────────────────────┘
```

Sophistry/Casuistry   Other false arguments
                           like slippery slope,
                           circular reasoning and
                           mind projection fallacy

,
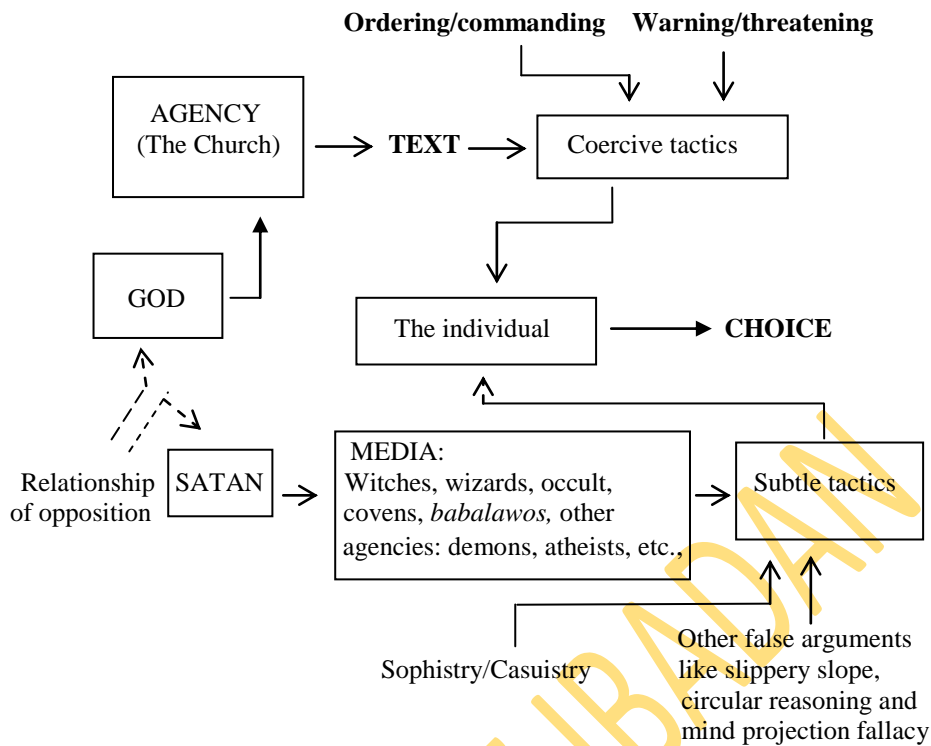
FIG 33: The frame of relationship between God and Satan in the strategies of
         coercion

As indicated in excerpts LXXVIII, LXXIV and LXXV, face threat can be
calculated on the parameters of power and social distance. Since there is power-play
in the relationship between the Church and the audience, it is tantamount to a
relationship of inequality, and it is what facilitates the coercive tactics the Church
speakers use. This asymmetrical relationship is presented in the following diagram:

```
  ┌──────────────┐        The power space
  │  The Church  │ ──────────────→    ┌──────────┐   Text consumption taps from
  │ (The pastor) │                    │ Audience │   psychological suppression,
  └──────────────┘                    └──────────┘   threat and fear, which lead to
                                                     compliance (with the word
   Text production selects                           of God) that comes from the
   from power, authority and                         speaker's *bully- pulpit.*
   dictatorship from the pulpit
                    ⋮
              Social pedestal
```
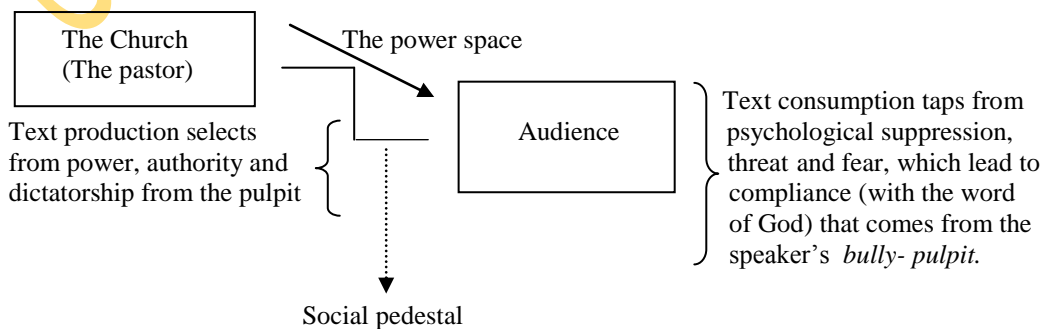
FIG 34: The church-audience unequal (social) relationship in coercive persuasion

Between the pastor and the pulpit is the power-space that defines this relationship. The pastor's 'bully pulpit' orders, commands, warns, dictates, moralises, imposes and acts as the link between God and the audience. As a result, the Church becomes the authority figure controlling the speakership of the Word. In a rhetorical environment that submits to *macho* power, the Church is the ultimate picture of an institution playing the strength game.

Since, the speakers have signed on to coerce, within the parameters of the Church's policy, some fundamental questions are necessary to determine how coercion as a strategy is effectively realised. (i) What is the purpose of coercion (especially as seen in the texts?) (ii) What parameters can be deployed to measure the enemy's vulnerability? (iii) What are the means to target this vulnerability? As indicated in excerpts LXXIII, LXXIV and LXXV, the answers to these questions reflect the coercer's strategy, which of course, is to disrupt, degrade and ultimately destroy the potential threat corrupting the audience. Therefore, if the 'normative' issue (of letting one very good culture to *corrupt* the world') should stand, the Church believes that coercion is necessary so as to control the gains of persuasion in an environment where competing interests (negative and positive) help to shape the spiritual and economic survival of *man*.

Therefore, in excerpts LXXIII – LXXV, coercive strategies are cherished tools in the hands of the Church because of their effectiveness in the *gate-keeping* of social behaviour. In Nigerian religious environment, the idea that "The old order changeth, yielding place to the new…" (cf. Tennyson, 1845) suggests that the conventional/old ways of facilitating audience persuasion must provide a space for coercion because there is the need to strengthen the audience's compliance through 'effective' coercive tactics. The speakers believe that Satan is waging a war on three fronts namely, the human mind, the Church and in heavenly places (Frangipane, 2006) through his trademark of lies, doubt, denials and afflictions. Therefore, any sign of weakness on the part of the Church is an invitation to increased satanic attacks as well as the hindering of the flow of God's blessing on the audience. More so, the Church fears the loss of its mythological Godpower as seen in the way it orders and threatens the audience for compliance (see excerpts LXXII – LXXX). Coercion therefore is designed to bring the audience back into the fold. The sub-text here is that some social practices like occult/satanic activities like witchcraft, lesbianism, etc.,) as seen in

some liberal churches are contesting for space in the traditional domain of the Church's authority because of the way they are being tolerated. As a result, the Church taps into the coercive strategies to maintain a hold on its *gate-keeping* role as the guardian of the audience's morality. It is in the context of tapping into this frame of coercion that some critics accused the Church of *wild justice* (that is, being high handed and too prosecutorial) in its teachings.

Since every coercive strategy specifies the coercer's objectives and the instruments to use, the coercer must be able to deliver this instrument for the realisation of the objective. Again, since the type of warfare the Church is waging is spiritual, it resorts to the use of this strategy as an instrument of power. What gives this strategy potency is that the language of coercion is drawn directly from the Bible, a source the Church believes is authentic and authoritative, and this helps in the coercive argumentation process. The following diagram captures the key elements of this strategy.
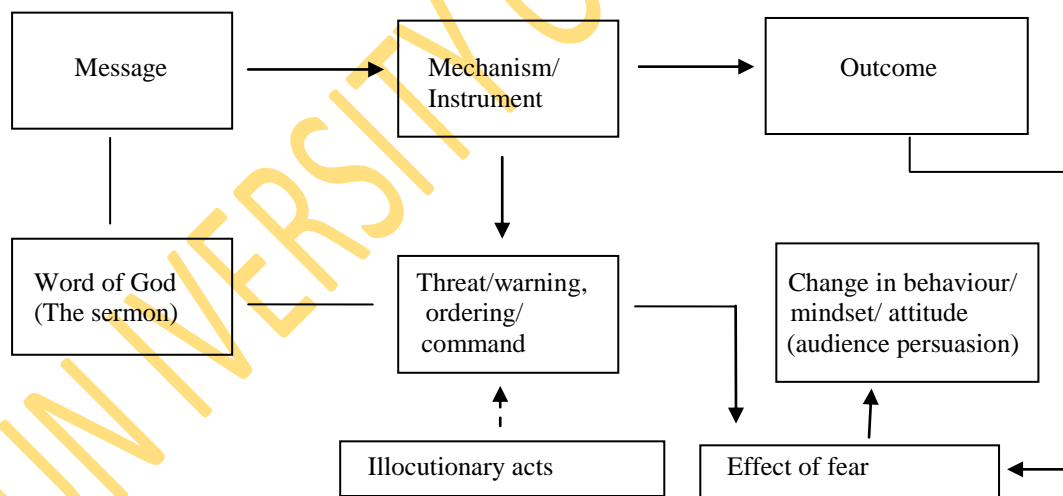
FIG 35: The conceptual framework for analysing coercive strategy in Nigerian Pentecostal sermons

In sum, the analysis so far has shown that as complex as the sermons seem, they can be encapsulated into four codes of preaching using McClure's (2003) model. McClure's (2003) articulates rhetorical strategies from the point of view of purposeful interaction called codes. These are the *scripture* code, the semantic code, the symbolic code and the cultural code. Thus, while the scripture code promotes sacred memory (especially what God did in the Bible and the deeds of God's generals in the Bible), the semantic code vouches for theological truth (search for the meaning of life). While the symbolic code articulates the congregation's theological worldview (audience's perception of religion as it affects them), the cultural code 'selects' from the religious experiences of the congregation (especially, as manifested in their testimonies). It can as well show the experiences of the pastors as manifested through transitivity.

In the next sub-section, we shall briefly discuss the persuasive value of the rhetorical strategies used by the speakers. This is to enable us understand how the audiences respond to the strategies used in relation to their change in behaviour.

5.6 Empirical analysis of the persuasive value of the rhetorical strategies

We argue that the rhetorical strategies have persuasive value on the audience. This can be understood in terms of the audiences' perceived change in behaviour. The fact that the audience listened to the speakers and were persuaded by what they heard is what adds value to the speakers' strategies. It means that the rhetorical strategies are effective. Thus, the speakers' styles of communication are very logical and convincing, and carry an appeal that makes it impossible for the audience to doubt.

In order to account for the persuasive value of the strategies used by the speakers, two hundred copies of the questionnaire (200) were constructed to authenticate the persuasive value of the identified rhetorical strategies, and were administered to a cross-section of members of the churches. The purpose is to empirically determine the degree of change in audience behaviour. The sermons were recorded in the main church buildings in Ogun State (although the churches have their registered offices in Lagos).

The respondents are members of the five churches whose sermons are being examined. The copies of the questionnaire were administered to them across board (male, female. youth and adults) in their church grounds in Ogun State. These respondents call themselves "Believers." Thus, 200 copies of the questionnaire (40 for

each church) were administered. All the 200 copies of the questionnaires that were administered were retrieved. The respondents were told to answer the questions based on the levels of persuasion in the questions namely, "Highly persuaded," "Persuaded" and "Less persuaded." The following is the summary of the responses that guided our empirical assessment of the persuasive value of the rhetorical strategies used.

Table 11: Audience- response of the persuasive value of the rhetorical strategies used by the speaker in The Redeemed Christian Church of God (RCCG)

Church	s/n	Question(s)	Highly persuaded	Persuaded	Less persuaded	Total
The Redeemed Christian Church of God (RCCG)	1.	Because of the way my pastor used metaphors that I relate with, in my culture and language in today's sermon, I was convinced by his message on *Breakthrough* because it made sense to me.	21 (52.5%)	10 (25%)	9 (22.5%)	40 (100%)
	2.	In his message on liberation in the service today, I was persuaded by the way our pastor used rhetorical questions to appeal to our sense of emotion, especially in the way he *touched*, motivated and assured us of our healing in Christ.	13 (32.5 %)	10 (25%)	17 (42.5%)	40 (100%)
	3.	While preaching in the service today, my pastor used ethically based proverbs that warn and advise Christians of the dangers of bad social behaviour, and this strategy influenced me.	15 (37.5%)	16 (40%)	9 (22.5%)	40 (100%)

Brief discussion on the responses from the questionnaire (RCCG)

The table above presents results of the persuasive value of the rhetorical strategies used. In RCCG, 40 copies of the questionnaire were administered and retrieved. In question 1 for example, 52.5% of the respondents said they were highly persuaded because of the way their pastor deployed metaphors they relate with in their culture and language. Twenty five percent (25%) of the respondents interviewed said they were persuaded, and 22.5% said they were less persuaded. In question 2, 32.5% of the respondents indicated that they were highly persuaded by the way their pastor used rhetorical questions to appeal to their sense of emotion in his liberation

213

message. Twenty five percent (25%) of the respondents said they were persuaded by the way their pastor rhetorically questioned them, while 42.5% of the respondents said they were less persuaded. In question 3, thirty seven and half percent (37.5%) of the respondents said they were highly persuaded by the way their pastor used proverbs to convince them to change their social behaviour. While 40% of the respondents said they were persuaded, 22.5% said they were less persuaded.

Brief discussion of the responses from the questionnaire (DLBC)

The table below is the summary of the audience response based on 40 copies of the retrieved questionnaire.

Table 12: Audience-response of the persuasive value of the rhetorical strategies used by the speaker in Deeper Life Bible Church (DLBC)

Church	s/n	Question(s)	Highly Persuaded	Persuaded	Less Persuaded	Total
Deeper Life Bible Church (DLBC)	1.	Because of the way my pastor used metaphors that I relate with in my culture and language in today's sermon, I was convinced by his message on *Breakthrough* because it made sense to me.	17 (42.5 %)	15 (37.5%)	8 (20%)	40 (100 %)
	2.	In his message on liberation in the service today, I was persuaded by the way our pastor used rhetorical questions to appeal to our sense of emotion, especially in the way he *touched*, motivated and assured us of our healing in Christ.	17 (42.5%)	8 (20%)	15 (37.5%)	40 (100%)
	3.	While preaching in the service today, my pastor used ethically based proverbs that warn and advise Christians of the dangers of bad social behaviour, and this strategy influenced me.	15 (37.5%)	16 (40%)	9 (22.5%)	40 (100%)

In Deeper Life Bible Church, 40 copies of the questionnaire were administered, and all the forty copies (40) were retrieved. In question 1, 42.5% of the respondents said they were highly persuaded by the way the pastor deployed metaphors they can relate with, in their language and culture to appeal to them.

Thirty seven point five percent (37.5%) or fourteen (15) respondents interviewed said they were persuaded, and the 20% of the respondents said they were less persuaded. In question 2, forty two and half percent (42.5%) of the respondents said they were highly persuaded by the way the pastor deployed rhetorical questions to appeal to them, while another 20% of the respondents said they were persuaded by the way the pastor deployed rhetorical questions. Thirty seven and half percent (37.5%) of the respondents said they were less persuaded. In question 3, thirty seven and half percent (37.5%) of the respondents said they were highly persuaded by the way their pastor used proverbs to influence them, while 40% said they felt persuaded, and 22.5% of the respondents said they were less persuaded.

Living Faith Church (LFC)

The following table is the summary of the audience response based on the 40 copies of the retrieved questionnaire.

Table 13: Audience's response of the persuasive value of the rhetorical strategies used by the speaker in Living Faith Church (LFC)

Church	s/n	Question(s)	Highly Persuaded	Persuaded	Less Persuaded	Total
Living Faith Church (LFC)	1.	Because of the way my pastor used metaphors that I relate with, in my culture and language in today's sermon, I was convinced by his message on *Breakthrough* because it made sense to me.	20 (50 %)	13 (32.5 %)	7 (17.5 %)	40 (100%)
	2.	In his message on liberation in the service today, I was persuaded by the way our pastor used rhetorical questions to appeal to our sense of emotion, especially in the way he *touched*, motivated and assured us of our healing in Christ.	19 (47.5%)	11 (27.5%)	10 (25%)	40 (100%)
	3.	While preaching in the service today, my pastor used ethically based proverbs that warn and advise Christians of the dangers of bad social behaviour, and this strategy influenced me.	13 (32.5%)	16 (40%)	11 (27.5%)	40 (100%)

Brief discussion of the responses from the questionnaire (LFC)

In Living Faith Church (LFC), 40 copies of the questionnaire were administered, and all the forty copies were retrieved. In question 1, fifty percent (50%) of the respondents said they were highly persuaded by the way the pastor deployed metaphors that they could relate with, in their culture to influence them. Thirty two and half percent (32.5%) of the respondents interviewed said they were persuaded, and 17.5% said they were less persuaded. In question 2, forty seven and half percent (47.5%) of the respondents said they were highly persuaded by the way the pastor deployed rhetorical questions to appeal to them, while 27.5% of the respondents said they felt persuaded by the way the pastor deployed rhetorical questions. Twenty five percent (25%) said they were less persuaded. Finally, in question 3, thirty two and half percent (32.5%) of the respondents said they were highly persuaded by the way the pastor deployed proverbs to influence them, while another 40% of the respondents said they were persuaded, and 27.5% said they were less persuaded.

Mountain of Fire and Miracles (MFM)

The table below is the summary of the audience response based on the copies of the retrieved questionnaire.

Table 14: Audience's responses of the persuasive value of the rhetorical strategies used by the speaker in Mountain of Fire and Miracles Ministries (MFM)

Church	s/n	Question(s)	Highly Persuaded	Persuaded	Less Persuaded	Total
Mountain of Fire and Miracles Ministries (MFM)	1.	Because of the way my pastor used metaphors that I relate with in my culture, and language in today's sermon, I was convinced by his message on *Breakthrough* because it made sense to me.	21 (52.5 %)	10 (25 %)	9 (22.5 %)	40 (100 %)
	2.	In his message on liberation in the service today, I was persuaded by the way our pastor used rhetorical questions to appeal to our sense of emotion, especially in the way he *touched*, motivated and assured us of our healing in Christ.	19 (47.5 %)	11 (27.5%)	10 (25%)	40 (100%)
	3.	While preaching in the service today, my pastor used ethically based proverbs that warn and advise Christians of the dangers of bad social behaviour, and this strategy influenced me.	19 (47.5%)	14 (35%)	7 (17.5%)	40 (100%)

Brief discussion of the responses from the questionnaire

Forty copies (40) of the questionnaire were administered and retrieved from respondents in MFM. In question 1, fifty five percent (55%) of the respondents said they were highly persuaded because of the way the pastor deployed the metaphors. Twenty seven and half percent (27.5%) said they felt persuaded, and 17.5% of the respondents said they were less persuaded. In question 2, forty percent (40%) of the respondents said they were highly persuaded in the way their pastor used rhetorical questions to appeal to them. Again, while 25% of the respondents said they were persuaded by the way their pastor rhetorically questioned them, thirty five percent (35%) said they were less persuaded. Finally, in question 3, forty five percent (47.5%) of the respondents said they were highly persuaded by the way their pastor deployed

proverbs to convince them to change their social behaviour. While 35% of the respondents said they were persuaded, seventeen and half (17.5%) said they were less persuaded.

Believers' Love World

The table below is the summary of the audience response based on the 40 copies of the retrieved questionnaire.

Table 15: Audience's responses of the persuasive value of the rhetorical strategies used by the speaker in Believers' Love World (BLW)

Church	s/n	Question(s)	Highly Persuaded	Persuaded	Less Persuaded	Total/ %
Believers' Love World (BLW)	1.	Because of the way my pastor used metaphors that I relate with in, my culture and language in today's sermon, I was convinced by his message on *Breakthrough* because it made sense to me.	21 (52.5 %)	13 (32.5 %)	6 (15%)	40 (100 %)
	2.	In his message on liberation in the service today, I was persuaded by the way our pastor used rhetorical questions to appeal to our sense of emotion, especially in the way he *touched*, motivated and assured us of our healing in Christ.	15 (37.5%)	13 (32.5%)	12 (30%)	40 (100%)
	3.	While preaching in the service today, my pastor used ethically based proverbs that warn and advise Christians of the dangers of bad social behaviour, and this strategy influenced me.	13 (32.5%)	17 (42.5%)	10 (25%)	40 (100%)

Brief discussion on the responses from the questionnaire

In Believers' Love World (BLW), forty copies (40) of the questionnaire were administered and retrieved from respondents. In question 1, fifty two and half percent (52.5%) of the respondents said they were highly persuaded because of the way their pastor deployed metaphors they could relate with, in their culture. Thirty two and half percent (32.5%) of the respondents said they were persuaded, and 15% said they were less persuaded. In question 2, thirty seven and half percent (37.5%) of the respondents

said they were highly persuaded by the way their pastor used rhetorical questions to appeal to them. Again, while 32.5% of the respondents said they felt persuaded in the way their pastor rhetorically questioned them, thirty (30%) said they were less persuaded. Finally, in question 3, thirty two and half percent (32.5%) of the respondents said they were highly persuaded by the way their pastor used proverbs to convince them to change their social behaviour. While 42.5% of the respondents said they felt persuaded, 25% said they were less persuaded.

Having briefly discussed the responses from each church, we summarise the responses in the following table.

Table 16: A detailed account of the degrees of persuasion in all the churches

	Rhetorical strategies		Church (1)	Church (2)	Church (3)	Church (4)	Church (5)	Total/ Total%
Questions	Linguistic Forms	Level of Persuasion	RCCG	DLBC	LFC	MFM	BLW	
1.	Metaphors	Highly persuaded	21 (52.5%)	17 (42.5%)	20 (50%)	22 (55%)	21 (52.5%)	**101 (50.5%)**
		Persuaded	11 (27.5%)	15 (37.5%)	13 (32.5%)	10 (25%)	13 (32.5%)	**62 (31%)**
		Less persuaded	7 (17.5%)	8 (20%)	7 (17.5%)	9 (22.5%)	6 (15%)	**37 (18.5%)**
		TOTAL	40 (100%)	40 (100%)	40 (100%)	40 (100%)	40 (100%)	**200 (100%)**
2.	Rhetorical questions	Highly persuaded	15 (37.5%)	17 (42.5%)	16 (40%)	19 (47.5%)	13 (32.5%)	**80 (40%)**
		Persuaded	10 (25%)	8 (20%)	10 (25%)	11 (27.5%)	13 (32.5%)	**52 (26%)**
		Less persuaded	17 (42.5%)	15 (37.5%)	14 (35%)	10 (25%)	12 (30%)	**68 (34%)**
		TOTAL	40 (100%)	40 (100%)	40 (100%)	40 (100%)	40 (100%)	**200 (100%)**
3.	Proverbs	Highly persuaded	15 (37.5%)	15 (37.5%)	13 (32.5%)	19 (47.5%)	13 (32.5%)	**75 (37.5%)**
		Persuaded	16 (40%)	15 (37.5%)	16 (40%)	14 (35%)	17 (42.5%)	**78 (39%)**
		Less persuaded	9 (22.5%)	10 (25%)	11 (27.5%)	7 (17.5%)	10 (25%)	**47 (23.5%)**
		TOTAL	40 (100%)	40 (100%)	40 (100%)	40 (100%)	40 (100%)	**200 (100%)**

It is now incumbent on us to bring out the overall summary of the persuasive value of the rhetorical strategies. The responses from all the 5 Pentecostal churches under study are based on the following categorisation: Highly persuaded, persuaded and less persuaded. Our analysis of the findings is based on the 200 copies of the questionnaire administered to respondents in these churches (see Table 17 below).

Table 17: The summary of percentages of the degrees of persuasion in all the churches

Churches	Linguistic forms	Highly persuaded	Persuaded	Less persuaded	Total/Percentage
All members of the 5 churches	Metaphors	**101 (50.5%)**	62 (31%)	37 (18.5%)	200 (100%)
All members of the 5 churches	Rhetorical questions	80 (40%)	**52 (26%)**	68 (34%)	200 (100%)
All members of the 5 churches	Proverbs	75 (37.5%)	78 (39%)	**47 (23.5%)**	200 (100%)

5.7 Findings of persuasive value of the rhetorical strategies

A look at the responses from the members of these churches indicates that these linguistic forms have the capacity to persuade. As the findings indicate, many people were highly persuaded by the speaker's use of metaphors than the ones who were less persuaded. Fifty and half percent (50.5%) of respondents attested to this. The reason is that the speakers rhetorically framed their questions in such a way that the respondents were able to relate their use of metaphor to their language and culture. Since metaphor occurs in human thought and expressed through language, the audience naturally connects to its deployment. It is therefore only when something is

221

understood that its capacity to influence is guaranteed. This is the case with metaphor as deployed by the pastors. What follows is that if a rhetorical tool is properly framed from cultural perspectives, taking into consideration the mindset of the audience before delivery, it is rhetorically effective. It is also discovered that metaphor recovery is faster if it is linked to the culture and language of the people.

Based on the above insight, we contend that the deployment of metaphors in the sermons is motivated. What this means is that the relationship between form, meaning and use is not in any way arbitrary; rather, language use can be explained in terms of links to conceptual experience. For example, to say that "Christianity is war" implies among other things, the personal struggles a born-again Christian faces in an attempt to live a virtuous life; The individual's personal struggles could be their inner confrontations, which probably is the central drama of his/her lives. Therefore, the audience who seems aware of the motivated nature of language understands it. The audience thus is "encouraged to analyse the relationship between form and meaning of input which results in deep processing and an increased understanding (Boers, Demecheleer and Eyckmans, 2004).

Unlike metaphors that have significant percentage of respondents who said they were highly persuaded, 26% of the respondents interviewed felt persuaded in the use of rhetorical questions. This number is lower than those who said they are highly persuaded (40%). It is also lower than the respondents who said they are less persuaded by it (34%). It is therefore argued that rhetorical questions are significant factors in persuading the audience since the last two groups of respondents are greater in number. What this means is that rhetorical questions are significant, but not as significant as metaphors in affecting change in the audiences' behaviour.

The audience felt less persuaded by the use of proverbs (23.5%) in spite of the fact that proverbs featured less prominently than metaphor and rhetorical questions in the texts – only 11 proverbs featured in the texts. Our contention is that if 23.5% of the respondents is less persuaded by proverbs, it is implied that the percentage of those who are either highly persuaded or who felt persuaded is higher. In other words, the deployment of proverbs is significant in audience persuasion.

In sum, the assumption is that the social change brought about by these linguistic strategies has its positive effects on the audience based on the available data. Thus, a look at the responses from the members of these churches reveals that the linguistic forms of rhetorical strategies are significantly used to varying degrees in persuading the audience. What is notable probably is the 'unconscious' awareness of metaphors as a strong rhetorical tool in persuasion.

Finally, it can argued whether the effects of this social change reflects the broader Church perspectives. For example, there have been recorded accounts of negative incidents (like loss of valuable items in the churches, conspiracies, fornication and adultery by many members of the congregation and pastors alike) in many Pentecostal churches in Lagos. Further research therefore is needed in this area to determine the extent to which the strategies truly influence the people's perception and attitudes.

5.8   Summary

In this chapter, we have examined rhetorical questions and proverbs as persuasive strategies in the Pentecostal sermons. While rhetorical questions (with implied answers) are deployed so as to motivate and assure, proverbs are deployed to control the audiences' social behaviour. We also examine flyting as a special rhetorical strategy because of its unusual approach to persuasion. In addition, persuasive and coercive strategies are examined, in addition to their functional roles in audience persuasion. These strategies also play important roles because they expand our insights of the texts. More so, we empirically analysed the persuasive value of the rhetorical strategies used so as to determine the levels of persuasion the strategies had on the audience.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

6.1   Summary of findings

This study has tried to analyse selected Nigerian Pentecostal sermons in order to determine how the linguistic strategies are deployed for persuasion. It identified metaphors, rhetorical questions and proverbs as the linguistic forms of rhetorical strategies used and their specific functions. The study also identified flyting as a *special* rhetorical strategy, in addition to identifying persuasive and coercive strategies (rhetorical strategies in terms of function). Examined in the study also is the persuasive value of the rhetorical strategies used on the audience. Finally, the study identified the pragmatic choices the speakers made, and the factor that influenced their choices.

It was discovered that the speakers deliberately deployed metaphors, rhetorical questions and proverbs (as linguistic forms of rhetorical strategies) in their attempt to persuade. It was also discovered that flyting, a rhetoric of abuse was deployed as a special rhetorical strategy. The strategies of persuasion and coercion were also deployed in the texts so as to persuade the audience. It was also discovered that the audiences' change in behaviour is an indication of the persuasive value of the strategies used. More so, the deployment of these strategies is a reflection of power and authority because the speakers, as text producers control the *speakership* of the gospel. They target appeals through *logos, pathos* and *ethos*, and their lexical choices, which they derived from the domains of war, economics and agriculture are constructed to realise the themes of spiritual warfare, prosperity and spirituality. The sermons, which reflect crisis spirituality (that respond to circumstances, needs and situations in people's lives) is influenced by the context of situation. Members were highly persuaded by metaphors because they are embedded in their indigenous languages and cultures.

Research question 1

What are the linguistic forms of rhetorical strategies used in the sermons?

These include metaphor (70.8%), rhetorical questions (26.5%) and proverbs (2.7%). Metaphor, which is derived from the domains of war and agriculture, is

expressed through some lexical items that describe Christianity as warfare, poverty as disease, and sowing as a way to prosperity. Rhetorical questions are realised by WH and non-WH clauses (polar), and they are indicative of unverbalised answers that are exploited to assure, motivate and persuade. Proverbs are expressed by declarative, interrogative and imperative mood, and are characterised by expression of facts, questions and commands. They are primarily deployed to warn and advice, as an indication of social control. Therefore, the deployment of proverbs taps into the social function of language in the way it solidifies the speakers' role as the gate-keepers of Christian morality.

Research question 2

What are the rhetorical strategy/strategies in the sermons that is/are considered as special and why?

Flyting or the 'rhetoric of abuse' is deployed as a special rhetorical strategy because of its unusual approach to persuasion. The speakers deploy flyting with the sole purpose of abusing the devil (verbal abuse). Thus, flyting, which is realised mainly by nominalisation deploys abuse, name-calling and curses, swear words, etc., in addition to other *abuse intensives* that describe Satan and his agents as actors of aggression and deception.

Research question 3

What are the rhetorical strategies deployed in terms function in the sermons?

The strategies of persuasion and coercion are the rhetorical strategies deployed in terms of function. The purpose is to persuade and regulate audiences' social behaviour. The strategies of persuasion deployed in the sermons include: framing, argument strategy, archaism, privatisation and colonisation of God, the use of illocutionary strategies and *othering* (a sociological word for polarisation). These have strong logical and emotional appeal because of the way they connect to situations, circumstances, needs and events in the people's lives. While framing is used to label the devil and his agents as liars, deceivers and aggressors, archaism, which heightens the poetic language of the sermons, connects to solemnity and nobility, and this gives dignity to the Word of God. "Othering" is used to define the identities of 'born-again' Christians in the way it polarises and excludes 'non born-again Christians'. Othering creates a set of people called the *born again* Christians so

as to spiritually empower and persuade them, and decivilises the others as *born against*. Illocutionary strategies, which are expressed by emotive labels like 'accusing'/'alleging' and 'refuting' are mainly directed at the devil, so as to counter his false accusations, acts of deception and the joy he derives from the pains, suffering and inadequacies of the Christians. The privatisation and colonisation of God as a rhetorical strategy, which is characterised by the pronominal "My", and "Daddy" is used to express the degree of relationship with God for the purpose of signs and wonders.

The coercive strategies in the texts tap from the asymmetrical relationship that exists between the speakers as the text producers and the audiences as the text consumers. The purpose is to control the audiences' social behaviour, and by extension, preserve their morality. The coercive strategies, indicated mainly by mood and phonoaesthesia are realised through ordering/commanding and warning/threatening as expressions of power and authority.

It is also realised that coercion responds to the power difference and relationship quality that surround the speakers and their various audiences. The speakers are self-appointed men who see themselves as God's chosen few to mortal men in the way they construct 'processes' of salvation from their point of view. This is what they referred to as 'divine direction' because they draw heavily from the Bible to support their argument. They claim the *speakership* of a Voice that cannot be questioned; their intention is to have the right to speak, be listened to, and be obeyed (Oha, 1994). This viewpoint derives from the pastors' understanding of Christianity as spiritual warfare. They also claim they have the right recipe to spiritual victory in their conviction that Nigerians are at war with witches and wizards.

Research question 4

What are the pragmatic choices that the preachers make in the sermons of these churches?

The pragmatic (lexical) choices can be seen at the rhetorical as well as linguistic levels in the texts. The speakers believe that Christianity is spiritual warfare, and liberation from satanic stranglehold restores our prosperity. These influence their choice of words. They tap into the domains of warfare, economics and agriculture to argue their case. This is why we see words like *victory, enemy, sword, armour,*

aggressor, shield (warfare)*, prosperity, riches, gold, silver, wealth* (prosperity) and*, seed, planting, reaping, harvesting* and *sowing* (agriculture) occurring frequently in the sermons. We also see other words associated with war occurring namely, *hunger, disease, poverty,* etc., (suffering).

It was also discovered that the speakers recognised their speeches as sermons. Such words like *God, sin, Jesus Christ, Satan, devil,* etc., are common expressions in the texts. These speeches are influenced by some lexical choices like *blessing, protection, heaven, salvation, restoration, forgiveness,* etc., used to indicate the reward of obedience to their appeal in the sermons. They also used metaphors like *devil, liar, sins*, as well as other emotive labels like *aggressor* and *deceiver* to describe Satan and his local agents. They did not call the devil a driver, a pilot, a teacher or a carpenter because they were operating in the domain of religion characterised by spiritual warfare (context). The pragmatic choices therefore give meaning, direction and *colour* to the sermons.

Research question 5

What are the factor(s) that influenced the pragmatic choices that the preachers make in the sermons of these churches?

Context of situation is the major factor that influenced the pragmatic choices the speakers deploy in their sermons. Apart from the fact that the themes of the sermons are consistent with actual circumstances, needs, situations and events in the lives of the people, the context of situation in which they exist is social. The sermons occurred while the pastors were preaching to their audiences in various church settings. Thus, there was a kind of social interaction going on, and the pastors were trying to persuade their various audiences.

6.2   Evaluation and recommendation

From all indications, the study has provided us with an insight on the linguistic forms and functions of rhetorical strategies of the selected sermons of these Pentecostal churches and their persuasive value to the audience. These rhetorical strategies have positive effects on the audience. However, this research effort appears not to have answered all the questions of persuasion and social transformation satisfactorily because emerging questions as to whether this social change obtains in the Church broader cultural perspectives. For example, there have been recorded

accounts of negative incidents perpetrated by the youths, and other members of the Church. These include: pilfering of members' personal items, inappropriate social behaviours like fornication and adultery etc., by some pastors and members of the audience alike. The question is: are these isolated incidents or deliberate acts? It raises a question as to whether these persuasive strategies are said to have had the desired effect in the transformative social change it claims have achieved. It is recommended that further research is needed in this area because of its benefits to the society.

6.3   Conclusion

The analysis has shown that Nigerian Pentecostal sermons feature communicative function that persuades the audience. This is because the sermons explore various aspects of the linguistic forms of rhetorical strategies namely metaphors, rhetorical questions and proverbs. The sermons also explore flyting as a special rhetorical strategy, and persuasive and coercive strategies. The study therefore has provided us with an awareness of the linguistically explicated forms of rhetorical strategies for persuasion in Nigerian Pentecostal sermons, and by extension, enriched our understanding of the language of Nigerian Pentecostalism.

References

Primary Sources

Believers' Love World. 2005. *Victim or victor.* Lagos. Believers' Love World, Inc.

_____. 2005. *Learning to prosper*. Lagos. Believers' Love World, Inc.

_____. 2006. *What does He want?* Lagos. Believers' Love World, Inc.

_____. 2006. *Good Friday miracle night*. Lagos. Believers' Love World, Inc.

_____. 2008. *God' recipe for prosperity.* Lagos. Believers' Love World, Inc.

Deeper Life Church. 2007. *Faith for permanent victory.* Lagos: Life Tapes Limited.

_____. 2009. *Divine call to the promised land*. Lagos: Life Tapes.

_____. 2010. *The secrets of supernatural supply in a time like this.* Lagos: Life Tapes.

_____. 2010. *Teaching the whole truth*. Lagos: Life Tapes.

_____. 2011. *Freeddom from the Egyptians.* Lagos: Life Tapes.

Mountain of Fire and Miracles Ministries. 2007. *Revelation versus wickedness.* Lagos: The Battle-cry Christian Tape Ministries.

_____. 2008. *When heaven declares your position vacant.* Lagos: The Battle-cry Christian Tape Ministries.

_____. 2009. *Hour of victory.* Lagos: The Battle-cry Christian Tape Ministries.

_____. 2010. *Bleating of the sheep.* Lagos: The Battle-cry Christian Tape Ministries.

_____. 2011. *Ten victory utterances.* Lagos: The Battle-cry Christian Tape Ministries.

Redeemed Christian Church of God. 2006. 2005. *Finishing strong.* Ebute Meta, Lagos: Redemption Television.

_____. 2006. *The great power of care.* Ebute Meta, Lagos: Redemption Television.

_____. 2006. *Excellent prayer.* Ebute Meta, Lagos: Redemption Television.

_____. 2007. *Banishing barrenness.* Ebute Meta, Lagos: Redemption Television.

_____. 2007. *Incomparable love.* Ebute Meta, Lagos: Redemption Television.

Faith Tabernacle. 2005. *Terminating the horrors of death.* Canaanland, Otta: Breakthrough Studios

_____. 2006. *Winning invisible battles.* Canaanland, Otta: Breakthrough Studios.

_____. 2006. *Empowerment for advancement.* Canaanland, Otta: Breakthrough Studios.

_____.2007. *Securing an appointment with the great physician.* Canaanland, Otta: Breakthrough Studios.

_____. 2008. *Taking delivery of your glorious destiny.* Canaanland, Otta: Breakthrough Studios.

Secondary Sources

Abogun, J. 2011. Egugun festival in Yorubaland. Retrieved Dec. 12, 2013, from http://www.the-nigeria.com/2011/10/egungun-festival-in-yoruba-land.html#.VbpB2_NViko.

Abrams, M. H. 1981. *A glossary of literary terms* 4th Edition. New York: Holt Rinchart and Winston.

Abubakre, R. D. 1994. Aspects of religious understanding in the Yoruba folk music. *The notion of religion comparative research: selected proceedings of the XVIth congress of the international association for the history of religions.* Rome, 3rd- 8th September, 1990. Ugo Bianci.1994. Ed. Roma VIA Cassidoro 19: L'ERMA di BRETSCHNEIDER. 177-186.

Achebe, C. 1958. *Things fall apart.* London: African University Press.

Adejare, R. O. & Adejare, O. 1996. *Tertiary English grammar.* Lagos: Difamo.

Adeboye, E.A. 1996. *Heaven.* Lagos: CRM Book Ministry.

_____.1997. *The bride of the lamb.* Lagos: CRM Book Ministry.

_____. 2006. *Banishing barrenness.* Ebute Meta, Lagos: Redemption Television.

230

Adedimeji, M. A. n.d. The semantics and pragmatics of Nigerian proverbs in Chinua Achebe's *Things fall apart* and Ola Rotimi's *The gods are not to blame.* Retrieved July 24, 2015, from http://www.unilorin.edu.ng/publications/ADEDIMEJI/SEMANTICS&PRAGMATIC.htm.

Adegoju, A. 2005. A stylistic analysis of the speeches of some key actors of the "June 12" crisis in Nigeria (1993-1998). PhD Thesis. University of Ibadan. iii +363.

Adeney, F. and Sharma A. 2007. *Christianity and human rights.* New York: State University of New York, Albany.

Adeyemi. T. 2001. *Being born-again*. Mushin: Mobile Christian Ministries.

Adogame, A. 2005. Dealing with local satanic technology: deliverance rhetoric in the mountain of fire and miracles ministries. A paper presented at the 2005 CESNUR 2005 International Conference June 2-5, 2005 – Palermo, Sicily.

Alo, M. A. 1998. *Style in language and communication.* Port Harcourt: Aedy Link.

Andersen, M. L. and Collins, P. H. 2007. Why race, class and gender still matter. *Race, class and gender: an anthology* Sixth Edition. Margaret L. Andersen and Patricia Hill Collins. Eds. Belmont, CA: Thomson. 1-16.

Ano, G. 2005. Religious coping and psychological adjustment to stress: a meta-analysis. *Journal of Clinical Psychology* 61.4:461–80.

Anon. Aug. 3, 2014. History and growth of RCCG: Special report. *Vanguard Newspapers*. Retrieved Nov. 3, 2015, from www.vanguardngr.com/2014/08/history-growth-rccg/.

Asamoah-Gyadu.1998. The church in the African state: the pentecostal/charismatic experience in Ghana. *Journal of African Christian Thought* 1.2: 56.

Austin, J. L. 1962. *How to do things with words.* Oxford: Oxford University press.

Babajide, A. O. 2000. Of style and stylistics. *Studies in English language.* A. O. Babajide. Ed. Ibadan: Enicrownfit. 122-136.

Basham, D. 1969. *A handbook on Holy Spirit baptism.* Monroeville, PA: Whitaker Books.

Basset, P. M. 2006. Pentecostalism. Retrieved June 8, 2009, from http://mb soft.com/believe/txc/pentecos.html.

Batluk, L. 2011. *Rhythm and rhetoric: a linguistic analysis of Obama's inaugural address.* B.A. Thesis. Humanities. Halmstad University, Sweden. ii+33.

Bernard, B. 2012. *Jet pastors.* Retrieved Dec. 11, 2012, from http://www.thesourcing.com/JetNovember262012.htm.

Berry, M. 1975. *Introduction to systemic linguistics vol 1 structures and systems.* London: Bastford.

Bilsky, M. 1952. Richards, I. A. Theory of metaphor. *Modern Philology,* 50:2.130-137.

Bitzer, L. 1968. The Rhetorical situation. *Philosophy and Rhetoric* 1.1:1-14

Bizzell, P. and Herzberg, B.2001.*On rhetoric* 2nd Edition. New York: Bedford/ St. Martin's.

Bloor, T. & Bloor, M. 1995. *The functional analysis of English: a Hallidayan approach.* London: Arnold.

Blow, V. 2013. Ethos, logos, pathos and music. Retrieved July 27, 2014, from http://blogs.longwood.edu/victorialblow/2013/02/24/ethos-logos-pathos-and-music/.

Boers, F, Demecheleer, M. & Eyckymans, J. 2004. Cross-cultural variation as a variable in comprehending and rememebering figurative idioms. *European Journal of English Studies* 8.3:375-388.

Booth, W. C. 1961. *The rhetoric of fiction.* Chicago: The University of Chicago Press.

Borkin, A. 1971. Polarity items in questions. *CLS* 7:53–62.

Bowers, D. 1982. *Statistics for Economists*. London: Macmillan.

Brown, G. and Yule, G. 1983. *Discourse analysis.* Cambridge: University of Cambridge.

Burke, K. 1954. *Permanence and change.* Indianapolis: The Bob Merril Co. Inc.

Byman, D and Waxman, M. 2002. *The dynamics of coercion: American foreign policy and the limits of military might.* Cambridge: Cambridge University Press.

Chafe, W. I. 1982. Integration and involvement in speaking, writing and oral literature. *Spoken and written language.* D. Tannen. Ed. Norwood. N. Jersey: Ablex. 35-46.

Charteris-Black, J. 2005. *Politicians and rhetoric: The persuasive power of metaphor*, London: Palgrave-MacMillan.

_____. 2011. *Corpus approaches to critical metaphor analysis*. London: Palgrave-MacMillan.

_____. 2014. *Analysing political speeches: Rhetoric, discourse and metaphor*. London: Palgrave-MacMillan.

Cheeka, D. 2003. Pentecostal madness. Retrieved April 3, 2010, from http://www.marxist.com/pentecostal-madness-religious-superstition.htm.

Chinweizu, Onwuchekwa, J. and Madubuike, I. 1980. *Toward the decolonization of African literature* Volume 1. Enugu: Fourth Dimension Publishing Co. Ltd.

Chomsky, N. 1965. *Aspects of the theory of Syntax.* Cambridge, Massachusetts: M.I.T Press.

Cialdini, R. B. 2001. *Influence: science and practice* 4th Ed. Boston: Allyn & Bacon.

Clark, T. D. 1977a. An exploration of contemporary American sermons. *Quarterly Journal of Speech* 63.4:56-68.

_____. 1977b. An exploration of generic aspects of contemporary American Christian sermons. *Quarterly Journal of Speech,* 63.4.384-394.

Cleage, A. B. 1972. *Black Christian nationalism: new direction for the black church.* New York: William Morrow & Co, Inc.

Coetzee, J. M. 1982. *Waiting for the barbarians.* New York: Penguin Group.

Coker, N. 2004. *A study of the music and social criticism of African musician, Fela Anikulapo-Kuti.* New York: Edwin Mellen Press

Corbett, E. P. J. 1971. *Classical rhetoric for the modern student.* New York: Oxford University Press

Cox, H. 1996. *Fire from heaven: the rise of Pentecostal spirituality and the reshaping of religion in the twenty-first century.* London: Cassell.

Crystal, D. & Davy. D. 1969. *Investigating English style.* London: Longman.

Daramola, 2006. Directions in creativity: a discourse analysis of church choruses in Nigeria. *UNAD Studies on Language and Literature*. 2.1: 43-60.

Dillard, J. P. and Peck, E. 2001. Persuasion and the structure of affect: dual systems and discrete emotions as complementary models. *Human Communications Research* 27.1:38-68.

Donovan, P. 1976. *Religious language.* London: Sheldon Press.

Droogers, 2001. Globalization and Pentecostal success. *Between babel and Pentecostal: transnational Pentecostalism in Africa and Latin Amenrica.* A. Corten and R. Marshall-Fratani. Eds. Indianapolis: Indiana University Press. 41-61.

Eggins, S. 1994. *An introduction to systemic functional linguistics.* London: Pinter Publishers.

Emmons, R. A. 1999. *The psychology of ultimate concerns: motivation and spirituality in personality*. New York: Guilford.

Enos, T. 1996. *Encyclopaedia for rhetoric and composition: Communication from ancient times to the information age*. London: Taylor and Francis.

Engelsma, D. J. 2001. Pentecostalism: What is it? Retrieved Oct. 11, 2012, from http://www.prca.org/pamphlets/pamphlet_91d.html.

Evans, D. 1967. *Peace, power, and protest.* Toronto: Ryerson Press.

Fahnestock, J. 2004a. *A rhetoric of argument: text and reader* 3rd Edition. New York: McGraw Hill.

_____.2004b. The appeals: ethos, pathos and logos. Retrieved April 28, 2015, from www.tripod.com/

Fatokun, S. A. 1999. Pentecostal culture and the Nigerian society. Egbe Ifie. Ed. *Coping with culture.* Ibadan, Bomadi, Ughelli, Oleh: Ofutoru Press. 136-149.

_____. 2000. Prosperity theology and Nigerian Christianity. J. E. Ifie. Ed. *Castilia Ibadan Journal of Multicultural/Multidisciplinary Studies* 2. 49-60.

_____.2002. The blessings of madness in Nigerian Pentecostalism. *Papers in honour of Tekena M. Tamuno, Professor Emeritus at 70*. Egbe Ife. Ed. Ibadan, Bomadi, Ughelli, Oleh: Ofutoru Press. 109-118.

_____.2006. A critique of warfare prayers in African Pentecostalism. Peace Studies and Practice. *Journal of the Nigerian Society for Peace and Practice* 1.1:18-38.

Fakoya, O. 2008. *The gospel of materialism.* Retrieved July 23, 2009, from http://nigeriaworld.com/articles/2008/sep/232.html.

Feldman, R. C. 1999. *Winning the daily battle with Satan: spiritual warfare.* Grand Rapids, Michigan: Discovery House Publishers.

Firth, J.R. 1957. A synopsis of linguistic theory 1930-1955. *Studies in linguistic analysis.* Oxford: Philological Society. Reprinted. F.R. Palmer. Ed. 1968. *Selected Papers of J.R. Firth 1952-1959*, London: Longman. 1-32.

Fiske, S. T. 2003. *A core motive to social psychology.* New Jersey: John Wiley & Sons, Inc.

Frangipane, F. 2006. *The three battlegrounds: an indepth view of the three arenas of spiritual warfare.* Cedar Rapids, Iowa: Arrow Publications, Inc.

Franzosi, R. 2004. *From words to numbers: narrative, data, and social science* Cambridge: Cambridge University Press.

Gaiya, M. A. B. 2002. The Pentecostal revolution in Nigeria. Occasional paper of the centre for African studies. University of Copenhagen. 8-11.

Garber, K. 2008. Behind the prosperity gospel. Retrieved June 12, 2015, from http//www.usnews.com/news/national/articles/02/15/behind-the-prosperity-gospel

Gibbs, A. P. 1951. *The preacher and his preaching: a textbook on homilectics.* Nigeria: Maranatha.

Glenn, C. and Goldthwaite, M. A. 2008. *The St. Martin's guide to teaching writing.* Boston, Massachusetts: Bedford/St. Martin's.

Glucksberg, S. 2001. *Understanding figurative language: From metaphors to idioms.* Oxford: Oxford University Press.

Glucksberg, S. and Haught, C. 2006. On relation between metaphor and simile: When comparison fails. *Mind and Language* 21.3:360-378.

Gray, J. W. 2011. Four rhetorical strategies. Retrieved Aug. 21, 2011, from http://ethicalrealism.wordpress.com/2011/06/01/four-argument-strategies/

Greenfield, S. M. & Droogers, A. 2001. Syncretic processes and the definition of new religion. *Journal of Contemporary Religions. 8.1:25-36.*

Gregory, M. 1967. Aspects of varieties differentiation. *Journal of Linguistics* 3: 177–197.

Gregory, M. and Carroll, S. 1978. *Language and situation*. London: Routledge and Kegan Paul.

Hackett, 1995. The prosperity gospel in West Africa. *Religion and the transformation of capitalism.* R. Roberts. Ed. London: Routledge. 199-224.

Hale, J. L.; Householder, B. J. and Greene, K. L. 2002. The theory of reasoned action. J.P. Dillard and M. Pfau. Eds. *The persuasion handbook: developments in theory and practice.* CA: Sage. 259-286.

Halliday, M. A. K. 1961. Categories of the theory of grammar. *Word* 17.3:241–292.

_____.1964. Comparison and translation. M. A. K. Halliday, M. McIntosh and P. Strevens. Eds. *The linguistic sciences and language teaching.* London: Longman. 17-31.

_____. 1967. Intonation and grammar in British English. The Hague: Mouton.

_____. 1970. *A course in spoken English intonation.* Oxford: Oxford University Press.

_____.1973. *Explorations in the functions of language.* London: Edward Arnold.

_____. M. A. K. 1978. *Language as social semiotic: The social interpretation of language and meaning.* London: Edward Arnold.

_____.1985. *Introduction to functional grammar.* London: Edward Arnold.

_____.1994. *Introduction to functional grammar* 2nd edition. London: Edward Arnold.

_____.1989. *Language, context and text: aspects of language in a social-semiotic perspective.* Oxford: Oxford University Press.

Harbus, A. 2007. Metaphors of authority in Alfred's Prefaces. *Neophilologus* 91.4:717-727.

Hample, D. 1977. The Toulmin model and the syllogism. *Journal of the American Forensic Association.* 14: 1-9.

Hartigan, J. 2003. Who are these white people: rednecks, hillbillies, and white trash as marked racial subjects. *White out: the continuing significance of racism.* Ashley, Woody Doane and Eduardo Bonilla-Silva. Eds. New York: Routledge. 95-113.

Henning, M. L. 2009. Friendly persuasion: classical rhetoric – now! Retrieved Aug. 20, 2012, from http://www.millikin.edu/wcenter/workshop7b/.html.

Holde, H. 2006. Rhetorical questions as redundant interrogatives. *San Diego Linguistic Papers* 2:134-168.

Hollenweger, W. J. 1997. *Pentecostalism: origins and developments worldwide*. Peabody: Hendrickson.

Holman, C. H. 1982. *A handbook to literature* 4th Edition. Indianapolis: Bobbs-Merrill Educational Publishing.

Hsieh, H. F. and Shannon, S.E. 2005. Three approaches to qualitative content analysis. *Qualitative Health Research, 15.*9. 1277-1288.

Hughes, G. J. 2001. *Aristotle on Ethics. London:* Routledge.

Idowu, O. A. 2007. *Cohesion in the language of select Christian homilies in English as a second –language situation.* Thesis. Arts. Department of English. University of Ibadan. xi + 249.

Inya, O. 2012. 'Defending a thesis': pragmatic acts in contemporary Christian apologetics. *Theory and Practice in Language Studies* 2.10: 2016-2023.

Israel, A. B. 2002. *Applied law in the behavioral health professions: a textbook for social workers, counselors & psychologists.* New York: Peter Lang Inc.

Ivan, S. 2010. Writing of the barbarian: the *other* and the novel. *Engage NewCastle* 1:73-83.

Jakobson, R. 1960. Linguistics and poetics. T. Sebeok. Ed. *Style in language.* Cambridge, MA: M.I.T. Press. 350-377.

Johnson, R. E. 1988. A comparative study of selected broadcast speeches of civilian and military heads of government in Nigeria. PhD Thesis. English. Arts. University of Ibadan. xiv+314.

Kalu, O. U. 1998. The third response: Pentecostalism and the reconstruction of Christian experience in Africa, 1970-1995. *Studia Ecclesiasticae Historiae* 24.2:1-34. University of Pretoria.

_____. 2000. Power, poverty and prayer: the challenges of poverty and pluralism in African Christianity 1960-1996. Frankfurt: Peter Lang.

_____. 2008. *African Pentecostalism: an introduction*. Oxford: Oxford University Press.

_____.2009. Pentecostalism, media and cultural discourse in Africa. Retrieved Jan. 26, 2009, from: http://www.waccglobal.org/lang-en/publications/media-development/48-2007-1/443-Pentecostalism-media-and-cultural-discourse-in Africa.html.

Keen, S. 1988. *Faces of the enemy: reflections of hostile imagination.* San Francisco: Harper and Row.

Kennedy, G. A. 2007. *Aristotle, on rhetoric: A theory of civic discourse*. New York/Oxford: Oxford University Press.

Kövecses, Z. 2002. *Metaphor and emotion: language, culture and body in human feeling*. Cambridge: Cambridge University Press.

_____. 2010. *Metaphor: a practical introduction* 2nd Edition. Oxford: Oxford University Press.

_____. 2012. Emotion in cultural concepts: the case of happiness. *Dynamicity in emotions.* P. A. Wilson. Ed.Frankfurt am Main, Berlin, Bern, Bruxelles, New York, Oxford, Warszawa, Wien: Peter Lang.

Lakoff, G. 1993. The contemporary theory of metaphor. *Metaphor and thought* 2nd Ed. A. Ortony. Ed. Cambridge: Cambridge University Press. 202-251.

Lakoff, G. and Johnson, M. 1980. *Metaphors we live by.* Illinois: University of Chicago Press.

Lamidi, M. T. 2000. Language: varieties and context. *Studies in English language.* A. O. Babajide. Ed. Ibadan: Enicrownfit Publishers. 104-121.

_____. 2008. *Aspects of Chomskyan grammar.* Ibadan: University Press PLC.

Lawless, E. J. 1988. *God's peculiar people.* Kentucky: Kentucky University Press.

Leech, G. N. 1983. *Principles of pragmatics.* New York: Longman.

Longe, V. U. 1995. *Studies in the varieties of language.* Benin City: Headmark Publishers.

Lutzke, J. and Henggeler, M. F. 2009. The rhetorical triangle: understanding and using logos, pathos, and ethos. Retrieved Oct. 25, 2012, from http://www.iupui.edu/~uwc/pdf/Rhetorical%20Triangle.pdf.

Mack, R W. and Snyder, R. C. (1957). The analysis of social conflict: toward an overview and synthesis. *Conflict Resolution* 1.2:212-248.

Maier, K. 2000. *The house has fallen: Nigeria in crisis.* London: Penguin Books.

Malmkjaer, K. 2002. Rhetoric. *The linguistic encyclopedia* Second Edition. Ed. K. Malmkjaer. London: Routledge. 449-454.

Marshal-Fratani, R. 1998. Mediating the global and local in Nigerian Pentecostalism. *Journal of Religion in Africa.* 28.3: 278-315.

Martin, D. 2002. *Pentecostalism: the world their parish*. London: Wiley-Blackwell.

Maslow, A. H. 1965. *Eupschian management*. Homewood, Illinois: Irvin-Dorsey.

Maxwell, D. 2000. African gifts of the spirit: fundamentalism and the rise of the born-again movement in Africa. Martyn Percy. Ed. *Fundamentalism, church and society*. London: SPCK.

McArthur, T. 2005. *Concise Oxford Companion to the English Language*. Oxford: Oxford Publishing Company.

McClure, J. S. 2003. *The four codes of preaching: rhetorical strategies*. Louisville, Kentucky: Westminister John Knox Press.

McGee, G. B. 1991. *Initial evidence: historical and biblical perspectives on the Pentecostal doctrine of spirit baptism.* Massachusetts: Peabody.

McGrath, A. 1999. *Spirituality: an introduction.* Oxford: Blackwell Publishers.

McIntosh, D. N. 1995. Religion as schema, with implications for the relation between religion and coping. *The International Journal for the Psychology of Religion*, 5:1-16.

Mcleod, J. 2007. *Narrative and therapy*. Thousands Oaks, California: Sage Publications Inc.

McQuarrie, E. F. and Mick, D. G. 1992. On resonance: a critical pluralistic enquiry into advertising rhetoric. *Journal of Consumer Research* 19:196-214.

Moore, G. 1999. *Crossing the chasm: marketing and selling high-tech products to mainstream customers*. New York: HarperCollins Publishers.

Morley, G. D. 1985. *An introduction to systemic grammar.* London and Basingstoke: Macmillan Publishers Ltd.

Muller, C. 2011. Are deliberate metaphors really deliberate? A question of human consciousness and action. *Metaphor and the Social World* 1.1:61-65.

Murray, J. M. 1972. Metaphor. *Essays on metaphors*. Ed. Warren Shibbles. Whitewater, Wisconsin: The Language Press. 27-40.

Nesbitt, C. and Plum, G. 1988. Probabilities in a systemic functional grammar: the clause complex in English. Fawcett and Young. Eds. *New developments in systemic linguistics.* 7-110.

Norwood, G. 1996. *Maslow's Hierarchy of Needs.* Retrieved June, 2014, from http://www.connect.net/georgen/maslow.htm.

Odebunmi, A. 2001. *The English word and meaning: an introductory text.* Ogbomosho: Critical Sphere.

_____. 2006. *Meaning in English: an introduction.* Ogbomosho: Critical Sphere.

Ofuani, O. A. 1987. *A stylistic study of the poetry of Okot p'Bitek.* PhD Thesis. English. Arts. University of Ibadan. iv+289.

Ogden, C. K. and Richards, I. A. 1923. *The meaning of meaning: a study of influence of language upon thought and of science of symbolism.* London: Routledge and Kegan Paul Ltd.

Oha, O.1994. *Language in war situation: a stylistics study of the war speeches of Yakubu Gowon and Emeka Ojukwu.* PhD Thesis. English. Arts. University of Ibadan. xiv+327.

_____.1997. The rhetoric of Nigerian Christian videos: the war paradigm of the great mistake. *Nigerian film videos.* Ed. J. Hymes. Ibadan: Kraft Books Limited. 93-98.

_____.2005. Nation, nationalism and the rhetoric of praying for Nigeria in distress. *Interventions* 7.1:21-42. Routledge.

O'Hairr, D and Wiemann, M. 2008. *Real Communication: an introduction.* Boston, MA: Bedford/St. Martin's.

Ojo, M. A. 1998. The church in the African state: the charismatic/pentecostal experience in Nigeria. *Journal of African Christian Thought.* 1.2: 25.

Okafor, V. C. 2014. Metaphor as a rhetorical tool in selected Roman Catholic Bishops' pastoral letters in Onitsha Ecclesiastic Province. *American International Journal of Contemporary Research* 4.2:53-63.

_____. *Two songs: song of prisoner and song of Malaya.* 1971. Nairobi: East African Publishing house.

O'Keefe, D. J. 2002. *Persuasion: Theory and research.* Los Angeles, CA: Sage Publications.

Okere, A. 1999. *Messages of hope.* Lagos: Love Ministry.

Okonkwo, O. 2014. Tunde Bakare at 60: 10 things you should know about the popular preacher. Retrieved Dec. 8, 2014, from http://pulse.ng/religion/tunde-bakare-at-60-10-things-you-should-know-about-the-popular-preacher-id3263149.html.

Okot, P' B. 1984. *Song of Lawino and Ocol*. Oxford: Heinemann Educational Publishers.

Olatunji, M. 2007. *Yabis*: a phenomenon in the contemporary Nigerian music.*The Journal of Pan-African Studies* 1.9:1-21.

Olofinjana, I. 2011. *Twenty Pentecostal pioneers in Nigeria: their lives, their legacies.* Bloomington, Indiana: Xlibris Corporation.

Olujide, T. M. 2002. *A linguistic analysis of English medium soccer commentary on radio.* A. Lawal. Ed. Ilorin. Nigeria. Paragon Books in collaboration with Applied Linguistic Study Group (ALSG), Institute of Education, University of Ilorin.70-73.

Olukoya, D. K. 2009. *Battling thou shall not curse.* Lagos: The Battle-cry Christian Tape Ministries.

Olupona, J. K. 2000. *African spirituality: forms, meanings and expressions.* New York: The Crossroad Publishing House.

Ong, W. 1982. *Orality and literacy: the technologizing of the word.* New York: Methuen.

Onoja, A. 2010. The language of church sermons: a stylistic perspective. *Jos Journal of Humanities.* 4:1.

Onu, E. 1999. *Pentecostalism: selling Jesus at a discount.* Enugu: Optimal Publishers.

Onuigbo, S. 2006. Making sense of sound: a phono-semantic study. *Ife Studies in English* 6.1:129-138.

Onwumere, T. 2005. *Views within.* Lagos: Pace Publications.

Oparah, R. A. 2008. *My journey, my testimonies.* Owerri: Christ for Life Ministries.

Osundare, N. 2003. *Cautious path to the bramble: a critical classification of style, theories and concepts.* Ibadan: Hope Publication Ltd.

Oyakhilome, C. 2004. *None of these diseases.* Nigeria, U.K., Canada: LoveWorld Publications.

Oyedepo, D. O. 1990. *Maximise destiny*. Lagos: Dominion Press.

___. 2005a. *Winning invisible battles.* Canaanland, Ota: Breakthrough Studios.

___. 2005b. *Understanding financial prosperity*. Lagos: Dominion Press.

____. 2006a. The journey so far: the mandate delivered. *The Winners' World. 12-14.*

___. 2006b. *Empowerment for advancement.* Canaanland, Ota: Breakthrough Studios.

____. 2009b. About us. Retrieved Dec. 23, 2011, from http://davidoyedepoministries.org/about-us.

Pargament, K. I. 1997. Psychology of Religion and Coping: Theory Research Practice. New York: Guilford Publication

Patton, M. Q. 2002. *Qualitative Research and Evaluation Methods.* Thousand Oaks, CA: Sage.

Payne, R. J. 1998. *Getting beyond race: the changing American culture.* Colorado: Westview Press.

Pew Research Center. 2006. An overview on Pentecostalism. Retrieved June 21, 2013, from: http://www.pewforum.org/2006/10/05/overview-pentecostalism-in-africa/

Piaget, J. 1978. *The language and thought of the child.* London: Routledge and Kegan Paul.

Powell, C. and Paton, G. E. 1988. *Humour in society: resistance and control*. London: Macmillan.

Ramage, J. D. and Bean, J. C.1998. *Writing arguments* 4th Edition. Needham Heights, MA: Allyn and Bacon.

Reading, H. F. 1978. *A dictionary of the social sciences.* London: Routledge and Kegan Paul.

Richards, I. A. 1936. *The philosophy of rhetoric*. Oxford: Oxford University Press.

Ritche, L. D. and Good, L. T. 1989. Communication as a symbolic activity: a commentary. *Journal of Communication* 39.4:98-124.

Rowland, R. 2008. Purpose, argument fields, and theoretical justification. *Argumentation.* 22.2:235-250.

Searle, J. 1975. *Indirect speech acts*. P. Cole and J. Morgan.Eds. *Syntax and Semantics* 3:59–82.

Sellers, J. M. 1994. *Folks wisdom of Mexico.* San Francisco: Chronicle Books.

Shiffrin, D. 1987. *Discourse markers*. Cambridge: Cambridge University Press.

Smith, M. R. 2007. Levels of metaphor in persuasive legal writing. *Law Review 58.3:919-947.*

Sproul, R. C. 2010. *What is faith?* Phillipsburg, NJ: P&R Publishing.

Starr, B. 2007. *Escape your own prison: why we need spirituality and psychology to be truly free.* Lanham, Maryland: Rowman & Littlefield Publishers.

Steen, G. J. 2004. Can discourse properties of metaphor affect metaphor recognition? *Journal of Pragmatics* 36.7:1295-1313.

_____. 2008. The paradox of metaphor: why we need a three dimensional model of metaphor. *Metaphor and Symbol* 2:213-241.

Synan, V. 1997. *The holiness-pentecostal tradition: charismatic movements in the twentieth century*. Cambridge: Cambridge University Press.84-106.

Taiwo, R. 2007. Tenor in electronic media Christian discourse in south western Nigeria. *Nordic Journal of African Studies* 16.1: 75-89.

Tench, P. 1992. Ed. *Studies in systemic phonology*. London; New York: Pinter Publishers.

Tennyson, A. 1845. Motrte D'Arthur. *Poems* 4th Edition. London: Moxon
.

The Holy Bible (Authorized King James Version). n.d. Oxford: Oxford University Press.

Toulmin, S. 1958. *The uses of argument.* Cambridge: Cambridge University Press.

The Pew Forum on Religion & Public Life. 2006. Overview: Pentecostalism in Africa. Retrieved Nov. 5, 2010, from http://www.pewforum.org/Christian/Evangelical-Protestant-Churches/Overview-Pentecostalism-in-Africa.aspx.

Udeh, P. 2003. *Life, family and the church.* Lagos: Essence Publications.

Ukah, A. K. 1993. *Religion and truth-telling: a Christian perspective.* Project. Religious Studies. Arts. University of Ibadan. v+159.

_____.2005. *The Redeemed Christian Church of God (The RCCG), Nigeria, local identities and global processes in African Pentecostalism.* Dissertationzur Elangung des Doktorgrades and der Kulturwissenschftliich Fakultat der Universitat, Bayreuth. iv+388.

Ukpong, Donatus. 2006. The presence and impact of Pentecostalism in Nigeria. Retrieved Jan. 3, 2013, from https://www.glopent.net/Members/frdona/presence-and-impact-of-pentecostalism-in-nigeria.

Underhill, J. 2011. *Creating Worldviews. Metaphor, ideology and language*. Edinburgh: Edinburgh University Press.
_____.2012. *Ethnolinguistics and cultural concepts: truth, love, hate and war*. Cambridge: Cambridge University Press.

Ungerer, F. and Schmid, H. 1996. *An introduction to cognitive linguistics*. London: Pearson Educational Limited.

Ushie, J. A. 2001. Many voices, many visions: a stylistic study of new Nigerian poetry. PhD Thesis. English. Arts. University of Ibadan. ii +395.

Wajnryb, R. 2005. *Expletives deleted: a good look at bad language*. New York: Free Press.

Wales, K. 1989. *The dictionary of stylistics*. London and New York: Longman.

Waller, P. L. 1988. 1994. *The role of ethos in the writing of proposals and manuals*. PhD Thesis. English. Arts. Texas Tech University. ii+232.

Wan, Y. T. 2008. Upper room experience. Retrieved May 7, 2009, from http://www.thamwan.org/Sermon%20NotesMetrotab%20Seminar.ppt

Wilkins, P. 2004. Pornography and rhetorical strategies: the politics of public policy. *Media Culture and Society* 26. 3:337-357.

Wisner, L. B. 2010. *Archaism or textual literalism in the historical novel*. PhD Thesis. English. Arts. The University of Tennessee, Knoxville. i-254.

Yalom, D. I. 1980. *Existential therapy*. New York: Basic Books

_____. 2015. *Creatures of a day: and other tales of psychotherapy*. New York: Basic Books

Yong, A. 1999. Not knowing where the wind blows: on envisioning a pentecostal-charismatic theology of religions, *Journal of Pentecostal Theology* 14:95.

Young, I. M. 2009. *Justice and the politics of difference*. New Jersey: Princeton University Press.

Yusuf, Y. K. 2006. *Language, mirror, weapon and shield*. *Inaugural Lecture Series 187*. Ile-Ife: Obafemi Awolowo University Press. 1-58.

Zibechi, R. 2008. How Brazil became the most Pentecostal country. Retrieved April 25, 2009, from http://www.brazzil.com/articles/197-october-2008/10120-how-brazil-benefits-from-being-worlds-most-pentecostal-country.html.

Text 1
Finishing Strong (2005)
The Redeemed Christian Church of God (RCCG)

…Lord we worship you. King of kings, Lord of lords, the I AM that I AM, the Ancient of days, no one is like you Father. You are greater than the greatest. You are better than the best. You are stronger than the strongest. You are richer than the richest. You are wiser than the wisest. Lord, you are older than the oldest. Accept our worship in Jesus mighty name. Thank you for your love. Thank you for your kindness. Thank you for your faithfulness. Thank you for your support. Thank you for being there for us all the time. Glory be to your holy name Lord! Accept our worship in Jesus mighty name 1 pray, Amen... The theme of the conference is Finishing Strong… Finishing strong implies that you have started strong… We are now hoping that you will finish strong… You shall finish strong. Praise God.

Some months ago, I was present at some gathering abroad and there was a similar topic to the theme. And I was asked to greet the people because I was too small to preach to the people (mighty gathering). They now (sic) told me to greet the people and I told them that I was once a boxer. Although they might not find it easy to believe, and 1 told them that there is something about the boxers that people don't seem to realise. It is that the greater desire of every boxer to defeat an undefeated champion…

That's why you find out that even after they have been knocked out, they keep coming back. Many people think that they come back because of money. Money might be part of it, but the real thing, the greatest desire of every champion is to retire an undefeated champion. It is my prayer that all of us who are gathered at this conference and all those people who will hear of this conference through tape, by special Grace of God, will finish as undefeated champions. One of the problems that 1 have discovered is that ministers are the people who say Amen the lowest. When you pray for them, they don't know how to say Amen (Amen), and 1 say you will finish strong, Amen; you will end up an undefeated champion Amen…

My texts are taken from Philippians 2: 9-11. A passage that 1 am sure we all quote "wherefore God has highly exalted him, given him a name above all other names (Jesus). That of the name of Jesus, every knee should bow. That in heaven and that of the earth and they under the earth, that every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father. When you talk about someone who is a real conqueror, Jesus Christ is number one. Because HIS name is recognised in all the realms: in heaven, on earth and underneath the earth. At the mention of the name, every knee must bow. I was talking to *my* children on Sunday and 1 said "the highest you can ever reach in the military is to be a five star general. Most generals are four stars, but once in a while, they dash someone an extra one. But our Lord Jesus Christ is a seven star general: he is general on land, an admiral on sea and he is a marshal on earth and I can prove that to you. Anyway, that is not the topic to day…

Now, of all the people who finished strong, there is no doubt about it that our Jesus must have pre-eminence. And when you find out that throughout his ministry, there was no blemish at all, you start to understand when the organisers of this conference said why we should start this conference by talking about Jesus Christ the conqueror. Jesus Christ destroyed the enemy who had the power of death. In John 17:4, John 14:4, talking, the night before he died, talking about the Father, he said I've glorified thee on earth: I've finished the great work you sent me to do. I've done a perfect job. I've finished well. Now, HE finished strong because he conquered ever obstacle to finishing strong.

And the obstacles to finishing strong are 3 major categories: category one is Satan and his hosts. Satan is the number one enemy. As our president had already rightly told us,

the devil does not want us to finish well, and he will do everything in power to cause you to fail. He is the enemy; but then we thank God. Then in Hebrew Chapter 2:14-15, I am talking of Hebrew Chapter 2:14-15. The Bible told us that Jesus Christ, through death conquered the one who had the power of death, that is, Satan. And therefore, as a result of his conquering Satan, he made deliverance to those of us who probably would have finished poorly because of Satan and all his hosts. 1 mean, you remember very well in Luke 22, Luke 22:31 and 32. The Lord Jesus Christ said to Peter "Simon, Simon. Satan will love to have thee," to sheath you as wheat and I've prayed for thee that thy strength faileth not. I pray that Jesus will pray for someone tonight. Amen…

The second category of obstacles to finishing strong is sin. The Bible says, "The wages of sin is death." So do not think of sin; you have every chance to rather repent. And of course, under sin, you have all kinds of names: adultery, fornication: pride, stealing, falsification of records etc., and you put all under one category, that is, to the category of sin. Jesus conquered sin for us, and in Hebrews Chapter 4:14-15, the Bible made it clear that he was tempted in every point. Every point that anybody could be tempted, he was tempted, yet without sin. In other words, he conquered sin and was able to say boldly in John Chapter 14:30. He said that "the prince of the world cometh unto me and find nothing in him..."

And then the third category of obstacles to finishing strong well is of course the world - the world, all its pleasures and everything that the world could offer. And I am sure you would agree with me that the greatest temptation that our Lord Jesus Christ faced was his third temptation in the wilderness when the devil (Enemy) took him to the high mountain and showed him the world and all its glory, saying "You don't have to go to the cross. All you need to do is to bow down to me and I hand over everything to you." Of course, that is the greatest temptation of all. Turning stones into bread is a minor one because he knew that the fasting was over; then he knew that if he did not change stones into bread, he could go down to the mount and he would see bread waiting. Jump down from the temple; that wasn't too bad a temptation; he does not want to break his legs any way. But then, when the devil showed him the whole world, and all its glory, oh that is why you came. *Em*! you came to redeem the world; let's do it this way. First bow to me and over to us, you can have it. We thank God that he was able to say to the Enemy "get thee behind me Satan." And he gave us an assurance in John 16:33. He said in his word, "you might have tribulations, be of good cheer; 1 have overcome the world..."

So I think therefore, if we really want to finish strong, there can be no better model to study than Jesus Christ, the great conqueror that is what Hebrew 12:1-2 encourages us, when we considered the facts of all the witnesses around us, when we look at those who started well and finished poorly, when we see how many people have made shipwreck of the journey, when we see those people who succeeded. when we see the heroes of faith, we are encouraged to look unto Jesus, the author and finisher of our faith... Our finishing strong is linked to our salvation because unless you are born-again, you are not safe. and those of you who are born again are the inheritors of Christ's salvation and you shall make heaven...Therefore, using Jesus as our case study, if we take a look at how and why he finished strong, we may be able to learn from it to help us to finish strong. So, in the next few minutes...

...All that you have seen in the Redeemed Christian Church of God till this moment is increase. "Now that you have thanked me, 1 am about to begin multiplication," thus says the Lord. He said again, "go home; see the elders. Tell them to strengthen the churches." That was the beginning of our breakthrough. I beg you, during this service, pray excellent prayers, the only fellow who will not even be praying at all is a sinner. Because he would say, I know the secret; all 1 have to do is to worship him and dance before him. The Bible says, the sacrifice of a sinner is an abomination to God. When he wants to say, 'hee', thank you God eee', don't thank me, thank the devil you are worshipping. So, you are HIS tonight, and you are still living in sin and you want God to answer your prayer during this convention, just pull your ears, just run forward and give our life to Jesus Christ…

He will be merciful; he would save your soul and he would cleanse you, if you come to him and ask for mercy. At repentance, God will hear your loud voice. The loudest cry of a baby is the voice that is first heard by the mother. God has heard your cry for him. So if you are out there and you want to give your life to Jesus Christ, 1 am going to count one to seven. Make sure you are standing before me before I say "seven." One, two, three, four, he is a merciful God; he is ready to forgive all your sins. He has enough power in his blood to wipe away all the sins you have ever committed. But you have to come to him first, five. As you come to him, just begin to talk to him and say: "Lord! 1 am only asking that you be merciful unto me and 1 believe you will forgive all my sins. Whatever I have done in the past, I promise you from now on 1 will do them no more. 1 want you to please save my soul…" Those of you who are still coming, keep coming. Six, cry to him, ask him to be merciful unto you, to save your soul, to forgive your sin. I know that today you are blessed. My God who is all merciful has blessed you today. My Jesus loves you. Praise God. HE loves you. HE remembers you. Your name is not forgotten in the Book of Life. And the rest of us, let's stretch our hands towards these people who are already here to serve, and those who are yet coming, and ask God to be merciful unto them, to save them and to forgive their souls. Just cry unto God for them. Intercede for them. Come and surrender your life to Jesus Christ now. *(Gazing straight into the audience's eyes and with a loud and authoritative voice)* This is your day of salvation, He will receive you. He will be merciful unto you. Talk to him. He will hear from you. Ask him, Lord, be merciful unto me, save my soul; forgive all my sins; from now on, be my saviour. *(With a loud voice)* Hurry up, those of you who are still coming. Have mercy on me Lord; have mercy on me. Forgive all my sins Lord; save my soul and 1 will serve you for the rest of my life Lord. Save my soul and 1 will serve you for the rest of my life; save my soul and 1 will serve you for the rest of my life; save my soul and 1 will serve you for the rest of my life Lord. Thank you Father; thank you Almighty God; blessed by your Holy name in Jesus mighty name we have prayed, Amen…

My Father and my Brother, 1 want to thank you because you are the saviour of mankind; your mercy endureth forever. Please accept our thanks in Jesus mighty name I have prayed. You said that you don't want the death of sinners; you want them to repent and live. Thank you for bringing this people today. As they have come, receive them in Jesus might name 1 have prayed, Amen. Forgive them in Jesus name I have prayed Amen. Save their souls, in Jesus name, Amen. Write their names in the book of life in Jesus name I have prayed, Amen. From today, when they call on you. answer them in Jesus name I pray, Amen. And let them serve you till the very end in Jesus name I pray Amen. Thank you my Father, in Jesus mighty name we have prayed Amen. Amen… Now, 1 want to rejoice with those of you who have come forward because you are the first fruits of this convention. Glory be to God! And I am going to promise you one thing. By the grace of God, from tonight, I shall be praying for you…

Text 3
The Great Power of Care (2006)
The Redeemed Christian Church of God (RCCG)

…Let us pray, let us magnify HIS Holy name. HE is worthy to be praised. HE is worthy to be magnified. HE is the King of Kings. HE is the Lord of lords. The "I AM that I AM…" Thank you my Daddy in Jesus mighty name I have prayed Amen. Let us pray in tongues: *Chan dra che ke re cha dra ke ke to ma ke …* Glory be to your Holy name in Jesus mighty name I pray. Amen. *Cha re dra cha dra ke ke to ma…* Let somebody shout Alleluia…Thank you Jesus. Amen. Let somebody shout alleluia. We are delighted to have you once again. Thank God for preserving your lives. We believe that as Jesus tarries, and we shall see you again next year, Amen. We pray that by the time we see you next year again, you must have been promoted far, far above where you are now, Amen. Spiritually, God will promote you, Amen; spiritually, God will promote you, Amen; in every area of your life, God will promote you, Amen. All those, who said you will not be promoted, will be stepping-stones for your promotion, Amen; so shall it be in Jesus name, Amen…

I have been asked to speak to you on the power of care… Because some people cared for you too, that is why you are where you are today. The Almighty God is relying on you to care for those who are just coming up. Now the important thing about the power of care is that those who cared for others always get rewarded. But you never can tell what kind of reward you will get. When you read Exodus 2:1-10 where Pharaoh's daughter saw Moses in the river, she thought this is just a motherless baby, a forsaken baby, but she picked him up, and began to take care of him. She did not know that she was picking up a national deliverer…

One day, when I was still a very young Christian… So my wife and I agreed I would drive straight from the university, and she would come from Surulere where we were living for the Bible study. I remember one particular Tuesday, and I was very busy in the office. So busy I could eat breakfast; I couldn't eat lunch. By the time I got to church on that Tuesday's evening, I was hungry. I didn't know how one of the brothers in the church's compound knew. Maybe he saw hunger on my face… He said, "I have some beans here…" That was in 1973. I still remember it today, and each time I remember that day, I pray for him. Father, don't let his family ever suffer hunger. At that time, he didn't know he was feeding the future G.O. He had no idea at all. I wasn't a minister then. I wasn't baptized even. I wasn't a worker even. I wasn't, even. This is Jesus Christ saying: "when you have done it for any of these people, you have done it for me." And when you read Joshua 2:1-21, the Bible tells of a woman called Rahab. She allowed two strangers, two people from the tribe of God to stay in her place; as a result; she brought deliverance to her entire household… That, which money cannot buy, God will release it to you, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen.

Now, when you read Genesis 18:1-14, we see the story of Abraham. The Bible said that, he was sitting in front of his tenth; and then, he saw some people passing by. He didn't know that God was the one passing by. And so, he invited them in; "Come and eat in my house; come and drink in my house; come and rest awhile." When he has finished taken care of them, the Almighty God did something. HE asked: "where is Serai thy wife? A very big question! Where is that problem in your house? Where is the unfulfilled promise in your house? Where is that beautiful woman who is a

blessing but who is now more or less becoming a curse in your house? Where is that thing in your house that is making you to wonder? Is God a liar? But, by the time God finished with Abraham that day, all the promises of 25 years were fulfilled. Open your Bibles to Genesis, let us read from Chapter 18:9-10... And they said *unto* him, Where is Sarah *thy* wife? And he said, behold in the tent. The Lord said, I will surely return *unto thee* according to the time of life; and *lo*, Sarah *thy* wife shall have a son…Those of you who have been taken care of house fellowships seriously, and those of you who are deciding now that you will take the matter seriously, I prophesy to you in the name of the Almighty God that every promise of God that is yet to be fulfilled in your life will be fulfilled this week. And the woman, who started laughing that day, kept laughing till now. In that name that is above other names, sorrow shall be a stranger to you, Amen…

I want to conclude because I do not feel like preaching a long sermon tonight. Indeed, I want to give you time to pray... (In a low voice) Sometimes ago, Daddy and I were discussing when we were alone together. We talk once in a while. Nothing to do with not just any programme, just Father and son discussing. Daddy asked me a question: "my son, who is the greatest loser since the world began? I thought I can answer that question. And I said "Adam." And HE said why? And I replied because he was chased out of the Garden of Eden. He had everything going for him, but he messed up. HE said he was a loser, but not the greatest loser. Oh, I said, "it must be Cain because he was the first born and was supposed to inherit the world. But he killed his brother and became a vagabond." But the Lord said, he was a loser but he wasn't the greatest loser. I began to pick them one by one, one by one, the people I thought were losers: Esau, Gehazi, Judas Iscariot. I maintained all those I thought were great losers. My Daddy said, yeah, yeah, yeah, they were great losers but they were not the greatest losers. Finally, I said, "Daddy, who is the greatest losers?" He said the greatest loser since the world began is the inn-keeper the day Jesus was born. Inn-keeper, the one who said, "there was no room in my inn." The saviour of mankind was to be born in his inn and he said there was no room. The one who made heaven and earth wanted to pay him a visit, wanted to be born in his house, he said, "no room…"

I believe a word is enough for the wise. We are going to pray for a while. Every time God gives us an opportunity to serve him, it is because there is something mighty, something forever he wants to do. Lord, do not let me be a loser; don't let me miss any opportunity to serve you particularly as a house fellowship leader, as a worker in your vineyard. Go ahead and talk to him. Father, don't let me be a loser… God is the great provider, the savior, the healer, the Alpha and Omega…My Father and my Brother…"According to the words of the prophecy that has gone forth for this morning, all those who are the partakers of this programme will be candidates of turnaround testimonies in Jesus Mighty name…How many children of God are here tonight…you are the redeemed of God, the born-again Christians; you shall make heaven… say no to the devil and he will flee from thee… The devil will go to any length to get his target…The devil is the Enemy…

Text 4
Banishing Barrenness (2007)
The Redeemed Christian Church of God (RCCG)

...HE is the God of blessing; HE blessed Abraham; He blessed Isaac; He has blessed many people after Isaac; yours is next… Banishing Barrenness! In James Chapter 1:13-15, the Bible says lust brings forth sin. And when sin is old, it will bring forth death. So, what is the baby of lust? Sin. And what is the baby of sin? Death. So, death is the grandchild of lust. Here tonight, there are some people who have the brightest ideas that could turn them into billionaires. It is there in their brains, but it is never delivered. Every form of barrenness in all your lives, my Father will crush tonight. Now, why are children very important - whether biological children, spiritual children, ideas, whatsoever. In Psalm 127: 3 5, the Bible tells us about children, what God thinks about them. It says: children are a heritage of God, and the fruit of the womb is its rewards. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that has his quiver full of them, they shall not be ashamed but they shall speak with the enemies in the gate. Children are one's heritage (Rom. 8:16 - 17). He said the Spirit beareth witness with our spirit that we are children of God. And if children, then heirs, heirs of God with Christ are to inherit their parents, then children are to be there so that your labour would not be given to strangers. All those people who are here tonight that the enemy think that all your labour should go to strangers, 1 prophesy to you in the name of the Lord; the enemies will be disappointed, Amen… Number 2, the Bible describes children as a reward. God uses children to reward those who are pleasing unto him. In II King 4:8 1, we were told of the story of the Shunamite woman who decided to take care of a man of God. She volunteered: "1 am going to take care of the man of God; 1 will feed him; 1 will build a house for him; I will take care of him." And when God wanted to say thank you to her, God gave her a son; something that money cannot buy… I remember the story of a lady in America. She was over 40 years old, and she wasn't married. A highly qualified woman, and she was crying to God, "1 am about to reach menopause; I want a child, my own child. Can 1 have a child when I have no husband? God, help me." Then she heard a brainwave. She went and bought a beautiful car when she heard that the G.O. was coming. She went to the pastor. Please, this brand new car is for the G. O. So, don't go and hire a car for him; this is his car…

I arrived; I didn't know anything. They showed me the car; it's for your use. So we used the car until 1 returned. The woman parked it in her garage not to be used by anybody. So everyday, she would go and sit where the G.O. was sitting; and began to cry to God: "I want a child of my own. How you are going to arrange a husband that is up to you." Six months later, she was married. Nine months later, after marriage a baby came…

And, it went further to say that babies are like arrows; that means they are weapons – weapons, particularly in the hands of God. God could use children as a punishment for those who despise him. In 2 Samuel 6:16 – 23, the Bible tells us that David was busy praising God, dancing with all his might. And there was this woman called Micah, the wife of David. She looked from the window and saw David dancing. She was offended by David's dance; she couldn't join in the dance; she didn't join in praising God; she despised David. "Look at you, you call yourself a king and you are dancing like a commoner." And God heard. It is alright. Somebody like you should not be alive; and somebody like you should have nobody to continue in her generation. The Bible says, Micah died without a child. Whatever you would do, that will cause God to punish you with children, you will never do it in Jesus name, Amen. If you have done, I call on the Almighty God tonight, because you came, may the Almighty God forgive you in Jesus name I pray, Amen... Jacob would have ruined Laban; I pray for all of you who are here tonight, who are yet to have people who will defend you, in the mighty name of Jesus Christ, God will raise up good children who will defend you, Amen. Somebody say Amen…

Text 5
The Incomparable Love (2007)
The Redeemed Christian Church of God (RCCG)

Hallelujah! Let somebody shout alleluia. I know that I know that I know that during this service, God will do an incomparable miracle in the life of somebody. And if you are the one, let me hear you shout halleluiah. God is very serious. In one single night in the lives of two people, Paul and Silas, HE, God performed seven miracles. Now these two people Paul and Silas received the following miracles: (1) Their yokes were destroyed (2) their prison doors were forced opened (3) their enemy became their servant (4) their wounds were healed (5) their hunger was satisfied (6) their tormentors were humiliated (7) their destiny that was captured was released. Now the incomparable God wants to do the same things for somebody. But that somebody must do what Paul and Silas did. That somebody must be generous in praising God. So I want you to go ahead and just praise Him. Magnify his Holy name, adore him, lift him high, magnify His Holy name. The more you praise Him, the more He will do for you. Bless His holy name. Bless the King of kings. Bless the Lord of lords... *(Prayer).* Father, during this service, meet all my needs; don't let me come in vain. *Ra ma kra shi ki ra ra ta ma sun tra … (Blinks his eyes as he turns his head from left to right, with a look of seriousness on his face)* Father, don't let me come in vain. (He *shakes his head, and moves his hands) Ra ma sha ki ra nto ra shu...* Don't let me come in vain. *Ra ma to ra shi ki ra...* Don't let me come in vain; please meet all my needs; let your name be glorified. Thank you Lord. In Jesus mighty name we have prayed, Amen…

Join your hands and pray for your neighbour and say, "Father, this your child (sic), during this convention, give him his miracles. Go ahead and pray; during this convention, meet all his needs. Give him his miracles; meet all the needs of this your children (sic). Don't let them come in vain. Thank you my Father, thank you Lord. Blessed be your holy name. Thank you, thank you, thank you, and thank you God... We glorify your Holy name. Thank you Daddy, in Jesus mighty name…

I want you to pray with all your heart because there are certain opportunities that come only ones in a life-time…This week, HE is going to present you with so many opportunities that come once in a life-time. 1 have assurance from my Dad that even I, close as we are, he assured me: "Son, I will surprise you." And if he says so, ha ha ha ha, so shall it be. But I don't want you to be spectators because some of you will see the miracles. Some people will hear the testimonies; but 1 want you to be the one giving the testimonies. So, it doesn't matter who you are: a pastor, ushers, and choristers, whoever you are, including myself...

The third thing I want you to do with all your strength is to attend all the services. However, during this one week, you go and rest, but every programme, make sure you are there. That is why you came, anyway. Attend every programme physically; attend every programme with all attention, with all your heart. I can guarantee you. At the end of this programme, you yourself will write to me and say daddy, thank you. You won't go back the way you came, Amen. All those you say that your testimonies will not be complete, they will watch when you are sharing the testimonies; so shall it be in Jesus name, Amen. I want to welcome all our guest speakers by tomorrow when they will all be here…

Because we are born to talk about the incomparable God, the number one talk is incomparable love. In 1John 4:7 12, and I read: "Beloved, let us love one another, for love is of God and everyone that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." This was manifested in the love of God towards us because God sent His own begotten son into the world that we might live through him. Heaven is love; not that we love God, but He loves us and sent His son to

be the propitiation for our sins. Beloved, if God so loves us, we ought to love one another. No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us. God is love. That is just what we have just read. 1 John 7…

Then, what kind of love is God's love? Since HE is an incomparable God, HIS love is also incomparable. In John 15:13. Jesus Christ says, "What greater love has no man like this, that a man laid down his life for his friends; *what kind of love is God?* It is the kind of love that lasts forever. Human friends may love you for a while; then you offend them. One thing or the other may happen and the love grows cold. But according to John 13:1, John 13:1, the Bible says, in loving HIS own, HE loved him till the end. The love of God for you is an everlasting love. *What kind of love is God's love?* Can God lie? It is the kind of love that you will even find it difficult to believe…

Now, the benefit of this incomparable love to us can be seen in 1 John 3:1 4. Thus, the Bible says: 'Behold, what manner of love the father has bestowed upon us, that we should be called sons of God." If God loves you specially, if you believe that, let me hear you say alleluia. What manner of love has God bestowed upon us that we should be called children of God? Do you know that it is only Christians that can say "I am a child of God?" The others say; "they are slaves of God, creatures of God, worms of God," but I am a child of' God. How many children of God are here tonight? Let me hear you shout halleluiah…

The president may not know me; it doesn't matter. The governor may not know my name; it doesn't matter. The chief in our village may not even know that I exist; it doesn't matter. 1 am the child of the King of kings. I am the child of the Lord of lords. I am the child of the Most High God. I am the child of the Incomparable God. That is something to shout about. And it is because of this love, of his incomparable love, and because of the love, the Bible says in Roman 8:31, "if God be for us, who can be against us?" In other words, because HE loves us, we become invincible; no one can defeat us. You may not believe it, but it is true. There might be one or two of us who believe it. If you believe it, turn to your neighbour and say, "nobody can defeat me." You know why, because God loves me. In Romans 8:3, the Bible says, "In all things, we are more than conquerors." Why, because of him that loves us. How many conquerors are here tonight? Wave your hands to the Almighty God and shout alleluia… We are more than conquerors not because we know how to pray; we are more than conquerors not because we know how to fast; we are more than conquerors not because we know how to give offerings; but we are more than conquerors simply because God loves us. His loving is such that he loves, till the very end. The others say, they are slaves of God, worms of God, etc., but I am a child of God. *That is why every witch, every wizard that is trying to destroy you is wasting their time because we are more than conquerors through Him that loves us.* Not only that, but because he loves us, that is why we have the assurance that all our needs would be met. In Romans 8:32, "if the only one who loves you gives you HIS only son, what else can he not give you?" This is why I am absolutely sure that if you praise him as you ought to, and pray like you ought to, and attend every service as you ought to, during this convention, all your needs will be met in Jesus mighty name… Remember, God created you; and he knows your needs; and HE cares. If God cannot help you; then, nobody can. I am saying you: "do not think sin…?

Text 6
Faith for Permanent Victory (2008)
Deeper Life Bible Church

…Raise your hands in the name of Jesus. Father, we seek you for the promises that will never fail. Thank you for our brothers and sisters. In the Lord we pray, you put victory in everybody's life in Jesus mighty name. Any arrow, any attack of the devil, quench it, cancel it, destroy it, and keep your people free in Jesus mighty name, Amen. Confirm miracles in every life today in Jesus mighty name I pray, Amen. And everybody say Amen. God bless you. I say, God bless you…

Today, we are going to the word of God, and we are looking at Ephesians 6:16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." As you look at this verse of scripture and it says, "above all". That is; it is talking about the different pieces of armour of the Christian soldier. And it comes to this and it says, "above all," which means, this is the one you must not forget; this is the one you must hold unto; this is the one you must jealously guard; this is the one above all, beyond all. On top of them all, take the shield of faith…You know he could have said, "just that, take it…"

What is the difference between the shield of faith, and take it? It means, keep on taking it. You wake up in the morning because you want to go out, you take it. And you come back and you meet another challenge home, you take it. And your wife has not had a child, and you believe all things are possible, you take it. And then, your wife has a pregnancy, and the pregnancy is being threatened, you take it. And then, you are in the ministry, and it appears you might fail, you take it. Take it, take it and take it. Put on your shield of faith; it is your potent weapon against the enemy… the battle is not carnal. Where will ye? Ye shall be able.

Now listen to this, out of the mouth is out of the mind. I know what you normally say is out of sight is out of mind. But what I am going to tell you is "out of mouth is out of mind." Let me say it in another way: what you express is what you impress. What you express is your mouth; what you impress is in your mind. When you say, "I am not able, you impress that on your mind." What you express is what you impress. You impress negativity into your mind, your unconsciousness. I am weak; you express it; you impress it. I am not able; you express it; you impress it. What you express was your mouth; it is what you impress in your mind. But out of mouth is out of mind. Because in each, never say again: "I am not able because you are able." I say, you are able. You never know what you can do until you rise up and do it.

I was reading about a woman 75 years of age. She has a son about 50 years. The son was repairing a car in the garage of the house. And then, the jerk got fused, and that fell on the man. And the man screamed out. And the old woman heard the scream of her son. And there was nobody in the community. And the 75 year old woman sees the feet of her son sticking out… And the woman bent down, lifted the car, and her son came out. After the woman did this, people came around and say "can you do it again?" "No, I cannot do it again." Why? It was that time when she saw the challenge, the blood ran into the right place. They call it adrenalin. And she ran. And all of a sudden, a surge of strength, a surge of energy and power came into her, and she lifted up that vehicle because she wanted to save the life of her son.

Many things you cannot do, when the challenge comes, you will do it, Amen. Don't ever let the devil hear from your mouth that you are not able because he will be happy. I say, "you are able; you will whip the devil; you will destroy the devil." The power of God will be mighty in your life in Jesus name, Amen. Where you will be able to quench all the fiery darts of the wicked, you will do it. There is a permanent victory, Amen, everyday victory and every time victory. A permanent victory you will have in Jesus mighty name, Amen. Number one: The shield and protection of faith; number two: the sufficiency and possibilities of faith.

The shield of faith, isn't that what the Bible says here? The Bible says, "take the shield of faith, take the shield of faith." What is the shield used for? That word is very clear, to shield away something, to shield away evil, to shield away attack, to shield away affliction, to shield away the curse, to shield away arrows of the enemy. They will never catch you again, Amen. In First Chronicles 12:8 *(pause)*, "And the Gadites, there separated themselves unto David into the hold to the wilderness men of might, and the men of war, fit for the battle shield and buckler, whose faces were like faces of lions, and were as swift as gazelles upon the mountains." It tells us these were men of war, valiant men, mighty men, courageous men. And it says, "one of the pieces of armour that they had is the shield; and they knew how to handle it."

The shield, actually, Paul the Apostle was making use of the Roman soldier. And if you see the Roman soldiers, they were strapped to their hands, the shield of iron, or the shield of brass. When the enemy throws an arrow at them; instead of striking them, they would defend themselves with the shield. Have you seen those *Santiayo* police men? And they come to a particular community where there is riot. They hold the shield because they know some of the rioters will be throwing stones and broken bottles at them. But they have learnt how to use the shield to shield themselves, to protect themselves from the attack…

What shield do they have? Let me show you the shield we have. In Genesis 15:1: "After these things, the word of the LORD came unto the Abraham in a vision saying: Fear not Abraham, I am thy shield, and thy exceeding great reward." *(With emphasis)* I am thy shield. No wonder all the property, God shielded it; all the children of Abraham, God shielded them… God said, "I am thy shield." Do you know that the Almighty God is thy shield?" HE will not allow any attack to come upon your life. HE will not allow affliction to come upon your life. As they are coming, HE knew they would come. HE comes and shields you here. HE would shield you on the right hand; HE would shield you on the left hand; HE would shield you in the front; HE would shield you behind. Yes, He would. *The Almighty God is with you; HE will shield you and keep you safe from evil.* And underneath, you are in the everlasting arms. And then, HE tells us in Deuteronomy 33:27, "The eternal God is thy refuge, and underneath are thy everlasting arms; and HE shall thrust the Enemy from before thee; and shall say: "Destroy them." He would do it. If you had wanted to do it and couldn't do it, the Almighty God would do it and conquer your enemies. HE shall thrust out the Enemy from before thee and shall say "Destroy them." Israel shall then dwell in the safety alone. The fountain of Jacob shall be upon a land of corn and wine. Also, HIS heavens shall drop down dew. And the Lord shall refresh you. And the Lord shall refill you, Amen… If you see the life of David on the one hand, something surprises you. If you put David on the one hand, and Saul on the on other hand; and you say: "who has more enemies, David or Saul?" Who was more brilliant, David or Saul?" Who was more courageous, David or Saul?" Who was more promoted, David or Saul?" Who was more exalted, David or Saul…?" Was God not his shield? Because God was his shield, even though he had enemies, God shielded him. Even, the other fellow who appeared to have too many enemies, what did he make in life…who knew?"…

Text 7
Divine Call to the Promised Land (2009)
Deeper Life Bible Church

… Praise the Lord. I welcome each and every one of you to this service in Jesus mighty name. Remember, the seed is the highway to the Promised land. I pray, "May the Lord will take us to where we are, and take every one of us to where we want to be in Jesus name. You may want to rise up on your feet so that we can commit ourselves to the Lord in prayers, to higher grounds – the Promised Land. The Lord wants to take us there. That is, this service will see the end of the old to the new in your life, in your family, and in your ministry… You want to tell the Lord why you are here. Whatever you came for, you have to tell the Lord so that your expectations shall not be disappointed in Jesus name. Open your mouth and talk to the Lord in prayers… Great provisions, abundant provisions that the Lord wants to give to you, highway to the Promised Land, highway to the Promised Land and we are getting there. If you are willing, HE is more willing to get you there in Jesus name we pray. Great God, great of the heavens and the earth, Mighty God, we thank you because you brought us here. Thank you for journey mercy… Thank you for all the locations where your people are gathered. We are looking up to you because there will be showers of blessing. I pray that you open the windows of heaven and shower all kinds of blessing: spiritual, material, physical and domestic in every one's life in Jesus mighty name.

We are saying oh Lord that your hand, that the Lord's hand will touch every one; your hand will transform everyone and turn everyone around out of the darkness into the light, out of the past into the future, out of the old into the new in Jesus name, Amen. I pray that your Spirit will take control of everyone, take control of every heart, and take control of everything that is done during this service in Jesus mighty name we pray. We pray that your blessing will be overflowing in every life. We thank you because we know you have answered in Jesus mighty name we pray, Amen. Thank you very much. We can sit down. I welcome you again and all of us who are in the camp… because the blessing of the Lord will begin to flow, and they will flow to your side, flow to your family in Jesus name, Amen.

When you key in to Genesis 12, divine call to the Promised Land, the Lord is calling everyone. HE is calling us out of a need of the past into the supply of the Almighty; HE is calling us out of the scarcity of the past, oppression of the past and all those negative things of the past. And HE is calling us into the abundant provision of the Lord. That is why we are starting with the divine call to the Promised Land. In Genesis Chapter 12, I am reading from verse 1, Genesis chapter 12 verse 1. Now the Lord is talking to Abraham: "Get thee out from thy kindred and from thy father's house unto a land that I will show you. He can see what the Lord was doing, and we can see the call the Lord was making on Abraham…And that same call, the Lord is making unto you. And he said, "you can come out of the land you have been, to the land HE promised to take you," and that is the Promised Land. And the Lord began to reveal, identify, itemize, and began to write one by one the blessing, the provisions, and the great abundance coming upon the life of Abraham, and by extension, those of us who believe in the Lord, like Abraham believed in the Lord, a blessing HE wants to bring in your life, and nothing will hinder that in Jesus mighty name, Amen. In verse 2, "And I will make of thee a blessed nation…" The Lord is saying, "I will bless you, and you will become a blessing, and whatever it takes in your life. Anybody connected with you will also share in that blessing in Jesus name, Amen. In verse three, "I will bless them that bless thee. That was the call the Lord was making Abraham and the people that are working in the footstep of

Abraham, in the footstep of faith. Divine call, God's call, heavenly call calling us out of where we were, out of where we have been, out of what we have known, calling us to what we have never seen, calling us to great blessing and abundant blessing. Getting into the Promised Land is a fight because it requires faith. There are things that will make you not to go; there are distractions that will discourage you, your comfort, your friends, your money, etc., as we shall see later. That's why the Lord is telling you all those distractions are lies; they work against you… Why not cut all contacts with the devil and his agents in any form because you have been deceived and tortured. Your spiritual life is more important than any other thing, the earthly pleasures, your friends, family, any other distractions.

Now, how did he respond to that call? In Hebrew 11, we are looking at verse 8; by faith, Abraham, when he was called out to a place that he knew not… Here, we find the response of Abraham to that heavenly call, that high call, the response of Abraham to that holy calling. Come out so that you can come in to where you have been, come out of the known, out of what you have known, come out of your comfort zone, and out of everywhere you have all your friends, your people, so that you can go to the unknown… to the unknown so that great things can be be your portion. And the Lord said, "I want to do a great thing, a supernatural thing. Therefore, you come out of the place you are familiar with, and HE called him to the unknown, the realm of prosperity, the realm of blessing… The Bible says, "As God called Abraham, he responded immediately. And then, he went out, not knowing whither he went, and leading him by faith. And the Lord is calling upon you and everyone else. As you come here for the service, and you listen to the voice of the Lord, you listen to the word of the Lord, and listen to the calling of the Lord, and HE responded by faith immediately (verse 39) …God called Abraham. His was the totality of the completeness of the promises of God. God also called other people. Many responded but did not receive the fullness or the entirety of the promises of God. And he gives the reason why; he says because God has provided some better seeds for us that they, without us should be made perfect. I pray that, that better seed, that higher seed, that greater seed that the Lord has provided; yes, that the Lord has provided for you and me, that none of us can miss it in Jesus name, Amen. Can I hear a good Amen there? Divine call to the Promised Land…

Our God's provision for you is for your salvation. God's provision for you in the Promised Land! God's provision for you in the Promised Land! This is divided into three: Number one is Guided Preparation to Lead a Perilous Life – a perilous life, a dangerous land, a dark land, the land of evil. The Lord is saying, "Come out of that, you need to have that guided preparation to live a perilous life before you can cross the wilderness, and then, get to the Promised Land. Number two: Glorious Possession of Good Seeds in the Promised Land! When the Lord gets you there and gets hold of your heart, you follow acts of the Lord having taken a decision, and you follow the Lord step by step all through the Promised Land, and you get glorious possession of that land, the good seed… Number three: God's Provision for Us in the Promised Land… Genesis Chapter 13:14, here, you see the provision God made for Abraham, and he responded to that call. And he said "yes" I will follow Jesus, not turning back, the world behind me, the cross before me, not turning back, not turning back, but leaving all the evils, all the sins of the past, all the iniquities of the world behind me, and then, Christ and righteousness, Christ and glory, Christ and heaven before me, Christ and the provision of Calvary, all before me. No turning back! No turning back! As he made that decision, God says, "Every seed we sow-north, west, east, south - is given to us." And the same God is a faithful God; and the same God who is no respecter of persons is making the same promise to you and me, and we shall receive the fulfillment…

Text 8
Teaching the Whole Truth (2007)
Deeper Life Bible Church

…Our great God in heaven, thank you for the service today. Thank you because you brought us so that you can impart your Will to everyone of us. We praise your name. We also pray that with the revelation of your Will comes the power to carry out that Will in Jesus name we pray. Lord, you shine upon your people. We welcome everyone and thank you for coming... We are looking at Jonah chpt3:1, and backing it up in verse 1. And the word of the Lord came to Jonah, the second time saying: "Arise, go on to Nineveh, that great city and preach unto it the preaching that I beseech thee." So Jonah arose and went unto Nineveh. According to the word of the Lord, Nineveh was an exceedingly great city of 3 day-journey. And Jonah began to enter into the city, he entered and cried, yet 40 days, and Nineveh shall be destroyed.

We are learning about Jonah. I will be relating this to the commission the Lord has given the Church to take the whole gospel to the whole world. And if you are part of the Church, this message is coming to you. As we look at Jonah, we know Jonah first of all rejected the message. He refused to do what the Lord has told him to do. He eventually accepted, after experiences of punishment, of chastisement, of rebuke, of correction from the Lord. And he turned around, and he was willing to go and do what the Lord has called him to do. It reminds us of what Jesus said in Matthew 21; I am reading to you from 28… You see what the Lord Jesus Christ is teaching us here. There are people that hear the word of the Lord; they are sentimental hearers. "Oh Lord, I go and yet they do nothing about it." Could that be talking about you? Now, coming to the Bible study, we have done about seven or eight studies on reaching out to sinners. And now, after every Bible study, you said, "Yes Lord I go." Have you ever gone? Have you done it? When you go before the Lord empty handed, and you say, "Oh Lord, I will not come before you empty-handed; I will preach the word. Have you done it?" We want the people of God to rise up and do the will of God, and obey the word of God, and reach out and preach the gospel to every sinner. And then, you raise your hand and then you shout "Lord I will." That is what the Lord Jesus Christ is saying. It is not the hearers of the word of God that are blessed, and it is not the people that shout loudest in prayers; in commitment and in concentration. Lord I will. They are not the people that are blessed, but the people that actually go. We are reading about this individual, the first son of the father. The father said, go to work today in my vineyard. And he answered and said, "I will not." But afterwards, he turned and said I will go. He changed his mind. Maybe, you are that fellow; you heard the word of God "do this in my vineyard" and maybe first off, you say "I don't have the time, I don't have the talent, I don't have the ability, I don't have the skills; I am a little child, a new convert. I am just a small sister, just a young brother, I cannot. And then eventually, after you did sort it over, if I couldn't do it, the Lord wouldn't have called me over to do it. If the Lord knew I would fail, he would not raise me to be a failure. And you changed, and turned around and say I will. Then we are talking about you here. You heard what the first son said, 'I will not;" eventually he turned around and changed. In the case of Jonah, he has been thinking about some things; he thought about Nineveh nationally, not individually. He thought about Nineveh in story-telling, not prophetically. And because of his own thought, he said, "I don't think I

will go." I am not going to obey the Lord. Then he went the wrong direction and the Lord ran after him with a storm, wave, and with difficulty, and with punishment, and with real chastisement. Then, he said, "I know what I have done, I have forsaken my own mercy. I have followed the way of unrighteousness. I have lost out with God." But now, I will, that I have vowed. Salvation is of the Lord; and the Lord said He would vomit him on that ground. And when he hit the dry ground, the word of the Lord came to him again the second time saying, "Arise and go unto Nineveh." And we were told he arose and went.

This second chance is the second chance of ministry. While you are still alive, it is some people that have posters out there. And they say, "God of second chance." Yes, of a third chance, yes, of a tenth chance, yes, of a hundred chance, yes, while you are still alive. But after you die, there is no second chance. It is in this life alone that you have a chance to repent, a chance to come to the Lord. You disobeyed once. Since you are still alive, a second chance will come. If you are still alive, a second opportunity will come. Arise, go, and do what I told you to do before. But if you die, before that second chance, there is no repentance in the grave. And so we are learning about the man, Jonah. The word of the Lord came unto him the second time because he was still alive. You are called to repent. Today is the day of salvation. Turn around and seek the face of the Lord while you are still alive. No preacher, no prophet can promise you tomorrow because it is appointed unto man to die once, after that judgment. While you have the chance, while you have the privilege, turn around and call on the Lord and repent. It is our spiritual lives that matters most to God. In this case now, the Lord told Jonah, "Arise and go unto Nineveh." Can you compare that with what the Lord had told him earlier? Can you? Look at Chapter 1;2, "Arise and go to Nineveh." You see, God does not change. The rebellion of man will not change the standards of God. The refusal of man will not change the Will of God. The delay of man will not change the mind of God. He told him earlier; "arise and go to Nineveh." He rebelled, rejected, refused, and went his own way. Now he came and said; "I am willing to do the Will of God." Is there anybody here tonight that you are wondering, if I reject the first time, if I delay the first time, if I go slowly and I say I am not ready, I am waiting for the time when the standard of God will change, when the demand of God will change, and when the requirements of God to get to heaven will change. At that time, when everything changes, and the word is tied down, and they dilute it, and the standard is not as high as it used to be. Then, they will come when the road is easy. It will never be easier than it is now because it is the narrow way that leads to the Kingdom of God. It requires repentance; it requires restitution, and it requires righteousness. And even though you are weighing the dangers, you might die before your second chance comes. And when the chance is still available for you, that is, when to say, "Lord, I will do your Will." Let us come back to Chapter 3: 2, "Arise and go to Nineveh, that great city, and preach unto it the preaching that I beseech thee." We have learnt a lesson from that, especially we preachers. It appears the message the Lord has given us is very tough and very difficult…

Text 9
The Secrets of Supernatural Supply in Times like This (2007)
Deeper Life Bible Church

… Thank you very much! I welcome you to our covenant service. The Lord has given us the privilege to go to various nations… Today I want to share a secret with you; it is a secret to supernatural supply in times like this. In times like this, the economy is down. In times like this, banks don't know what to do. In times like this, people are afraid to lose their jobs. In times like this, they want to slash salaries. In times like this, when employment is scarce, in times like this when people are very fearful of what will be their future. I want to share the secret of supernatural supply. We are looking at John 2:1 …there was a marriage in Galilee and the mother of Jesus Christ was there. By the way, why not those of you who got married, would it not be wonderful if you invite Jesus in that home. A man is born again and a woman is born again, and you covenant together, and Jesus Christ will be the very centre of the new nuclear family of that marriage that has just began because you don't know what will happen in the second day of that marriage, on the second week, second month and second year of that marriage. Bring Jesus in and let Jesus be the director, the leader, the controller, the master of that home because it is the desire of God in our lives in the Mighty name of Jesus. Many marriages have gone down when Jesus is not in those families. One thousand miles is affliction because they are no longer together, they are far apart from each other in their hearts and minds, and in where they live. That is not where you belong in Jesus name… And Jesus was called with his disciples at the marriage when they wanted wine. The mother of Jesus said they had no wine. Needs come in life; needs come in families. When Jesus is there, he will be by you. And Jesus said unto her because in verse 3, they wanted wine. The mother of Jesus said to him; "they had no wine;" Jesus said unto her, "woman, what have I to do with this?" My hour is not yet come. Come, his mother said unto the servants, "Whatever he tells to you, do it." That is the secret. That is the secret. You want supernatural supply, you want abundance in the line of adversity, and you want progress in times of problems. And you want days' supply in all situations. If you are going to have miracles every day in your life, whatsoever he tells you to do, do it.

And there was said that six water pots of stone at the manner of the purifying of the jewel were there. Jesus said unto them, "Fill the water pots with water…" It was not water they wanted. What did they want? Don't worry about that. Whatsoever he says unto you, do it. And they filled them unto the brim; and he says unto them, "Draw out nigh." Lord Jesus, you have not even prayed, you have not even given a command, and a kind of transformational intercessional command, and he says "Draw out water." Whatsoever he says to you, do it. And then, they were told and bear unto the governor of the feast, and they bear it when the ruler of the feast had tasted the water that was made wine, he knew not when it was, but the servant who drew the water knew. The governor of the feast called the bridegroom and said unto him, "Everyman at the beginning does set forth good wine, and when the men have well drunk, then there which it was but thou has kept this good wine until now, until this…" Until you see… I wanted to have this; I wanted to own this; I wanted to possess this, but God has kept these things from you until now. Days beginning of miracle did Jesus in Canaan of Galilee was manifested in his glory and his disciples believed in him. The secret of supernatural supply in times like this! The secret is that

in verse 5, if you look through the scripture, it is a great secret if you want to have abundance, if you want to have satisfaction, if you want to have blessing on earth, if you want to have blessing in heaven, if you want to have the riches of glory. Here is the secret of miracles everyday. Here is the secret of the power of God coming upon your life. Whatsoever he says unto you, do it. Obedience brings blessing. It is the believer's obedience that brings God's presence. I want you to look at Acts 3:2, Then Moses truly said unto the fathers, "a prophet shall the Lord your God raise up unto you, like unto you, of your brethren like unto me." Moses looked ahead, and I was looking at the time when Jesus Christ, the very Son of God will give thee a welcome, and he says there will be a prophet and the word of the Almighty will be in his mouth. And if you want to have the basis, the miracle, signs and wonders that were bred at the time of his ministry, he says over here "Him shall he hear in all things, whatsoever he says unto you, shall you hear." That is how you are going to pluck into the person of God, into the power of God, unto the supply coming from heaven that whatsoever he say unto you that you shall do in all things. In Jeremiah 7:23, here is the secret, you want the blessing of God, and you want this new year to be different from the old year. You want all your desires fulfilled, you want all the abundance of the blessing of God to come upon your life, here is the secret. He will tell you quite a lot of things; he will direct you; he will control you; he will counsel you; he will admonish you, and he will tell you the way you need to go. And this is what to do. And what he tells you, the carnal mind, natural mind will say you, this is not reasonable. We are looking for wine, and you are telling me to fill the whole things with water. That is unrealistic, we are looking for wine, and you are telling us to fill the pots with water; that is unbelievable because this is something I cannot understand, and we rose to bear this and give it to the governor. Don't question, don't doubt and don't debate, and all HE tells you is what you are supposed to do. In Jeremiah 7:23, God commanded…obey my voice and I will be your God. That's it, obey my voice and I will be your God. And *ye* shall be my people walking in all the ways that I have commanded you. That it may be well unto you. I say it shall be well with you. I am sharing with you this secret. Number 1: the secret of abundant provision, the secret of abundant provision! Number 2: the secret of answered prayer, a lot of prayer requests this year also. There is a secret. All those desires can be fulfilled because it is the desire of God in our lives to perfect us in the Mighty name of Jesus...all those petitions can be granted unto us. The secret of answered prayers is revealed in the word. Number 3, the secret of adequate protection, adequate protection. In the day, God will protect you; in the night, God will protect you. Anywhere, everywhere you go, in the air, on the sea, the land, in the home, in the church, in the village, in your place of work, the protection of God will be adequate in your life in Jesus name. The secret of abundant supply! We are coming back to John 2:5; they wanted wine; they needed wine; they needed joy. If the wine stopped, the bride and the bridegroom come to shame. But they wanted abundant supply, abundant provision, and the mother said unto Jesus, we don't have any wine left…

Text 10
Freedom from the Egyptians (2007)
Deeper Life Bible Church

...Praise the Lord! We are remembering the birth of Jesus today. The people of Israel and the world have been in bondage, darkness and oppression for years: for decades, for centuries, for millennia. And Jesus came, and freedom, light and deliverance also came. And today, as we remember the birth of Jesus Christ, freedom, deliverance and dominion have come in Jesus name. Why don't you prepare your heart and life and say, "Lord, I know you came, you came for the world and you come for me." Joy to the world, the King is come. That you will raise your voice today and say "Lord, here am I today; I want that freedom; I want that deliverance; I want that redemption; I want that glory from the Garden of Eden to be brought upon my soul, upon my life. This will become totally liberating in your heart, in your heart, turning you around, bondage to sin broken, bondage to bad habit is broken, bondage to rebellion, bondage to the devil, Satan, all broken. The Lord came to set us free; and that we may remember the birth of our Lord Jesus Christ that we might receive his coming and benefit from his coming, the profit of his coming, the gains of his coming, coming in your soul, spirit, coming in to your life. There will be blessing. He brought salvation, freedom from sin, redemption, righteousness and total liberation. That Christ came and brought that liberation, that freedom, that redemption; it will be yours. He arrived; he came; that's why the fetters are broken because he came. That's why freedom also came. That you were down to the mundane things of the world, all their yokes, all that bondage will be broken out of your lives. Total freedom, total redemption! Is this true? Freedom from sin, freedom from sickness and freedom from Satan are all yours. Freedom, freedom, the highway to the Promised land, the highway, the glorious way, the express way to the Promised Land.

Let the Lord open your spirit, open your heart, open your very inner man, that freedom will be yours. Let the King come in, let the deliverer come in, let the saviour come in, let the Lord be our righteousness, and let him come in. His coming will bring liberation, freedom, deliverance, redemption and dominion. Joy to the world! Peace to the world! Glory to the earth!. Christ, the saviour the liberator, deliverer, redeemer has come. Let him come in now to your heart and you will be free...

Once again, we are rejoicing because Christ came. Once again, we are celebrating because Jesus was born; and on this day all over the world, there is a remembrance to the celebration of the coming of Christ. As we are in Exodus once again, we are referring to the history the children of Israel. That is; from what God did to the children of Israel and to what he wants to do to the people of God today. Because he says, "I am the God; I change not." And because of his desires at that time, and because of his purpose, and because his covenant, he wants to do the same thing for everyone, for every family, for every community , in fact for every nation, in fact, for the whole world today. What did he do, but to break the Egyptian bondage, Egyptian yoke and Egyptian oppression on the people of God? In Exodus 3:7, and the Lord said, "I have surely seen the afflictions, and I have heard their cries. By the reason of the taskmaster, I know their sorrows, and I am come down to deliver them out of the Egypt, and to bring them up out of that land unto a good land flowing with milk and honey, unto the place of the Canaanite, the Hittites and the Amorites and the Perisites. Now, behold, the cry of the children of Israel is come to me and I have also

seen the oppression. The Almighty God is saying, "I have seen the oppression of the people." Then he says, "I have seen the oppression which the Egyptians oppress them."Come now therefore because I see it, because I hear it and because I feel it. It says, Moses, come, deliverer come, redeemer, come. We are talking of the Christian's inner being that received salvation. Come now therefore and I will save thee unto Pharaoh. That would free my people, the children of Israel out of Egypt. That was the intention of the Lord because HE called Moses, and as HE called Moses, HE says, HE wanted just one thing, that the Israelites be delivered out of the Egyptians' bondage. That is what the Lord has done for us. In fact, HE told Moses and he said, "what I have raise you up to do for one nation, I am going to raise another one, a greater one, a better one, a more righteous one, a more faithful one. I am going to raise up another one, not just for one nation, but he will do it for the whole world." Look at Deuteronomy 18:15, and it says: "The Lord thy God will raise a prophet unto from thy midst, thy brethren, like unto me, and unto him, he shall arise." So, you understand we are making a transition from Moses unto Christ; we are making a transition from the one that was, to the one that will be; we are making a transition from the one that was with a single nation Israel, and we are making that transition to another one that would be the Lamb of the world, the Saviour of the world, the Lord of the whole world, the Lord of all nations, a transition from Moses unto Christ.

What did Moses come to do? Did he come to burden us? He came to set free; he came to deliver; he came to break the yoke of Egyptian bondage, Egyptian oppression unto the lives of the people. The Lord said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me. Unto him shall he hearken." Verse 18, I will raise them up a prophet from among their brethren like unto thee. And I will put my words, remember that, I will put my words of redemption, my word of righteousness and my words of liberation. I will put my words of authority, my words of healing, my words of victory, and my words of deliverance and dominion. I will put my word – my eternal word, the word that operates miraculously. I put that word in his mouth…

Text 11
Terminating the Horrors of Death (2006)
Living Faith Church (Winners' Chapel)

…Shall we lift up our two hands and bless HIM one more time. He is showing you something today. God is showing you something that you will keep talking forever today. Blessed be your name Jesus. In Jesus precious name we pray, Amen. He sent HIS Word and it healed them; and the Lord delivered them from their oppression. Every satanic attack goes back to the sender. For everything sent to destroy anyone here, God's sent word will destroy those things today, Amen. Everyone present in the service, God will rejoice over you at the close of these meeting in Jesus mighty name I've prayed, Amen. God will rejoice that you have it today over the affliction in our life Amen…

For Psalm 110:1-3, the Lord said unto my lord "sit down at my right hand until I make thy enemies thy footstool." Who shall destroy that enemy? The Lord shall send the rod of his strength out of Zion. *(High tone)* Rule thou in the mist of thy enemies. That statement means that Jesus will not return until we begin to practically rule in the midst of our enemies. Rule in the mist of thy enemies; rule thou in the mist of thy enemies *(High tone)*. He says, "Sit down until 1 make all thy enemies thy footstool." That is the blessing of God upon your life. And how would he do it? He would send the rod of his strength, and the rod of his strength is the word of God. Jesus is that rod that came out of the stem of Jesse. And Jesus is the living word of God. "In the beginning was the Word and the Word was with God and the Word was God." God will be sending the Word of his strength into Zion; and by the Word, Zion will begin to practically rule in the midst of their enemy. And surely, Zion will, because that word is a word of power. He says, "Thy people shall be willing in the day of thy power." This is very important. That we are in the last days, and the last day is the day of light and the day of power. And the Lord shall send the rod of his strength out of Zion…

This is very important. The difference between the Church and the human society is as far as heaven is from the earth. The intellectual world lives on ideas, but the church of God stays alive on power. On what, power. There is nowhere else that answers to the horrors of death except in the Kingdom of God. And I will read a few things because 1 know that God wants to put something in your hands today, and you are going home with that thing. In 1 Corinthians 15:26, the last enemy that shall be destroyed is Death (1 Cor. 15:26). The last enemy that shall be destroyed is death. Death is classified as an enemy. And God said, he would not send His son until all his enemies are under His footstool. Until the church begins to rule in the midst of the enemy, until death begins to answer to the authority of the sons of God, the arrow *of* death shall have no more have access to your habitation, Amen. The last enemy that shall be destroyed is Death. God is says,"Touch not my anointed and do my prophets no harm; Therefore, any hand of the unrighteous against any child of God, I come against you in Jesus precious name we pray, Amen

What shall destroy that enemy? We must use what has been made available in the end time. "It shall come to pass in the last day that the mountain of the house of the Lord shall be established on top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. So, in the last days, God will be unfolding

HIS way. Isaiah 2:1-3 has it that God will be unfolding his ways, and that should be giving his people their ways in life. (Isaiah 2:1 3, Micah 4:1 *2).* In the last days, it shall come to pass that the mountain of the house of the Lord shall be established on top of the mountains and shall be exalted among the hills. And all nations shall flow unto it…

The living word over you shall be established, and it shall go forth to establish your dominion over all satanic attacks including death. Dominion over satanic attacks means protection from the word of the Lord. The sheep that stays with the shepherd enjoys the comfort of his safety because the right hand of the shepherd is his umbrella of protection. As long as we stay together and become doers of HIS word, He will be there for us because in the last days, by the word of God, death shall be destroyed. Hear what the Word says in Ephesians. 3:8 11, "Unto he whom I am less than the least of all saints..." Come on, say with me, unsearchable. So 1 don't care what you know… There is much more to know than all that you have ever known. But one thing is, know *ye* it that unless you repent, you are not entitled to salvation…So, if you are in this service and you want to be born again…

Text 12
Winning Invisible Battles (2006)
Living Faith Church (Winners' Chapel)

…Praise the Lord. Keep those hands unto heaven. The expectation of the righteous shall not be caught off. No one goes home disappointed today. HE will save; HE will deliver; HE will rejoice over each of us with singing Amen… Everyone meant for the slaughter house is returning home with a laughter, Amen. So shall it be…. Every shattered destiny is getting re-established... *(Looking serious, turns his head towards the audience, then points his right hand in their direction as he moves towards them)* I say every one meant for the slaughter is returning home with a laughter. Every destiny is getting re-established... Ma shra ka to ra ka ndra nto ria mi ka ma to ka ta bo sha... *(Shakes his hands vigorously as he walks backward and forward) Ma sha toria tra ka shi ma ra kra bo...* Every destiny is getting re-established. So shall it be in Jesus precious name we have prayed, Amen... *(Gazing at the audience)* I want you to be focused today because you are the focus of God's agenda today. I want you to be conscious of the fact that Satan was responsible for that decision which led to the devastation of a whole nation. *(Gazing straight at the audience with tearful eyes and tapping* his f*inger on the pulpit then with low voice)* "Satan stood up against Israel and provoked David to number Israel." *(Opens his hands).* Joab said, "This is not right." But he said, "Go ahead, I am the Commander-in-Chief." There is a remote control somewhere *(shakes his head)* that was designed to tear his kingdom apart, to replace the peace of the land with curses, to replace the dignity of the land with calamity. Satan stood up and provoked David to number Israel. *(Gazing straight at the audience with tearful eyes and tapping* his f*inger on the pulpit then with low voice).* Satan stood up and provoked David to number Israel. Everyone would see today and blamed the man called Judas. My Bible says: "And Satan entered into Judas, Luke 20:30 *(pauses)* I say every one meant for the slaughter is returning home with a laughter. Every destiny is getting re-established..." And Satan entered into Judas. In Luke Chapter 22: 30 (Pauses), the Bible says concerning... I mean, *you* remember very well in Luke 22:31-32; the Lord Jesus said to Peter, "Simon, Simon, the devil desires to have thee. But 1 have prayed for *thee* so that thy faith faileth not." "Simon, Simon, the devil desires to have thee. He wants to sift thee like weed, but 1 have prayed for thee that thy faith faileth not." So, all the denials of Peter are the machinations of Satan. It was contrary to the stand of Peter, but Satan penetrated in. Every in-road of the enemy in your affair, I see them terminated in Jesus mighty name I pray Amen…

In Zechariah Chapter 3, it says: "And the Lord showed me Joshua the high priest, and Satan standing on his right hand to resist him, and he was clothed in a filthy garment. He, Satan (*The pastor shakes his head and hands)* was forcing the garment on Joshua. And God bailed him out. "Is this not a brand plucked out of fire? And God bailed him out. I take authority on the word of God; I refute any accusation against you. Whatever accusation that has been made against you, I see them refuted today in Jesus precious name 1 pray, Amen; whatever habit the enemy has forced on your life that is tormenting your destiny, marriage, life, family; whatever filthy garments the devil has forced on you, I

see them nullified today in Jesus mighty name 1 pray, Amen,. Has God changed…?

We are talking of deliverance; we are not talking of being possessed; we are talking of being oppressed, and unknowingly, you mistake those issues as your own make up. "I just get angry very quickly; I just get angry very quickly.. This is not you; it is the devil. "Every satanic influence on your life is coming to an end today in Jesus mighty name 1 pray, Amen. Can I hear your loudest Amen? Amen... We know that *ye* are gods, and we know that the whole world lies in wickedness. As children of the Most High God, *ye* live above the Powers of Darkness John 5:18-19. *(Pauses),* You have also read from the scriptures: "Have respect for the covenant, oh God for the dark places of the earth are full of cruelty." So, the whole world is carpeted by the cruel acts of the Wicked One. But you are walking out today, Amen. Can 1 hear loudest Amen? The Almighty God is with you; HE will shield you and keep you safe from evil.

So, we are confronted with invisible battles on our hands. You remember the woman who was banned for 18 years. The Bible says;" she has a spirit of infirmity." Come on; "say spirit of infirmity," spirit of infirmity. That is the spirit of sickness. She was possessed with the spirit of sickness. They could not diagnose her case; they could not help her. The spirit of infirmity was invisible, but with physical impact. And Jesus said, "Is this not the woman whom Satan has bound, the daughter of Abraham? Is this not the daughter of Abraham, why must she be oppressed? And Christ is asking: "Can somebody tell me why she must not be free? Be loosed of thy infirmity" (Luke 13:*6-7).* 1 am glad to announce to you that it is your turn to be loosed in Jesus precious name I pray, Amen… As a warrior, you must be prepared all the time, for the battle is not carnal… But you must conquer… Invisible battles everywhere in our spiritual lives, marriage, in what we do… Oh that woman… Was she married …marriage is gold….There are good reasons…

The working knowledge of the truth is the master key to total liberty. "You shall know the truth and the truth shall set you free." He says; "my people are destroyed because they have no knowledge of the truth…" There are the forces of spell and enchantment. The Bible recognizes them. "There is no enchantment against Jacob or divination against Israel." Divination and enchantment are the activities of witchcraft. The Bible recognizes the place of witchcraft. "Thou shall not suffer a witch to live". Exodus 22:18 *(pauses)*! So, whatever represents spell or enchantment in your life is leaving you today in Jesus precious name I pray, Amen… Let God be true, let all men be liars…

One of his best baits is the spirit of deception. It just moves on you to believe a lie to be truth, turning everything upside down. Deception is represented in many forms in the scriptures. For instance, the first man lost his place through the deception ministry of the devil. My Bible says, "The devil beguiled Eve; she deceived her husband, and they all crashed. The burden of their sins is very heavy on them and the devil is enjoying it. In 2 Corinthians 2:11, the Bible says, "We are not unaware of the devices of the devil lest he take advantage over us" "and the scriptures cannot be broken…"

Text 13
Empowerment for Advancement (2005)
Living Faith Church (Winners' Chapel)

…Lift up those hands and bless His name... Power has no substitute in the journey of life. Without power, there is no accomplishment or fulfillment of your mission. This is why Jesus told his disciple to tarry in Jerusalem for the 'enduement' of power because their destiny was at risk without it. Therefore, God recognizes the importance of power in the realization of destiny. You shall receive power in Jesus precious name I pray Amen…

And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power on high (Luke 20:49). *(Pauses)* You need power to become a living witness because the glory of redemption in your life is the greatest attraction to the kingdom in this end time…

Redemption progresses you for endless progress. Power does not only answer to prayers, it answers to the entrance of the words of God, and the word of God is the medium for empowerment. When God's word is received, God's power is released. God's original agenda and intent is that you start to command progress till the end of your journey because the path of the just is as the shining light that shineth more and more unto the perfect (Proverbs 4:18) ...and they that appeareth in Zion go from strength to strength" (Psalm 84:7). Endless advancement is your birth right, and it is made possible through the operations of the Holy Spirit… You soweth not if it is not desired in your heart. You cannot be doing contribution; others have testimonies. You must desire it in your heart to sow so that you can reap it bountifully. This is the spiritual dimension of empowerment…God told me to keep on sowing seeds, and keep watering them, when the grass is green, the sheep will lie on it. And God cannot disappoint because HE simply cannot and have not... God's ultimate for your empowerment is that you come to the fullness of the stature of Christ; you are in the class of Christ. You command the kind of advancement that Christ had in your situation, and you operate with the kind of dimension of authority… What does the Holy Spirit do? The Holy Spirit moves God's people forward. God's plan and agenda remain a secret to his heart until they are hitherto communicated to you through the channel of the same Holy Spirit who delivers it to you. Howbeith when he the Spirit of Truth shall come, he will guide you in all truth, for he shall not speak of himself… (John 16:13-15). The Holy Spirit will show you all things. The things of God are in His custody, and according to the Bible, no man knows the things of a man, save the spirit of man that is in him. Even so, the things of God knoweth no man but by the Spirit of God (1 Corinthian 2:11)…

When divine backing becomes evident, continuous progress becomes the result, but when you over-celebrate your plan which lacks divine backing, you suffer untold frustration, stagnation and subsequently pay undue price for your pride. "And it shall come to pass afterward that 1 will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions..." Where there is no vision, the people perish. Paul was a man of vision; that is revelational knowledge. The Bible says, "Happy is the man who findeth wisdom and knowledge because the gain from it is better than silver…" Paul operated by visions and revelations, and he was not disobedient to heavenly vision. Every heavenly vision enjoys heavenly backing that always results in earthly attention. Therefore, when you see outstanding progress in the Kingdom of God, at the root of it are visions and revelations... I say it again concerning our ministry; I saw it many years ago… God told me to keep on sowing seeds, and keep watering them, when the grass is green, the sheep will lie on it. Divine backing, divine backing is the key...

Text 14
Securing an Appointment with the Great Physician (2007)
Living Faith Church (Winners' Chapel)

I say, "Lift up your two hands and bless His name." He is alive forever. We sing your name Jesus; we lift up your name; we magnify you on high. Thank you and thank you and thank you, and again and again and again, in Jesus precious name we have worshipped, Amen. In Jesus precious name we have worshipped, Amen. In Jesus precious name we have worshipped, Amen. Every one called sick is returning home made whole. Not only will he be made whole, he will be taking along with him the keys to remain healthy. Can I hear your loudest Amen? "I prophesy to you that the enemy will be disappointed in Jesus Mighty name I pray, Amen…" Before you sit down, let us read Jeremiah 8:22 *(pauses).* Is there no balm in Gilead? Why are *my* people still in chains, and in humiliation? Why are you worried? Has God changed? As far as I know, God is on the throne. Yes, a physician will show up today in Jesus mighty name I pray, Amen… Every step of faith is a harvest of rewards... God has not changed…You need to build your faith strongly. According to Romans 10:7, Faith cometh by hearing. Many peole for generations know this truth… The Gentiles listened and they believed…The umbrella of protection is for those who walk with God, and in their adversity, they are not forgotten… The healing processes begin with an appointment with the physician. The appointment with a physician is the beginning of a healing process. Without your ability to see the doctor, you can't have access to his expertise. You cannot tap into his wealth of experience. You need an appointment with the physician so that the healing process can begin. Your contact with the physician is what sets in motion the healing process… How do you solve the problem of affliction? Who is the physician? What does it take to have a appointment with him? Without an appointment with the physician, the healing process cannot begin. Is there no balm in Gilead? Is there no physician there? Why are you worried? Can God lie? In developed countries, you are not permitted to buy drugs at the counter. You need a physician's prescription before they sell to you. Some people drug themselves to death because expertise is not consulted…Bless God, we have a great physician on our side. Who is the great physician? Who knows? In Matthew 9:22-23 (pause), it says when Jesus heard that, he said; "They that are whole need no physician, but they that are sick." Go ye and learn what that meaneth, for I will have mercy; for I am not called to the righteous, but that sinners might repent. So, Jesus painted himself as the great physician. I will, I will have mercy and not sacrifice. "I am that physician that has come to work for the sick that I may have mercy; that I may deliver them from their plague. I will have mercy and not sacrifice for I am not called to call the righteous, but that sinners might repent." In Mark Chapter 2, this is repeated…

Jesus says; "I have a physician's responsibility to this generation of mankind. I am here to heal, physical, mental and spiritual sicknesses." You heard what my precious daughter said; "1 didn't know poverty is disease, and that it has a cure. I thought it was a way of life. Until 1 stepped in here, 1 didn't know it is a disease. Affliction is (dis)ease. A disease does not need to be anything physical. Whatever is contrary to your "ease" is a (dis)ease. Affliction is dis(ease). It does not have to be a physical sickness. You can be mentally down,

physically down or even materially down too. There is a material (dis)ease (disease), when a couple boxes each other every day. Yes, because it is uncomfortable for the woman to receive the blows; it is also uncomfortable for the man to bear the pain of the bite. That is why Christ came so that we may have life and have it abundantly. He came to influence many aspects of our lives so as to make us safe. Be in Christ, be in Christ and be safe. Unless you are in Christ, you are in crisis… As for material disease, sow yourself out of poverty… Sowing is reaping. Let God be true. A word is enough for the wise…

What has the devil done right for humanity? Nothing! Practically nothing! I love that statement: "I didn't know that poverty is a disease and that it has a cure. And I am sure most of us have been cured of that anyway. You are helping to help others get the cure of lack and want which is one of the worst plagues. And Jesus is asking: "Why are my people in chains, and in humiliation?" If you check the number of people who are in the graves, a great number of them were there because of financial disease. Even *a* prophet in the Bible went down the grave for this reason. He was indebted and they were about to carry his two sons. "I don't want my eyes to see evil as they say in my village." The two sons were collaterals for the debt, and the debt was about to expire. The man just felt that it was for him to expire than for them to take away his two sons...

Text 15
Taking Delivery of Your Glorious Destiny (2007)
Living Faith Church (Winners' Chapel)

…We praise you Lord; we magnify you; we lift your name on high… God in heaven is good all the time." Let's bless HIS name. HE is Lord; and He is Word forever. With HIM, our destiny is guaranteed. Thank you Lord, in Jesus name we have prayed, Amen... Stand ye still, He saith, and get thyself the salvation of thy God which HE will show thee today. Now, your condition may confuse you about what you hear; or what you see. That is why the palmist says: "Open my eyes that I may behold the wonders that are in your words." Because when I see it, I will believe it, and when I believe it, I will become it. By seeing what you believe, determines what you become. But what you've become actually is a product of what you see. That is why revelation is not a product of information… "Understandeth thou what thou readeth?" he said. "How can I? But when he understood, he said: "Hey, now, if you believe, you will be baptized," he said. Where is water? I believe that Jesus is the Son of God. You can't see a thing and still doubt it… Even as whom He has called, not only of the Jews, but also of the Gentiles, is a vessel of mercy, and is filled for honour. So, honour is your portion. Can I hear your loudest Amen? *(Looking straight at the audience)* Help me tell your neighbour, "Honour is your portion." So, whatever is contrary to honour is not your portion. It may be a condition you are passing through now, but the understanding of your portion will deal with that condition until your portion is delivered. (*Pointing to the audience)* Honour is your portion … *Ma shra ka to ra ka dra nto ria mi ka ma to ka ta bo sha…* So shall it be in Jesus precious name we have prayed, Amen. Receive your portion of honour and glory this morning in Jesus mighty name I pray, Amen….

God has not changed. HE decides HIS beloved from the womb. So, you have been decided from the womb. Somebody said, "Why are we preaching?" We are preaching to find out those whom God has predestinated. No matter what you preach to those who have not been predestinated, they won't hear; they won't hear. I was in a service last Friday's night, and an altar call was made for witches; and witches came out. Witches, fresh witches came out. Okay, what are you doing in the church? Because they won't hear, they are designed for destruction… Aren't you glad you are chosen for salvation? Can I hear a loud Amen if you believe that you have a glorious destiny? God is good all the time… let God be true, let all men be liars… (*Referring to Satan in an almost whispering voice)* One of his effective baits is the spirit of deception. It just moves on you to believe a lie to be true, and turning everything upside down, deception is represented in many forms in the scriptures. For instance, the first man lost his place through the deceptive ministry of the devil. My Bible says, the devil beguiled Eve; she deceived her husband; and they all crashed and lost everything… Man then lacked the wisdom to stay ahead of the devil's tricks and he fell. My Bible says, "Happy is the man who findeth wisdom and knowledge because the gain from it is better than silver…" Because you have lost everything, God is the reason why you have not lost anything … That is why Christ came. Christ came and saved mankind. Believe me, God so much love the world that HE gave HIS only Begotten son that whoever believeth in him shall not perish, but have eternal life... As a born again Christian, you are now the redeemed of God. Take a look around yourself; take a look at the others whose lives have been buffeted by the devil. Aren't you happy that you have Christ?" And the scriptures cannot be broken…Stand ye still and set thyself; he says, for the salvation of thy God which he will show you today… ye are gods, but

ye knoweth not… How glorious is your destiny…? Your condition may confuse you about what you hear. What you see stays and sticks to you. It is very difficult to doubt what you see… You are to be envied not to be pitied…You are designed for the top… Is this not a daughter of Abraham? Be loosed of thy infirmity…we fight not against flesh but against the Principalities and powers of darkness…" Jesus tells Peter: "The devil desires to have you. He wants to sift you like a weed, but I have prayed for you that thy faith faileth not…" Every in-road by the Enemy in your affair, I see them terminated in Jesus mighty name I pray, Amen… There are forces of spell and enchantment.

The Bible is true about the activities of witchcraft. Divination and enchantment are activities of witchcraft. There is no enchantment against Jacob or divination against Israel … Any weapon fashioned against you shall not prosper. The eternal God is thy refuge, and underneath are thy everlasting arms; and he shall thrust the enemy from before thee; and shall say: Destroy them…

Remember the devil made David to number Israel. And God was angry with David. Don't be trapped by the devil into sin. The soul that sins shall die because the wages of sin is death… Can the scriptures be broken? So you are to be envied not to be pitied. I say this because the Bible says in Colossians 2:28 (*pauses)*: "Are we brethren as Isaac are children of the promise?" Say with me; "I am a child of promise after the order of Isaac." Therefore, I am to be envied, not to be pitied. You only pity one that is in the pit. So, you are not designed for the pit…Isaac became a breadwinner of the entire nation and the Philistines envied him. Yes, Isaac became the breadwinner for the entire nation and beyond. The Philistines envied him. So, you carry an enviable destiny; you cannot afford to live a pitiable life. You are not to be pitied; you are to be envied. You can't be envied by the angels and be pitied by men. So, you belong to the top. You are the light of the world…You are a city set on a hill that cannot be a hill… The sceptics think the devil is winning; the devil is actually losing... The idea that the devil is winning the battle in your life is a dumb effort to explain away the gains of our salvation in Christ. Let me say this again, the idea that the devil is winning the battle in your life as you think is the reason why he is losing because of Christ in your life… Micah was the only woman in the Bible who did not conceive. She looked out of the window and saw David dancing… She despised David and God was not pleased…She was possessed by the spirit of sickness… Unless you are born again, you are not safe. You are neither here nor there. …Those of you who are born again are the inheritors of Christ's salvation and you shall make heaven. If you want to be born again by giving your life to Christ, so that you can be the lion you were, stand up wherever you are. Remember, lion begets lion; the children of God carry lion of Judah mentality and not rat mentality. They are not rats… Stand up wherever you are so that we can pray for you; and you can start to enjoy the benefits of HIS salvation… Can I hear your loudest Amen? …Because you have lost everything, God is the reason why you have not lost anything … That is why Christ came… To give you a new life… Stand up wherever you are…

When Heaven Declares Your Position Vacant (2008)
Mountain of Fire and Miracles (MFM))

… Believing the Lord, it has been written that the Lord whom you seek shall suddenly come to step. Behold, he shall come… Let me see you shout loud and clear, "Oh God of the suddenly, I am here tonight. Visit me by fire in the name of Jesus." (*Turns to the audience)* Open your mouth and declare in your heart. As we are here, divine visitation shall be your portion…in Jesus name we pray amen.

The Lord said that some people here tonight, certain powers are pursuing you up to this point. But if you pray this next prayer with merciless valour, these powers will definitely not follow you… Can you shout this loud and clear? *(In a loud voice with authority)* Every *ye-ye* power, calling my name, your power shall die in the name of Jesus. (*To the audience)* Open your mouth and decree it loud and clear. *Ma sia ti po da ra ka saa de re she nde ro ka taaa*… Something is happening now… Every insanity, we bury you now…Every hour of darkness, you hour of darkness, we bury you now….Every anniversary of the enemy, we bury you now in the name of Jesus, *ma ka tan da sho pen de ta ka tee ra ba ka taa... Sha ri be so ta nda sha ka ta yaa ta nda ra sho pa ta yaa…* Ah, aha, in Jesus name we pray, Amen.

Someone came here with an infirmity. It was a witchcraft-sponsored infirmity. Please check your body now. Because as we started those prayers, the owners of evil put down their heads and had their noses back on their heads. They were putting back on their heads. Aha, the Bible said, "I will not put any of the diseases of the Egyptians upon you. I will put them on the heads of those who hate you." Aha, thank you Jesus. Check your body very well. What you cannot do before you got here, do so now because the power of God is upon you right now, right now.

The second prayer I want you to pray now is: Under that canopy of merciless violence, anything planted in me to destroy my future die in the name of Jesus… can I hear all the sisters shout loud and clear… You liar, die in the name of Jesus. Whatever has been planted in me to destroy my life, die. *Ase nte ka ta di ma ya ta da ma sha pre ye taa*. Whatever has been planted in me to destroy your life, die. *Ma to se to ria le so pe ye ma ta nda…*in the name of Jesus, Amen

There are some people here, throughout this year, the enemy mounted a road block against your glory. Within the next one to two minutes, that roadblock that was installed against your glory shall clear away by the power of the God of Elijah. The power of God is touching such people…but the enemy has used the roadblock against their glory. No 1, no. 2, no 3… no7… no 10. Silence beloved! The strong man that was entering your body, bringing bad luck, look at what is happening now, the separation is taking place between that person… That sister over there, between you and the strong man, separation is taking place*… ma se ka da ya te nde …rib o she ki ya te nda ye.* Separation is taking place. *Se da ya ma ka te nde ri bo she ki ya te nda ri ye ma..* Anyone here tonight, and a particular strong man is claiming to be your husband and thereby you did your marital plan, I cause a divorce between you and the strong man in the name of Jesus, Amen. It is happening… That's the first person, that's no two, that's number three, that's numbers four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen and twenty. Silence beloved!

That witch doctor, that native doctor that is in charge of your kids shall die if he does not repent before this year runs out, he shall die. Everybody here under the burden of satanic decree, I command the decree to catch fire, to catch fire, to catch fore, to catch

fire, in the name of Jesus, Amen. Father, we thank you for everything here tonight. We give you praise for giving us this wonderful day. Accept our thanks in Jesus name, Amen. Thank you for sparing our lives, thank you for the laughs, thank you for what you have done for us, thank you for the power in the blood of Jesus, to save, to heal and to deliver to the uppermost.. Thank you for those who are watching us online and via satellite. Accept our thanks in the name of Jesus, Amen. Tonight, open our understanding… in Jesus might name, Amen. May God bless you!

We are gradually moving to the close of this year 2009. Very soon, we move to 2010. Glory be to the name of Jesus! We will complete our prayers. It will be a major tragedy if you start sleeping. If anybody is sleeping near you, wake him up. Glory be to the name of the Lord!

If you open your Bible to the book of Isaiah 6, you will see that once heaven declares your position vacant, once heaven declares your position vacant, listen to me *very very* carefully. As we are going to another year, and that year has a very strange picture, it is good for you to do a surgery now instead of doing cosmetics. We don't need cosmeticians in the church of God anymore, but surgeons. When heaven declares your position vacant, there is a notice board in heaven where things may be read.

In the book of Isaiah chapter 6, I read from verse 1; Isaiah Chapter 6, verse 1, "In the year that King Uzziah died, I saw also the Lord upon a throne, high and lifted up, and his train filled the temple." Isaiah did not see heaven until King Uzziah died. A fellow human being can be the insulation of heaven over your life. King Uzziah insulated heaven from Isaiah and Isaiah could not see God. I am praying for somebody here tonight, that every King Uzziah of your father's house, every King Uzziah of your mother's house that has made you not to see the Lord, I command them to die in the name of Jesus, Amen. Let your Amen be like thunder. When his eyes became open, verse 2, above stood the seraphims. Each one has six wings, with two, he covered his face; with two, he covered his feet; and with two, he did fly. And one cried to another: holy, holy, holy is the Lord of hosts; the whole earth is full of his glory… And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then saith I, "woe is me for I am undone; because I am a man of unclean lips and I dwell in the midst of people with unclean lips; for mine eyes have seen the King, the Lord of hosts." Then, flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from the altar. And he laid it upon my mouth and said, "Lo, this hath touched thy lips and thy iniquity is taken away, and sin purged." What a fearful passage! Very fearful passage for those who can do some deep thinking! As man could be busy running up and down, running up and down; yet, the Lord is asking, "Whom shall I send? Who will go for us? Shall I be going and searching for somebody else while Isaiah is on ground?" Isaiah was working very hard; he was a palace prophet. He was preaching; he was prophesying. As he was doing this, each time, heaven looked down and see the position… the swung is not there, although he claimed to be there. Who shall we now send? Who will go for us? It is possible, and that was the case many times this year. And each time heaven looks down and sees us, and sees the position many people occupy, it cries out, "Whom shall we send? Who will go for us? How can a man be occupied with good work, but it does not satisfy the cry of heaven?" Who knows why? I have a message for somebody here. All the activities you have done this year have not satisfied the cry of God… and God is now talking to me before you move to 2010.

Isaiah was a palace prophet; but he did not know that his position has been advertised. In the notice board of heaven, there is vacancy, vacancy, vacancy, a prophet is needed. The one there on ground is useless. There are people here today like that. The cry of heaven: vacancy, vacancy, vacancy is crying loud and clear. Because heaven has invested so much in you and you have not brought heaven any returns. The returns many brought to the Lord are returns of iniquity and sin, and wickedness. Isaiah did not know that his very position has been advertised. God was already looking for someone else apart from him.

When Moses died, it was normal for God to advertise his position. When Elijah was about to go, God also advertised his position to the sons of prophets. When Judas somersaulted, God advertised his position. And there are many like that… You were a spiritual baby last year; you are still a baby now. Your level spiritually last year is the same thing, even it is worse. God is not happy because there is no concrete advancement. True, because moving is not advancement. Not every movement is advancement. Rotation is moving; but it is not advancement. Swinging is moving; but it is not advancement. When God is not making profit in a person's life; and there is no concrete advancement year in, year out, year in, year out. You remain at the same level... The cry of heaven today is this, "there are people whose positions have been advertised and rendered vacant – although they are still occupying it. And so, for those who are serious-minded here tonight, the cry of your heart should be this: why should I be on ground and heaven is saying nobody yet? Why do I want to become history when I am still living? Why do I want to become stale while claiming to be fresh? God can go out of his way to allow what you are doing to just go on. You are living in sin and you are still making progress. Even, those who are supposed to be serious are looking at those who are not serious and saying: this one is not serious and they are making it. Let me not be serious too. If you claim to be receiving the blessings of God in your sins, it means heaven has planned a deep-packed evil for you. You are in deeper evil when you are in iniquity. You are in sin and you claimed to be moving forward. People think you are making progress whereas you are wicked and wretched inside. Devil has planned a deep-packed evil for you. You are still going about with your sugar daddies and sugar mummies, with boyfriends and girlfriends doing all kinds of evil, and you seem to be getting the promotions and moving on. It is because heaven has planned a deeper evil for you. God will just allow the person to go on; God can even provide support for you… But God is quietly looking for a perfect alternative. And at the end of the day, discard the person… Do not go further into sin; it is a death trap from the devil because the wages of sin is death. Has God called you? Has he saved you? Has he sanctified you? Has he filled you with the Holy Spirit? You have to guard your position. You shouldn't go backward. You should make progress because thousands are ready to take your seat. Jesus called those people; if these children, if they keep my words, the stones will arise and speak. God, don't replace me with stones. God can replace a person with stones. The stones do not mean physical stones. It means people whom you never knew will be serious with God: chronic anti-Christ, chronic witch-doctors. God saved them, and they become more serious. Those are the stones. I am praying for somebody here …All these words of God in the Bible that you pick and choose as you like, all these 419 Christianity, mago-mago Christianity, kabu-kabu Christianity will not work. Because as we started those prayers, the owners of evil, they put down their heads. I will put it on the heads of those who hate you because the God of Elijah shall disgrace them… These are what have brought very serious fear to my heart. I realised that support, popularity, fame, prosperity, expansion, promotion, enlargement, are not yardsticks that you have divine approval. Plenty of money, plenty of fame, plenty of connections, big contracts are not the marks. But what you are doing have divine approval. To be candid with you, your case may be like the wilderness experience, like the Israelites. Let the wilderness experience of the Israelites be a blessing to your heart… There are people who wasted the time of the Almighty in 2009. There are people who wasted the time of God battling anger, battling fornication, battling wilderness, and there is nothing to cure it. And they are expecting greater blessing in 2010. There are some people who came for deliverance, and they are still drinking. They are still alcoholic; they are still addicted; they are still addicted to their drugs. They are still doing all kinds of nonsense and rubbish all over the place… Let it be a lesson to your heart (Numbers 14:36). Let it be a lesson to your heart. Even those men that did bring up evil-report against the land died by the plague before the Lord….

Revelations Versus Wickedness (2009)
Mountain of Fire and Miracles (MFM))

Father we thank thee for a time like this. We praise your Holy name for bringing us to this year 2009. We thank you for those who have been watching us online. We thank you for those who have been watching us on the satellite. We thank you for what you have been doing at these programmes. We specially thank you for those you have brought here today to receive special presence from the Almighty. Accept our thanks in Jesus name, Amen. We thank you Father because you have been higher than the highest and greater than the greatest. You are the one whose power is incontestable. You are the one whose power moves from continent to continent, from family to family, from village to village. You are the one whose power is absolute power and imperial power. Accept our thanks in Jesus name, Amen…

According to the words of the prophecy that has gone forth for this morning, all those who are the partakers of this programme will be candidates of turnaround testimonies. Father, move in that power in the name of Jesus, Amen. Thank you Heavenly Father… The Lord said, "I should tell you that whoever is listening to me this morning; these seven prayers and ministrations we are about to pray will attract seven different testimonies." Let your voice roar like thunder and say this after me: "voice of strangers assigned to destroy my destiny, you are a liar; die in the name of Jesus." … Pray against Satan and his agents so that they should have no power over you. Open your mouth and deal with the voice of strangers. Wherever the strangers are, die in Jesus name we pray, Amen.

As a woman that came here crying, the Lord said that I should tell you, that those who gather themselves together to make you cry, before the end of this day, angels of violence from heaven shall visit them, Amen. Powers speaking against my progress, I bury you now in the name of Jesus, Amen. Any spirit husband, catch fire; Open your mouth and declare it. *Ma se ke te nde ye ke sha ta ma kaa...* Powers speaking against my progress, I bury you now, *Se ke ma te nde ye ke ta sha ta ta ma kaa…* Powers speaking against my progress, I bury you now, in Jesus name we pray, Amen... Every power calling my name, die in the name of Jesus.

Somebody is in this meeting. (*Gazing into the audience's eye)* And they told you that you have cancer. You that cancer, hear the word of the Lord; "It is written, as soon as you hear of me, you shall obey me." Strangers shall submit themselves unto me. The strangers shall fade away and they shall be afraid out of their close places. You, arrows of that cancer, go back to your senders, Amen. You, cancer power, I command you to dry up, Amen. Dry up, dry up, dry up, in the name of Jesus, Amen. That person, check your body now. Something is happening to you right away; the arrows are going back to the sender. The pain there has completely disappeared. And it is drying up. Check yourself very well. (*With a loud voice)* Every power, tying down my breakthrough, catch fire in the name of Jesus, Amen. Open your mouth and begin to pray that prayer. *Mai so pia yi ten de ra ba ya taaa,* thank Jesus, thank you Jesus, In Jesus mighty name pray, Amen… You *Ye-ye* power calling anybody's name here, your power shall die in the name of Jesus. Someone is here; they wanted you to die. But the Lord said you will not die. But they are now saying: "December is still there; December is still there." I have information for you. All those who want you to die this month, you shall bury them, Amen. Thank you Jesus! Say this loud and clear; "Voice of confusion, die, in the name of Jesus." I refused to be confused in the name of Jesus, Amen. *Pa senke te ka ta yaa bo sha ndia…* in Jesus name we pray, Amen. Voices of infirmity; my life is not your candidate. Can I hear you roaring like fire, Amen. Die, in the name of Jesus. *Re se ke te nda ya ro ba nda* in Jesus mighty name I pray. Amen,

Silence! The evil power of your father's house that is against marriage, that is against marriage, that has already entered your body, I bind those powers, Amen; And I command them to depart in the name of Jesus, Amen. That is the first person, number 2, number 3, number 4, number 5, number 6, number 7, number 8, number 9, number 10. The evil wind that the enemy has blown into womb of that sister, just as suddenly as it came inside of you, you can feel the wind moving out now, Amen. And as the volcanic eruption of God's power, every voice of the stranger, speaking to demote me, Oh, God arise cut them off in the name Jesus, Oh, God arise cut them off in the name Jesus. Thank you Jesus! In Jesus name we pray, Amen. There is someone here the Lord said, right from January even to this period, you have been fighting battles, the Lord said to me: beginning from this very tomorrow, you shall now begin to testify, Amen. Thank you Jesus! Because acidic confusion shall torment your tormentors, Amen. Thank you Jesus, thank you Jesus. Shout a loud alleluia…

Let us take our Bibles, Revelation versus Wicked Devices, Revelation verses Wicked Devices, Revelation versus Wicked Devices. In Job 5:12, it disappointed devices of the craft and their hands cannot perform their enterprise. In Jeremiah 11:18-19, "And the Lord has given me knowledge of it; and I know it; then thou showeth me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I know not that they have devised devices against me saying, "let us destroy the tree with the tree thereof, and let us cut him off from the land of the living that his name may be no more remembered." You can see the device that is devised against that prophet. They said, let us destroy the tree with the fruit thereof; let us cut him off from the land of the living so that his name may be no more remembered. I am praying for somebody here; any power that wants to destroy your tree, your fruits, any power that wants to cut you off from the land of the living, any power that does not want your name to be remembered anymore shall die suddenly in the name of Jesus, Amen. Let your Amen roar like thunder, Amen. Revelation Versus Wicked Devices!

Now listen to me very *very* carefully. Revelation is an unveiling – the making known. Revelation makes known the mind of God to man. Revelation is the ancestor of manifestations. I pray that the Lord will open your eyes here today, Amen. And you will receive miracles that will shock your enemies and surprise them, Amen. Close your eyes and say this loud and clear: "Every Uzziah of my Father's house, blinding my eyes, die in the name of Jesus." I command Uzziah to die in Jesus mighty name we pray, Amen…

And every man who acts on information from the Almighty will always be an overcomer. Information from the Almighty is a revelation. There is information you need from heaven to make your life to be catapulted to the next level. There is a compass you need from heaven to show you where you are going. That compass is what you call revelation. The more you pray; the more you discover. And the more you discover; the more you recover. And the more you recover; the more successful you become. You need information about your life. That is the secret from heaven you need in the battle of life. I pray for somebody; you will experience a midnight manifestation (Amen) that will catapult your destiny (Amen) and change your story (Amen). Jacob had a manifestation in the night. Paul and Silas were at midnight; there was a manifestation. I pray once again that you will experience a midnight manifestation that will catapult your destiny and change your story, Amen. Not only that, I pray for somebody else as well. And this prayer is: an arrow of the Holy Spirit is specifically targeted to meet you at the point of your need, Amen. And if your amen can be loud and clear, you will see the instant manifestation of it, Amen.

The prayer is this; "Every midnight wickedness, you midnight wickedness, you must expire now. Midnight wickedness assigned against your life must expire, Amen, in the name of Jesus, Amen. Let your Amen be loud and clear. Amen. *So po ka ten de ye ro pa sho taa…* Midnight wickedness assigned against your life must expire *Ri bo so ko nde yash ka tan to ya ka ru ma so nde ya* in the name of Jesus, Amen. Not only that, every hand raised in violence against you shall wither, Amen, in the name of Jesus, Amen…

Revelation illuminates, and will bring to your knowledge the important decoded mysteries of God. Revelation makes you to discover those secret things about your life, your destiny, your environment and the people around you. Revelation gives you sound information about proper warfare. It is possible to train a soldier on how to handle a gun; it is possible for a soldier to start accusing his weapon. But he is a useless soldier who cannot even identify the enemy. But he is a useless soldier who cannot identity when the enemy has changed the tactics. Special announcement! Do not go further into sin and withdraw from the thought. Any child of the devil that is going into secret cult, going into secret society, going into the occult against anyone here, special announcement to those people! I am not talking to you; I am talking to those people. Wherever they are; whether in the village or in the city, or under the tree, special announcement to them! Any child of the devil going into secret cult, going into evil society, going into the occult against any child of God, you better begin to write your will and prepare your wake-keeping because the God of Elijah shall disgrace you, Amen.

Listen, our lives and our destiny are affected by evil princes of the unseen world. The powers that are here to bless and those that are here to hinder are unseen powers. They are here but you can't see them. There is an unseen realm in life. Our destinies and our lives are affected by these mighty powers of darkness. Don't be deceived; don't let any pastor deceive you; Jesus himself identified that there was a particular power called the Strong man. If anybody is qualified to call anybody strong, it is only Jesus. There are strong powers of darkness. Our lives, our welfare, our destinies are affected by evil spirits who rule this world. They are affected by what the Bible called spiritual wickedness in heavenly places. There is an invisible society of spirits beyond all visible occurrences in this world. Anything that is happening physically in this world, there is an invisible society of spirits behind them. Don't deceive yourself; that what you cannot see, you cannot believe is pride. Don't read your science above your brain. There are levels of happenings and operations that are beyond the human brain. But proud men will not understand it. There are invisible

societies of spirits all around us. Whether it is good or bad, fortunate or unfortunate, there are aspects of our lives that occur as a result of good and evil spirits that are affecting us.

There are sympathetic and old side spirits fighting against each other and against us. That is why it is dangerous to go to darkness to seek for help because darkness can never fight darkness. And the devil has no free gift for anybody. Devil's 'goodness'! No, there is nothing good in the devil; there is nothing good about the devil. The devil operates a primitive trade by barter. There are certain invisible cosmic beings which exist below God, but above us that has the power to destroy the human lives and perpetrate evil against human beings. They have the power to erect havoc, and it is a very serious matter. A white lady was saying something; she was present when the Tsunami storms and waves came and destroyed lives. She was there the previous night, and she went to the market with her friend. And they met an old woman, a fortune teller who would look at your palm and begin to talk, the child of the devil; then out of curiosity, this white lady gave her hand. And the woman looked at her palm and said: "Oh you are a very lucky girl, but by tomorrow, don't go to the beach, danger is coming." So they knew that problem was coming, to destroy. Spirits that wreak havoc, and unless these spirits are arrested, unless we persistently and forcefully oppose them, unless we drop our weak Christianity: ice cream Christianity, unless we drop our dancing-dancing all Sunday Christianity, unless we drop our Chairman of this harvest, chairman of that bazaar Christianity, we are in for serious trouble from powers that we do not understand or we have not even mastered.

So what I am saying to you, all of you who are gathered here today, whether you like it or not, spiritual warfare is unavoidable. That is why many Churches that are not praying before are now praying MFM prayers because they have now seen that spiritual warfare is unavoidable. The history of failure and warfare can be summarized in two words: too late, too late. Too late in preparation there was one like that ration, too late in recognizing the potential danger of the enemy, too late in mobilizing forces for the attack. And for all you who are gathered here tonight, it will not be too late for you in Jesus name, I pray, Amen. We need revelational knowledge. We need ability to see so that we can pray sharp shooting prayers. If there is anything now you want from the Lord, say, "Oh Lord, open my eyes, open my eyes." When he opens those eyes, you will see things…

There are prayers you will pray and you find yourself into witchcraft meetings. And you can see what they are planning and what they are doing. So once you know their plans, then you know what to do. This was what Elisha was doing for that king. Anytime they were planning something, Elisha knew what they were planning. That is why I am going to pray for you one prayer that our ancient fathers in the Lord taught us; may you be wiser than your enemies, in the name of Jesus, Amen. Let your Amen roar like fire. It is revelation that makes you wiser than your enemies. Ability to move, to speak and see is a great asset in spiritual warfare…

When I was a very very young Christian, I participated in very many useless prayer meetings. I participated as a prayer birth in many prayer meetings. Prayer birth means somebody is just there praying; you cannot see anything. There was one like that, rushing into our prayer meeting: "Eh eh my stomach, my stomach, my stomach." She was rolling on the floor. The mother and the brother say, "pray, pray, pray…" The more we prayed, the worse it became. The more we prayed, the worse it became until one of us whose eyes were a little bit open said, "Gentleman, come, let's ask this lady what is wrong with her stomach because I have a feeling we are not binding a demon here because God told me that she has just aborted." And abortion was wrongly done. So we now asked, "Did you abort?" And she said "yes," "When?" "This morning!" "Where?" "Chemist!" When did they begin to carry out abortion at the chemist? Take her away, take away. The bottom line, she died that night, the only child of her parents. See how she brought pain to her parents whose marriage is gold; it is not something to throw away, it is not something they threw away; there was happiness, They cherished it. And they had their only child; they had everything. They lived to that standard. They didn't see it coming. The trouble with not seeing and not with revelation is that you will be frustrated in the altar of prayer.

There are two major days in the life of a man: the day in heaven or hell, and the day on earth. The day in heaven or hell is the day when God or satanic hosts make decisions about you and your life. This is the spiritual origin of all progress or problems. For anything to happen on earth, there must have been a plan in the spiritual realm. The day on earth is day of the physical manifestations of the decisions of heaven or hell made about you. So, what you do about day one is determined by the revelation you received. If you have received spiritual revelations of visions, dreams, words of knowledge, you can intervene spiritually and do warfare at that point and cancel it. Once you cancel it at that level, there is no manifestation on earth. This is why we need the Holy Spirit who guides, who hears, who speaks, who shows things to come, who tells us secret things. I pray that before you leave this place today, every device of the wicked against you shall be revealed. And the device shall be cancelled, Amen, in the name of Jesus, Amen…

Hours of Victory Utterances (2008)
Mountain of Fire and Miracles (MFM))

…HE is worthy to be exalted, HE is worthy to be adored, HE is worthy to be magnified… Praise the Lord, praise the King of kings and Lord of lords, the Ancient of days, thank you Jesus. Brethren, we give all glory to God for the day… I welcome you in Jesus name. It is obvious to you we have an unending God. Yes, our God is unending. He is the Alpha and Omega, the beginning and the ending, the one who was, who is, and forever be. His love is unending, his word is unending. He said in the book of Matthew Chapter 24; heaven and earth shall pass away, but my word shall not pass away. His word stands. Has he given you a word? His promises stand forever. He has spoken…

Therefore, he says in Psalm 46:10, "Be still and know that I am God. I would be exalted in heaven; I will be exalted on the Earth." Our Lord is the unchanging changer, the re-writer of destiny. Pack aside your tears, pack aside your discouragement, be focused, be positive for the last minute miracles. For I have spoken; and it shall be so. In the name of Jesus we pray, Amen. Therefore, in the presence of this, we go into the hour of our victory utterances. Victory utterances, as I issue the word with force, with aggression, with madness in your heart, grab them and it shall be so. Shall we rise up to our feet in Jesus name? Rise to your feet everybody. In Jesus name we pray, Amen. Thank you Jesus!

The first utterance is this… when I say it, you say it after me and we round it off with in Jesus name. The first utterance! The glory that cannot be doubted, glory that cannot be doubted shall be my portion in the name of Jesus, Amen. The second utterance, the demonic gang planning to steal my laughter, be disgraced, be disgraced, be disgraced in the name of Jesus, Amen. My God! That is the third utterance. My God shall arise and visit my life. This kind of visitation is real. It starts from this minute. My God shall arise and visit my life with permanent blessing in the name of Jesus. Amen. The 4th utterance! My God shall give me a victory that cannot be disputed in the name of Jesus and the Lord. Amen. The 5th utterance! My God shall arise and curse my enemies to see that I serve a living God. How many of you believe that? Then, shout a louder Amen. The 6th utterance! My life shall disgrace the gate of hell. My life shall disgrace the gate of hell in the name of Jesus, Amen. Thank you Jesus! The 7th utterance! My God shall arise and prepare the grave of my Harman in the name of Jesus. Your Harman is the enemy of your destiny; your Harman is the enemy that does not want your destiny to shine. Their grave is being prepared, and tonight they shall be buried in the name of Jesus, Amen. The 8th utterance! In the coming year, I shall not miss my Moses, I shall not miss my Moses in the name of Jesus, Amen.. The 9th utterance! My father, by your mighty power, my maximum of this year shall experience even a bigger one in the coming year in the name of Jesus. That means, the blessing of this year shall be multiplied for you. That means your laughter will be multiplied for you. Where they say there is no way, there shall be plenty of ways of blessing for you. Your laughter shall be more, Amen. Thank you Jesus, Amen. The final utterance! My adversaries hear the word of the Lord, carry your load because God is my strength. You Hour of Darkness, we bury you now. You *ye-ye* devil, get out… All satanic blessings (witchcraft attack, occult, ritual killers, eating in your dreams) that are slowing you down are hereby cancelled… I

want you to put prophetic action into this. As you are throwing it, I am sure the people at your back are throwing their own. My adversaries, hear the word of the Lord, carry your load, carry your sickness, carry your hypertension in the name of Jesus we pray. Amen.

Oh Lord, arise and magnetize my head to the top in the name of Jesus… Oh Lord, arise and magnetize my head to the top in the name of Jesus. Oh Lord, by force, take me to the place of destiny. Oh Lord, by fire or by force, take me to the place of destiny in Jesus mighty name we pray, Amen. Power against marital turbulence! Any power assigned against my home, die in the name of Jesus. Any power against my home, die, die, die, die, die, die, die, die, die, die, in Jesus mighty we pray, Amen… Every evil judgment placed upon my head, die in the name of Jesus. Every evil judgment, die, die, die, die, die, in the name of Jesus. *Ri bu so ko re ku se so ko* in Jesus mighty name, Amen… Every blockage, barrier to my divine blessing, die by fire, scatter by fire. Every blockage, every barrier, scatter by thunder, scatter by fire in Jesus mighty name it is settled…

We are moving ahead. Any power that wants to touch you shall be buried. I pray for somebody here; any *ye-ye* power that wants to expand my problem, I curse you, die, die, die in the name of Jesus. Any evil planning to touch me, I crush them under my feet in Jesus mighty name I pray, Amen… Oh God, arise and free all my unfriendly friends in the name of Jesus. God arise, disgrace them, disgrace them. Devil, you are liar, die, die, die in the name of Jesus. Oh yes, in Jesus name we have prayed, Amen… Any child of the devil going into secret cult, going into evil society, going into the occult against any child of God, you better begin to write your will and prepare your wake-keeping because the God of Elijah shall disgrace you, Amen…

Bleating of the Sheep (2010)
Mountain of Fire and Miracles (MFM))

…Father we thank you for this time, and we praise your holiness for gathering us here. Thank you for protecting us… Thank you for your loving kindness, thank you because many waters have passed under the bridge, but you kept us standing by your side. Thank you because in the midst of devouring lions, you kept us standing by your power. Thank you because you are our rock, thank you because you are our strength… Thank you for your name which is above all names; thank you for the righteousness of your power. Accept our thanks in Jesus name. Father, as we are gathered at this service, let each and everyone here experience a touch… As I prophesy to every life here tonight, there shall be no negative carry over in the name of Jesus. Thank you heavenly Father, in Jesus mighty name, Amen…

If there is anything at all that disgraces a man, that puts man in trouble, it is rooted in just one word in the scripture – disobedience, disobedience. When a man begins to disobey God, he positions himself for failure and disaster. The soul that sins shall die. A lot of people live this particular year in chronic acidic disobedience to God. And to some, the Almighty has shown them a yellow card; they don't quickly run for what God wants. They are in serious trouble. I am here to caution you. I am to warn those who are playing with spiritual things. In first Samuel Chapter 15:2, God gave an instruction to a king; his instruction is very clear. There was nothing cloudy about the instruction. Listen to me beloveth…you need preparation in your life. In first Samuel Chapter 15, the instruction was given to King Saul. This is what God said; "Go and smite the Amalekites and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." That was the instruction. What did the man do? He took Agag, the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag and the best of the sheep, and of the oxen, and of the fatling, and of the lamb, and all that was good, and would not destroy them. But everything that was vile and refuse, they utterly destroyed… Saul became foolish because did not fear the Lord; he did not do it as God commanded. Th Bible says the fear of God is the beginning of wisdom…

Verse 2, and when Samuel rose early to meet Saul in the morning, it was told Samuel saying, "Saul came to Carmel and behold, he set before him up a place, and is gone about and passed on, and gone down to Gilgal." And Samuel came to Saul, and Saul said to him: "Blessed be thou of the Lord, I have performed the commandment of the Lord." Telling lies to a prophet! And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" The bleating of the sheep! He has not done what God wants him to do. He has spared the sheep, the goats and the best of things. And Samuel said: "Have you really done what God said you should do?" "Yes, I have done the commandments of the Lord; I have carried them out." Samuel said. Is that so? What is the meaning of the bleating of the sheep in my ears? Bleating of the sheep that I hear…

In many men, there is a bleating sheep. You thought you had it sorted out; you thought you could hide things from God. No matter how you hide those things, the sheep will bleat, No matter how you hide those things, the sheep will bleat. This is a matter of necessity in this service; you need to suffer a small cut for yourself. When you examine yourself in prophecy, it will enable you to treat your spiritual wound when it is still fresh before it becomes too rotten. This year, a lot of spiritual wounds have become rotten. Before we end this year, search out the position of your spirit, search for the throne of unrighteousness in your heart. Just cancel any attempt to sin. All the characters that you put up this year that the Almighty God did not want them to become your friend, the bleating sheep, your life, you need to deal with thoroughly; then, you either cite your weakness or you perish.

Acknowledging your weakness is the first step in changing your destiny. It is a sign of insanity if you keep doing the same time and start getting different results. Until you show no mercy and sympathy for your weakness, your destiny remains stagnant. Only one weakness can destroy a person completely. One weakness can put a person at the bottom of the ladder. One weakness can delay a very beautiful destiny. Your refusal to carry out divine commandment 100% is a problem. That will not be able to work next year. For some, the final whistle has already been blown…, and I am here to help you. An unexamined life will lead to disobedience to God. So, if you are here, listen, and you are looking towards the coming year, and as there is a bleating sheep in your life, it is crying out, you try to cover up, that anger, trying to cover it up, the idolatory of the earth, you are covering it up, the fornication, you are covering up, the drunkenness, you are covering it up, the pride, you are covering it up. Let it be known to you, you have an opportunity to change now. That is, show you can re-position yourself for the coming year. If it is not done, you become a candidate of spiritual impotency. And you give the enemy the opportunity to strangulate your spiritual life. You are unable to resist spiritual attack. And he says, "Are you a Christian?" And you say "Yes, I am even a pastor." But what is the meaning of this bleating of the sheep that I hear? What is the meaning? If you do not, the bleating of the sheep being 100% to God, and making up your mind, assisted by the Holy Spirit to change your ways, the enemy will just have a field day. The arrows of the enemy will begin to prosper in the person's life. By this year, because you were unable to resist temptation, whatever the enemy wanted to do with you, he did it with you. By this year, you were threatened in your dream, and your dream came to real life. You heard the sound of the rapture, everybody went; you didn't go. You are having a rapture-failure dream. Already this year, you had this hatred for long prayer session; you are getting tired in your spirit; sometimes, you chose to commit sin instead of suffering. You only work for God when there is something to gain…You have to fight. Raise your voices up like thunder as you say this prayer. Say this loud and clear. "That power of negative carry-over, you are a liar, die in the name of Jesus. Jesus is here. *Sa ta ka nde la ba she ta ka ya…* Jesus is here. Power is in this place, in Jesus mighty name we pray, Amen… Wait, multiple violence, you shout this again, loud and clear. Every owner of evil load, carry your load in the name of Jesus. Open your mouth and begin to decree. Decree by the decree of heaven; decree by the decree of heaven. *Ba she ka ta ya ra sa ta nde bas hi sha ta ya ba ra ma s aka she ya nta ba ya ra ba.* Something is happening, in Jesus mighty name we pray, Amen. Say, my breakthrough, locate me by fire by force in the name of Jesus. *Ma ti ka pa ti ra sha ka taya, rib a nde raka ta ya. Lia ra ma ka ten da ya ra ba so ta.* My breakthrough, locate me by fire by force in the name of Jesus. *Ma si pa ta r aba ka ya ri bi so ti ka nda ray a ra ba ta ya…* With multiple violence, we say this loud and clear; every owner of evil load, carry your load in the name of Jesus. Open your mouth and declare it. Shout twenty one alleluia… Thank you Jesus, Thank you Jesus, Thank you Jesus, Thank you Jesus…

Oh God, arise and favour me in the name of Jesus… Thank you Jesus! Thank you Jesus! Thank you Jesus! Thank you Jesus! This year, every enemy that comes against you shall stumble and fall in Jesus mighty name, Amen. They must stumble and fall in Jesus name. Thank you Jesus! In Jesus name we pray, Amen. If you can shout this loud, the angels that are here are ready for answers… Finally, we commit into prayer the activities of every tricky, arrogant, aggressive and terrible sadistic satanic personality into the hand of God. The devil, he shall fail in Jesus name I pray, Amen…

Power Must Change Hands (2009)
Mountain of Fire and Miracles (MFM))

…Power belongs to God; prosperity belongs to God. The Bible says" And God made everything good. It is Satan that corrupted the world and turned many destinies upside down. You have to confront Satan. You wicked devil, hear me now, die… Power must change hands by fire by force. Therefore, why are we battling with "Thou shall not curse?" The power that God gave you as his child is great. You must fight because Christianity is war; it is warfare. But we fight not against flesh, but against principalities and powers of darkness. So, it is a greater war. The Bible says, "As from the days of John the Baptist, the Kingdom of God suffereth violence, and the violent taketh it by force. So, you must not sleep. If you sleep, you might not be spiritually alive to wake up and tell your story... We are now in the hour of prosperity. I want you to point one finger – finger of reproach to Mr. Poverty. And I want you to declare against him like this: "You Mr. Poverty, hear me well, I break my relationship with you today, and I enter into a covenant of prosperity in the name of Jesus. You Mr. Poverty, hear me and hear me well, I break my relationship with you, and I enter into a covenant of prosperity today in Jesus mighty name, Amen…

Power against money swallowers! Thank you Jesus! Every power swallowing my money, your time is up. Vomit it and die, Vomit it and die, Vomit it and die, Vomit it and die, Vomit it and die, in the name of Jesus, in Jesus name we pray, Amen…

Power that activates poverty in the lives of the children of God! Every power activating poverty, your death has come. Die, die, die in the name of Jesus. That power that activates poverty in my life, I command you to die forever in Jesus mighty name we pray. I shall not have an untimely death! Arrow of untimely death, arrow of untimely death fixed against me this year, backfire, and backfire in the name of Jesus, Amen. I command you to backfire in Jesus mighty name we pray, Amen. You wicked devil, hear me now, die…

I want you to walk up to eleven persons and prophesy upon their lives like this: "my friend, every move of the enemy against you this year shall bring you testimonies in Jesus Mighty name I pray, Amen… This year, you must trample upon serpents and scorpions in the name of Jesus. Open your mouth… let your voice be loud. *Ma se ka ya se ten de she de ra ba sa nda.* Yes, in Jesus name we pray, Amen. There is somebody at the centre being prayed for now; within ten days from now, your story will change… By fire by force, move to your next level. I command you to move to your next level. Thank you Jesus! In Jesus mighty name I pray, Amen. There is somebody in that circle; your fallen benefits, the enemy has been stealing for years shall locate you by fire by force. God, arise, restore what has been stolen in the name of Jesus. Sha ka te nde ya ka r aba da sha. Thank you Jesus! In Jesus mighty name I pray, Amen. Prepare for your testimonies now… That power of God shall disgrace all your enemies in Jesus mighty name I pray, Amen. There is somebody here; the strongest strong man has been monitoring and demoting your destiny. Within the next 24 hours, it shall die. The fifth person: Any evil meeting summoned against you, scatter in Jesus mighty name, because you shall sing your song and dance your dance in Jesus mighty name; yes, because you shall sing your song and dance your dance in Jesus mighty name, Amen. There is somebody in the circle; the kind of wealth you have never experienced shall follow you in Jesus mighty name I pray, Amen. Let the seventh person get into the circle. Let us pray like this: Oh God, arise, let there be open heaven for him in Jesus mighty name, Amen. Thank you Jesus, in Jesus mighty name we pray. And someone in the circle, God said, "Those who have been looking down on you, those who have been looking down on you, those who have been mocking you shall prostrate before you, Amen." Thank you Jesus!

Now, within the next five minutes, an earthquake of deliverance is about to be released; that will cause great deliverance for thousands of people here. It is important that

your voice be loud. It is important that you sing this song with aggression. The Bible says; "As from the days of John the Baptist, the Kingdom of God suffereth violence, and the violent taketh it by force." The Bible says; "Paul and Silas were in prison; they prayed and sang praises and an earthquake of deliverance was released, and chains were broken." The ancient chains are about to be broken, the ancient chains are about to broken. Say this very loud: "Power must change hand in my life no matter what the enemy may say. Power must change hand in my life no matter what the enemy may say, in Jesus mighty name, in Jesus mighty name, in Jesus mighty name, in Jesus mighty name, Amen. Now, with your voice as loud as thunder, you are going to sing this song that will bring an earthquake of deliverance. Are you ready? If you are ready, let me hear your shout, Alleluia! That alleluia is not loud enough. Angels are singing, you are worthy oh Lord, Holy Ghost connecting me to my miracle, Holy Ghost connecting me to my miracle… Evil arrow, over to your sender. Silence now! Silence now! Anyone in this gathering this morning that an evil voice has been summoning to the grave, right from where you are, the power of God is calling upon you, and the yoke of the voice of the familiar spirit summoning you is cancelled instantly. That is the first person. That is number 2, number 3, number 4, number 5. Aha! you, that person over there, I command the witchcraft arrows fired against you since you were in the womb to begin to come out now in Jesus mighty name I pray, Amen. That is the first person; that is the sixth person; that is the seventh person. Something is happening over there. The fire of God is mopping stubborn sicknesses. I see a troubled woman here; troubled because all your children have been initiated into witchcraft. I stand here as the servant of God. I decree as from tonight, those children will no longer be admitted into witchcraft meeting, in the name of Jesus. It is done; thank you Jesus; thank you Jesus; thank you Jesus.

I want to pray for three groups of people: number one, those that the enemy is sitting upon their benefits; number two, those who are suffering from the mystery of buried virtues; number three, those that the enemy is troubling with their staff of bread, troubling their business and troubling their career. Father, I commit these people into thy holy hand. Wherever they are, let the anointing of the common breakthrough sail upon their lives in the name of Jesus. Receive it; Receive it; Receive it; Receive it… Anyone here who has been going through a cycle of problems, I command the cycle to be broken in the name of Jesus. I want to pray for two persons. If their Amen can be loud, they will be surprised before the next "Power Must Change Hands." I want to pray for those two people to experience supernatural business explosion. *Ra ba ta ya si ka ri ten de ya ra pa po ti ta ya….* Lord, let your children experience a breakthrough anointing, *Ra ba ta ya si ka ri ten de ya ra pa po ti ta ya…* Lord, let your children experience a breakthrough anointing, Lord, let your children experience a breakthrough anointing, Lord, let your children experience a breakthrough anointing, Lord, let your children experience a breakthrough anointing, receive it, receive it, receive it, receive it, receive it… *Ti ka ra ba ta ya si ka ri ten de ya ra pa po ti ta ya…* Lord, let your children experience a breakthrough anointing, *ka si ta ya ri ten de po ya ti ra…* .in Jesus mighty name I pray, Amen.

You that fellow, you went to your village; you shared that money. That money you shared was taken to a coven, and they are using it against you. Practically, everything you are doing has collapsed. But, right there where you are, the mind of the Holy Ghost will overshadow you, and you will not be able to stand on your feet; then, their demon will get back to the sender. That is the power of the Holy Ghost coming upon you in the name of Jesus, Amen. Now, this boiling anger, *sisters*, are you here this morning? Coven powers from my place of birth, die. Can I hear the *sisters* shouting now? Are you afraid to say this prayer? Let the *brothers*' voices roar like thunder. Every verdict against, your time is over; die in the name of Jesus…ma sa ka ta pa sa ka ta… Thank you Jesus, thank you Jesus, thank you Jesus. Destroy the coven power; scatter them this night. By fire and by force, I am moving forward. Father, we thank you for a time like this for your wonderful working power. Accept our thanks in Jesus mighty name, Amen…

… I want to share with you in the next few minutes; I want to compare two characters in a certain area and draw a few thought from there. Let's open the Bibles to First Corinthians, First Corinthians, and Chapter 13. Are you there? I want you all to read verse 13 (*The audience reads)* Alright, it says now abideth faith, hope, love. The old King James translation uses the word charity. This is one of those places where it should have been rendered love. Instance places, then. It's okay for the word to be rendered charity. But here, it should rightly be rendered love. Now abideth faith, hope, love; these three it says, and now it says, the greatest is love. Now, there is a reason for that. Now,' 1 want to take you into the scripture, the Old Testament. Will you turn to 2 Chronicles 34:23. Turn also to *2 Kings 25 (Pause)*. Are you there? Now it is talking about King Josiah. (*Pause)* Many, many years ago, now, question, King Josiah and King David, which of them reigned first? Talk to me, which of them became king first? Which of them was the first King of Judah? *(Jokes)* I'm *gonna* get on your nerves. Yeah! Oh my boy! I like this! Tell me, which of them was King of Judah first?

…If you say you don't know, you are also right. Praise God! Let us go to 2 King 23. There is so much to say about this man. 1 mean Josiah of Judah, verse 25, let everybody read it, one, two, go. Ok, now, this remarkable. Now in verse 25, he says, and like unto him, was there no king before him. The Lord was with all his heart, and with all his soul, and with all his might, according to the Law of Moses, neither after him arose there any like him.

Yes, let us talk about King David, and King David ruled before King Josiah. And David was a wonderful man of God. And God loved him. And the Bible showed us saying, "There was no king like David." Of course, he was the second king of Israel. The first king of Israel was Saul. Now, he promised Josiah; Josiah became king when he was 8 years old.

Manasseh was a terrible king who did more evils, so he provoked God with his sins that God was angry with Judah. The first word in verse 26 connects with the perfect life of King Josiah because he tells you how the man was wonderful and how no one was like him. And the Bible says notwithstanding, 1 read so much about King Josiah. He should have been one of those that inspired me. But when I saw what happened to him, I wasn't impressed. The reason is; "How could a man be so perfect? How could a man be so good? How could a man be so obedient in the law of God and have his final record of his life ruined?"

I am in 2 Chronicles 35:20. After all these when Josiah has prepared the temples, Neco, the King of Egypt came to fight against Carchemish, and he sent envoys that he was not out to fight Josiah; but against the house that God commanded him to. And that Josiah should stop opposing him so that God would not destroy him. The truth of the matter is Josiah was not disobedient because there is no way God could have spoken to Pharaoh. Are there no prophets in Israel again? Josiah disguised himself and went to war against Pharaoh Neco and got himself fatally shot at the plain of Megiddo. Archers shot him and he died.

How could a man described by God die in that way? He wasn't disobedient. No, he wasn't because, Josiah was under no obligation to obey the voice of Pharaoh, King of Egypt. Why didn't God send Josiah a prophet, I read this portion over the years and it disturbed me…

Don't think that somebody is destroyed because of the amount of sin. The time-table for everybody is different. It doesn't go by who have sinned the most. Who is the next now? But can man alter such destiny? Emphatically yes, according to the Bible. Yes, why did this happen to Josiah? How come he didn't know? How could he have worked perfectly with God and he didn't know? How come God did not withhold him: Why? Why? Why...?

Many of us in our lives have good reasons to think about that family. And they have this wonderful son of theirs. He is such a marble in the family, the most humble. He is everything to the family and he gets a little sick, and they take him to the doctor. And he is HIV positive, and the family is devastated. How come, he has HIV? How come? He never had any sexual relationship with anybody. Whatever everybody is wondering is; the truth is that God is a good God. "I know my thought towards you, to bring you to an expected end." But God is love... You are challenged and confused… Love then is on trial. Do you abandon him because of what has happened to him… Wait a minute…

Why are these things happening? Why? Why? Why did Josiah's life go in this direction? Why, before Josiah walked out that day, couldn't God have changed things for him? I think he could have. Look at David, for God to tell us that there was no king before Josiah. That he turned to him with all his heart with all his soul, with all his might, means David was compared with Josiah and David, his record was found wanton…

Yet God said something about David. Then I wonder, why God didn't say the same about Josiah. God said; "David is a man after my heart." And God said; "I have sworn that I will not lie to David." And God said; "I have sworn by myself that I will build David a sure tabernacle." Why did God choose David? His record was not good enough, not as good as Josiah's. Why? Why do bad things happen to good people? (i.e. good people ending up in disaster)… What Satan actually wants is to increase his level of aggression in the spiritual lives and physical health of the saints of God." Now, what does God want? What does he want? Number one: Let's look at David and Josiah, What does God want? God can do anything. Jesus in his prayer to the fallen says, "Father, things are possible with thee." Jesus said that, and I have always been inspired by it. That means, God can change anybody; he can change me; he can change my thinking; he can change my ideas. He can do anything... Love is on trial. The Bible says: "All things are possible with him." He can do anything. God is not impressed by your perfection. What does God want? He wants your heart, you attention, and your presence…

That, I cannot fully tell about Josiah "Your presence!" There is a great difference between your presence and your words. David turned to God beyond the Law of Moses. The laws require the man to pray and offer sacrifices in the morning and evenings. David did more than that. Are you hearing me?" (Sic). David, the Bible says was zealous for the house of God. David gave God his presence. I said; "David was zealous for the house of God." David gave God his presence. David was zealous for the house of house of God, for the presence of God, and he proved his love for God by his presence. He proved his zeal for his love of God by his presence…

In the New Testament, Paul tells the same thing. He says, "When you come together, each one of us in the house of God, each of us is the temple of God," but then, he calls the Church the ground and pillar of truth. If he tells us that there is a structure for the Church, it is not every meeting place of the believers is a church. But sometimes you don't seem to know this, Come on talk to me now. So, God has let us know from the Old Testament to the New Testament, to the present day that his manifested presence is not everywhere. Alleluia! David says, "I was glad when they said, let us go to the house of God." Glory to the house of God is very essential for your life. This is the way to make you that man or that woman God that can influence his destiny. There is a lot of Christians who do not think that they need to go to church. They go once in a while when they choose. Know that everybody who goes to church is not necessarily doing it right, but everybody who doesn't is doing wrong *(High tone)*. Hey come on! Yes, not everybody who goes to church pleases God, but everybody who doesn't go to church displeases God. So, there are things that we must do on our part that will ensure the brightness of our lives, the brightness of our future, and God's kind of success of our lives. Your presence! Does God have your presence? When you spend time to pray, you are giving God your presence. The third one is your love. Remember, Josiah was perfect according to the Law of Moses. David made too many mistakes. Yes, David made a lot of mistakes; but there was something which David had that Josiah didn't have that made the difference. Yes, there was something which Josiah didn't have, and it made all the difference: your love. Your love; that is the number 3… David had something which Josiah didn't have: love. Love was the thing which Josiah didn't have. He served God in accordance with the Law of Moses; but David loved God… Talk to me somebody…

HE wants your love. HE too loves you. Believe me, God so much love the world that HE gave HIS only Begotten son that whoever believeth in him shall not perish, but have eternal life. That is the purpose of his love,..

…Whenever God gets involved in what you are doing, you are better for it, as you are the one who is blessed for it. No one can do anything for God and be disadvantaged. The Gentiles sacrificed not unto God but to demons (1 Corinthians 4:20). But I say that the things which the Gentiles sacrificed, they sacrificed to the devil not to God. They fellowshipped with the devil, not the word of God; they sacrificed to the devil and not to God. But we have to do God's things God's way… (*Moves towards the audience).* Hey, wake up, wake up, wake up! Tell somebody we have to do God's things God's way. Tell somebody once more we have to do God's things God's way. He tells Moses, "See that you do it according to the pattern." Whenever he tells you to do something, he wants you to do it according to the pattern, not according to your thinking. We should not forget the two sons of Adam: Cain and Abel. Cain brought a sacrifice, and it was rejected. He was a farmer. He brought of his crops to God and it was rejected. And Abel brought a blood sacrifice. His was accepted. And Cain was angry. And God told him, "if you do it rightly it would be accepted…"

In one of those days, they were transporting the ark of God and David organized the transportation arrangement. And the whole of Israel sacrificed unto God. They were all dancing and singing as the ark of God was being transported. They brought a new cart. They put the ark of God in the cart. Fine horses were carrying the cart. There were two men in the cart who were there to see to it that the ark goes to the right places. It must get to its destination. And the people were used to dancing, and they were happy. But all the time, even though they thought they were happy, even though they were dancing and rejoicing, God was not happy with them because they did God's things their way. And it happened that when the horses stumbled and one of the men there tried to prevent the ark from falling, God smote him. And the Bible says, "Because he put his hand on the ark." David became afraid that day and he told them not to bring the ark to the city. It was so scared; he trembled in the presence of God…

And all the time, he was wondering why it happened. He went back to the prophet, then, they looked through the word of God and found out the reason. He found out he did God's things their own way. He assembled the people later and told them, "You know that we did it the wrong way; we did not do it the prescribed manner." For it is written, only the priest should carry the ark of God. And he gathered the priests and told them; "You should bring the ark of God into the city" and they were blessed. Tell somebody one more time; we have to do God's things, God's way. Tell somebody once more we have to do God's things….Tell somebody Pastor says we have to do God's things in God's way…

If you speak of salvation, and there are no people to receive salvation, the word is unused at that time because there are no people there to act their faith on the word that has come. The message you preach will impact on the faith that received the blessings of that message. Alleluia! This time, we have an opportunity to act our faith. Oh glory to Jesus! In Isaiah 5:17, thus, says the Lord thy redeemer. When God starts talking, your better start listening. And you must

listen with faith. Listening with faith is how God wants you to do it. Remember, it is HIS will that must be done.

You must listen, learn and let your faith grow. You must listen according to God's prescription. I am the Lord thy God who teacheth thee to profit… He says, "I teach you to make profit; I teach you and lead you in the way that you go." Any prosperity that is not anchored in God's message is bound to be wrecked. Therefore, one must ensure that in every step one takes, God must be called into play… Inquire and be sure that God is there with you, or also go back and see what is amiss… The Bible says, "Men that died *receiveth* tithes; but there, he *receiveth* them of whom it is witnessed that he *liveth*." And as I may so say, Levi also who *receiveth* tithes, paid tithes to Abraham. For he was yet in the *loins* of his father when Melchizedek met him. The lifestyle of every Christian is sowing. Sowing prospers you. In other words, sowing is prosperity because when sowing is your lifestyle, prosperity is your portion. He that sows… must reap bountifully… Let us look at Abraham's life. He did it God's way, and God prospered him. Abraham believed God; Abraham paid his tithes; Abraham served God with all his heart. Abraham worshipped God faithfully. In fact, Abraham's faith was very outstanding that God converted it to righteousness for him. Every great man in the Bible worshipped God faithfully. Look at King David; he loved God with all his heart. Everything about God interested him a lot. Whenever he is praising God, he does that with all his heart. In fact, by praising God, he took shelter under the umbrella of God. Do it God's way and HE shall prosper you, and you will be safe because if you are not saved, you are not safe…you have to pray that HE prosper you (*Walks up and down the stage with vigour, shakes his head and hands, suddenly steps, as he looks at the audience with seriousness on his face. then, walks towards them as he shakes his hands)….o-o-o ra ta ma bo bo kro ma ta sha… come on pray* now, Lord, prosper me, take away any obstacles to my prosperity *.. ra ko ta ma zo tra to ka sho su bro to ko tra ma sha ra ka ra zo tra…* (*As he moves forward shaking his hands)* Say it, Lord, take away any obstacles to my prosperity, my happiness… *Ra ta bo bo kro za to ka tra ma ta tro....* Ask HIM to help you to be consistent in your prayer line so that you can be prospered, *Bo bo kro za to ma ta r aka ta ra kro zo mo ma ta…* Thank you Father, in Jesus Mighty name. Amen… Praise God, Alleluia…

Are you ready for it? He says: "This book of thy law shall not depart out of thy mouth" (Joshua 1:8). Did you notice that it didn't say: "It shall not depart out of thy heart." For a long time, many Christians have been 'heart-conscious' which is good. But it won't work until it is in thy mouth. The question is: "How will it not depart from thy mouth?" It means that you must be talking it. (*Puts his fingers on his lips)* Why is God doing this? The Book of the Law shall not depart out of thy mouth. (*With a loud voice)* But, if it is not *gonna* depart out of thy mouth, what am I supposed to be doing? It means thou shall meditate therein. It is a material for meditation *(moves up the stage and pointing at his Bible).* He is talking about meditation on the word. There are people who are meditating, but they are not meditating on the word. If you ask them, "What are you doing?" They will answer, "I am meditating" "Meditating on what...?"

The Bible says: "Thou shall meditate therein day and night (Joshua 1:8). (M*oves to the left side corner of the pulpit).* Now, how do you meditate? (*Pointing at the Bible)* …It means to ponder, to mutter, and you gonna be talking; to roar or prowl, meaning you gonna be talking under your voice. It means you will think it through your mind, ponder through it, talk it with your lips. Nobody may hear it; but say it under your voice. Talk it. *(Looks up)* Then shout it. (*Moves forward).* I ask, "Why is God saying this? *(Pointing at his head)* He is trying to give you a mentality. Tell them, "Until you have a winning mentality, you cannot win consistently. *(Moves to the front edge of the pulpit)* You got to have a winning mentality for consistent success. You really got to have one…

Some people have a success in one thing and they start failing. Are you hearing me (sic)? They got it and they lose it. God wants you to have consistent success. So he has to give you a mentality. There is a kind of thinking that you must have because it is so necessary. Blessed be His name, God says here: "This Book shall not depart out of thy mouth." No matter what you are experiencing, don't change what you are saying. Only say what God says. Only say what God says no matter what you are feeling. This book shall not depart from thy mouth. You shall conquer. Remember, the faith of Abraham conquers all… *(High voice)* If you are looking at the circumstances and talking to the circumstances, it has departed thy mouth because something else has replaced it. But it says: "thou shall meditate, matter it, ponder it *(Pause)*, talk it, and shout it. Notice it didn't say, "end it." But thou shall meditate therein day and night, that thou shall observe to do. It says, 'if you meditate therein, it will cause you to do accordingly…

I curse that devil wanted to stand against you… Do you know what many of us wanted? You want to obey God. You cannot obey God. It is the word of God in you. Here are the principles; your thought controls your words. Your word controls your action; your action determines your destiny. That's what life is all about. You can't be different from your thinking. Your words reveal your thought. The way you talk will determine your lifestyle, and your lifestyle determines your destiny. So, since it all begins from your thought-life, your way of thinking, that's why God wants to take away the whole of your thought-life. It is where your success or failure begins. If you notice a man is full of failure and struggles, his problem didn't start from his job, business, etc., it started from his way of thinking. That's why God wants to take away the whole of your mind. That's why when you are born again, your mind is changed for God…

Text 24
Victim or Victor? (Year: 2006),
Believers' Love World Inc. (Christ Embassy)

…HE is here; HE is alive; praise HIS name; wave your hands. When God gets involved in whatever you are doing, you are better for it. You are the one who is blessed for it. No one can do anything for God and be disadvantaged... It is interesting to note that your origin in God is real. The Bible says: "ye are of God." That ye are of God does not mean that ye are on God's side… The Bible is not telling you that God is for you. It is not telling you that you belong to God. Ye are of God. It is talking about your origin. The man in the mirror is you because you bear the image of the Almighty God in you." *(Smiling)* It is talking about your origin. *(High voice)* HE says: "the children should remember; a dog gives birth to a dog; a cow gives birth to a cow; ye are of God." In other words, ye are the offspring of God. Ye have come from God; ye hail from God… Your origin is from God. That means ye are god. This is too big for religious Christianity. (In St John Chapter 12:43), people don't like to accept the truth. We gonna give it to them. The Jews answered him, "for thy good work, we stone thee not and for blasphemy and because *(high voice)* for thou being man, ye maketh thyself God. They picked up stones; and as they were about to stone him, Jesus said: "Hold on, I have done a lot of things, a lot of good work, for which of them do you stone me." For your good work, we do not stone you; but we stone you for being a man and you maketh yourself equal to God. This is why we wanna stone you. Watch this; dear Jesus, I love Jesus. It is good to know the word of God…

Let me tell you this. One day, I wanted to have my breakfast and I had my Bible. I had been going to the Bible study. As the table was set, and I moved my Bible away, I heard the voice of the devil. He said, "You are taking the word of God for food." And I said, "Get out." The devil can excuse you for anything. I have just read the Bible so that I could just set the word. But he said: "I am taking away the word of God for food." And I don't just like the devil. He can accuse you of anything. Alleluia! Now, let's get to verse 34. It is good to know the word of God. When you knoweth it, you can give the devil heart attack. You can keep him where he belongs. In verse 34, Jesus answered them: "is it not written in your law as said, "Ye are god." He is quoting the scriptures. He said, "Isn't it in the law?" God said; I said; "Ye are gods. Hey, come and get it. Is it not written in your law? I say: "*Ye* are gods…." If HE called them gods, the scriptures cannot be broken. Say *ye* of whom the Father had sanctified… if he called him god (Psalm 82), he said, "Is it not written in the law? Jesus is quoting the scriptures. And that's the way to keep the devil at bay because he is a problem. When you read this, you will understand why someone is going through problems: family problems, health problem, financial problem, etc.; and he's been trying; and it looks as if he doesn't know God. And you wonder why he is going through all these. The day all these things will stop is the day he says, "Devil, enough is enough." And when he says "enough is enough," the Father in heaven will be clapping for him. Remember, the Bible warns us to put on our armour, for the battle is not carnal."

When you have nothing anybody can see as good, you better appreciate all the things Lord has done for you in the name of Jesus… What has the devil ever done right for humanity? Nothing, but lies, deception and destruction of humanity. This is his stock-in-trade. I have good news for you; don't be weary, be strong in the Lord.

While we reject their lies and their evil intentions, please be focused in the things of God because you are far above all Principalities and Powers of Darkness, far above any allegation of the devil. You can't be a victim of the devil; you must be a victor in Christ. Remember, unless you are saved, you are not safe… Tell somebody Pastor says: wickedness is the problem. Once more, tell somebody… Are you ready for it? Be it to the renewing of your mind. It says, "Do not be conformed; look around you, there is poverty." It says, "Do not be conformed to poverty." Look at people around you; they are sick. Do not be conformed to sickness… If you agree with me, say yes, there must be a change; and it must begin from somewhere… Do not think of sin brothers and sisters…The devil is the problem. Yes, the problem is the Enemy. The devil as well as his agents is a formidable enemy that must not be allowed to inflict pains again; they must be stopped… Say after me, Satan we say 'no' to you… Not every person who goes to church pleases God; but everybody who doesn't go to church displeases God. Do not think of sin again by not going to church… Did you go to church last Sunday? Did you go? You will not miss service again in Jesus Mighty name I pray, Amen. Being born again offers you the best protection against the devil. And as a born-again Christian, redemption is yours. You shall be a doer of HIS word. Are you ready for it…?

Good Friday Miracle Night (Year: 2006),
Believers' Love World Inc. (Christ Embassy)

…In St. John's Gospel 10:10, the Bible declares the very word of Jesus, the word of the master. "The thief cometh not but to steal and to kill and to destroy, but I am come that ye might have life and have it more abundantly." He said, "I am come that they might have life. Let's go through it again. The thief cometh not but to steal and to kill and to destroy. The thief comes to steal, to kill and to destroy. What personally does that remind you? He says the thief comes to steal, to kill and to destroy, three things, and that is the character of Satan. *(Changes his voice)* But Christ says, "I am come for a different agenda." Jesus has a different agenda. "I am come so that they may have life and have it with overflowing abundance." In your life, you can decide which of them you are following. Whether the thief steals money or material things, or whether he steals your joy, your health, your prosperity, your success…

Whatever it is, we know his agenda is to steal, to kill and to destroy. But Jesus had a different agenda, to give life and for them to have it with overflowing abundance. In your life, you can decide which of them you are following. Whether the thief steals money or materials things, or whether he steals your joy, your health, your prosperity, your success, whatever it is, know his agenda is to steal, to kill and to destroy… But I say it again that Jesus has a different agenda, to give life and for them to have it with overflowing abundance. In your life, you can decide which of them you are following, the one that comes to steal, kill and destroy or the one that comes to give life. I chose a long time age to follow Jesus who gives life that made me have it to over flowing abundance.

Maybe, you are here tonight; you have made that conscious decision and in your life, you have been following one who comes to steal, to kill and to destroy. Tonight you can make a change. One of the reasons for sickness, for failure in the lives of men is that they copy Satan, a being from the kingdom of darkness. They copy the wrong spirit, stealing, killing and destroying. But you can make a change in every nation, where people love to kill, steal and destroy. Again, but you can make a change in every nation where people love to kill, steal and destroy. There is no joy, there is no fulfillment; there is no happiness. They keep turning around in circles, turning around in circles. Today, some seem okay; tomorrow they face destruction. Things just don't work in their lives, to follow the one who steals, who kills and who destroys. The one who kills is Satan, and he is full of hatred. "There are many dangers in an environment of hatred, but the most satanic thing in such devilish environment is sin. This manifests in many ways: destruction, death, bribery, corruption, stealing, cheating in an exam…

In this special service, the Lord asked me to do it for this country. There is a special reason. We tried our best to ensure that we communicated mostly to Nigerians in this regard. Can you imagine, we are supposed to have a very special conference, and it started last night in Johannesburg, South Africa? Are you there with me? The same last night in London, United Kingdom and they are watching this service right now. But this segment is designed specially for you in Nigeria because God has a special purpose for you, Alleluia! When you listen to different people in our country speak, you can understand a lot of them want a change. They want better things; they want to be more fulfilled. They want to be happier. They

want their business to be okay; they want their health to be alright. They want the economy of the nation to be sound. How can these things be sound until a change comes from one word I am going to talk to you about tonight? That one word is wickedness. Did you hear what is I say? Say with me, "wickedness." Say it again, "wickedness." One more time, "wickedness." Help me tell your neighbour, devil is a liar. Tell somebody, pastor said, "Wickedness." Tell somebody pastor said, "wickedness is the problem." One more time, "wickedness…"

Wickedness, wickedness, and I will explain it to you. There must be a change. There has to be a change of heart. We must stop being wicked. You know somebody said, "corruption is the problem of Nigeria." The reason for that corruption is wickedness. In any society where there is wickedness, there will be corruption. There is the desire to make yourself happy at the expense of other people. Why is it that you cannot see the progress of someone else and be glad? Why can't you see the fulfillment of someone else, the joy of someone else, the success of someone else and believe that his success is your success? His happiness is your happiness because of wickedness; that is based on selfishness at schools. There is wickedness in government, there is wickedness in our streets, wickedness in the hospitals. There are people who have decided to open a business of faking drugs, medicines, faking them, knowing that when the sick use those drugs, they will die. Many enjoy that kind of business. Why is it so? Because it does not matter what someone else is going through. *(Raises in his eyes as he looks at the congregation)*. So long as I am happy, it doesn't matter who dies, it doesn't matter who dies, as long as I get the money. Wickedness! Why are immoral laws made? Wickedness…

When we talk of corruption in our nation, let me explain; it is not a government's problem; it is the people's problem because the people did not come from another country. They are from here. No matter who is in government, there would be corruption until the hearts of the people are changed. We must begin from changing our ideas of success… No matter what you believe in life, if God is not happy about your method and the ways in which you achieved whatever you achieved, it will not work. As long as God's hand is against you, no matter how high you rise, you will fall. The Bible says that the wages of sin is death. It is true. Ananias sinned, and died because was corrupted (lied). A sinless life is greater than the riches of the earth… No matter how…

There are parents who are buying school results, for their children. They don't care about the future of their children, paying for certificates their children never wrote the exams for. What future are you preparing for your children? If you agree with me, say yes, and there must be a change, and it must begin from somewhere…

That change starts from anchoring yourselves in God to fight the devil, the shrewd contriver of all these: wickedness, corruption, bribery, adulteration of drugs, exam malpractices, occultism, etc. The devil makes you believe it in your heart that they are justified…

Questionnaire on the "Persuasive Value of the Rhetorical Strategies on the Sermons"

My name is Gerald Ekeoha. I am a PhD student in the Department of English, University of Ibadan, Ibadan, Oyo State, Nigeria. I am conducting a research on the persuasive value of the rhetorical strategies your pastor used while delivering a sermon today, and will like you to respond to the questionnaire. Information provided is for educational purpose only, and it is strictly confidential. Thank you.

Mark "X" in the boxes that are applicable to you.

Old: ☐   Young: ☐   Male: ☐   Female: ☐   Date: _____

Mark "X" in each box that represents how you feel about today's sermon.

1. Because of the way my pastor used metaphors that I relate with (in my culture and language) in today's sermon, I was convinced by his message of *Breakthrough* because it made sense to me.

   A   B   C
   ☐ _____   ☐ _____   ☐ _____
   Highly Persuaded   Persuaded   Less Persuaded

2. In his message on liberation in the service today, I was persuaded by the way our pastor used rhetorical questions to appeal to our sense of emotion, especially in the way he *touched,* motivated and assured us of our healing in Christ.

   A   B   C
   ☐ _____   ☐ _____   ☐ _____
   Highly Persuaded   Persuaded   Less Persuaded

3. While preaching in the service today, my pastor used ethically-based proverbs that warn and advise Christians of the dangers of bad social behaviour, and this strategy influenced me.

   A   B   C
   ☐ _____   ☐ _____   ☐ _____
   Highly Persuaded   Persuaded   Less Persuaded