AGENCY AND PROCESSES IN RELIGIOUS DISCOURSE: A TRANSITIVITY ANALYSIS OF THE *SERMON ON THE MOUNT*

BY

BEATRICE OFFEIBEA AWUKU

THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE MASTER OF PHILOSOPHY (MPHIL) DEGREE IN ENGLISH

JULY, 2018

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DEPARTMENT OF ENGLISH

UNIVERSITY OF GHANA

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DECLARATION

With the exemption of the references used in this work which have been duly acknowledged, I hereby declare that the views that have been expressed here are the product of my own study and no part or the whole of this work has been submitted to any other institution for the award of any degree.

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BEATRICE OFFEIBEA AWUKU

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DATE

CERTIFICATION

We hereby certify that this thesis was supervised in accordance with procedures laid down by the University.

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PROF. JOHN FRANKLIN WIREDU   **DATE**

(SUPERVISOR)

………………………………….   ……………………………..

DR. GEORGE KODIE FRIMPONG   **DATE**

(SUPERVISOR)

DEDICATION

Without wax, I dedicate this thesis to God Almighty whose grace and immeasurable mercies have brought me this far and my beloved parents; Mr. Samuel Awuku-Anobaah and Mrs. Rosina Awuku-Anobaah who have toiled so hard for my education up to this level.

ACKNOWLEDGEMENTS

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ABSTRACT

Employing the transitivity framework of the ideational metafunction, this study explored the language of the *Sermon on the Mount*, found in Matthew chapters 5-7, from the perspective of grammar. To ascertain the predominant process types that were used and the participants that roles were assigned to, the study used two out of the three grammatical components that the framework proposes which are the process types and the participants. This was done to show how the grammatical choices made by Jesus, in His principal sermon to His followers reveal His experience of the world around and within Him. The analysis illustrates that the predominant participants are the goal-participants; the participants affected by the action of the verb. The predominant process type is the material process. The distribution of the process types also reveal that the verbal process can be considered as a major process type. On the whole, the world of the text that was revealed through the data was a world characterised by social issues such as marriage, peaceful coexistence, divorce and adultery; religious issues such as prayer, giving, trusting, a world of the knowledge and practice of the old law and a world of suffering and social vices such as murdering, violence and persecution. To be able to achieve the communicative purpose of persuading, Jesus exhibited His knowledge about these issues and as a result addressed them in the sermon and made some promises to persuade the followers to change their bad ways for the better.

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LIST OF ABBREVIATIONS

SFG   Systemic Functional Grammar

NIV   New International Version

NKJV   New King James Version

CDA   Critical Discourse Analysis

CHAPTER ONE
GENERAL INTRODUCTION

1.0 Introduction

This study explores the language of the *Sermon on the Mount* as delivered by Jesus from the perspective of grammar. Using Systemic Functional Grammar (SFG hereafter), the study will find out how Jesus' grammatical choices construe His experience of the world around and within Him. This chapter discusses the general overview of this research and gives a brief theoretical and methodological framework within which the study was conducted.

1.1 Background to the Study

Language is a very effective tool used to state facts, ask questions, give commands or give information among other uses. Anybody who uses language uses it in a way that they can do things with it; how they can make choices that will communicate their originally intended purpose or meaning. Bloor and Bloor (2004) affirm this when they say that "when people use language, their language acts produce – construct meaning" (p. 2). Also, Wood and Kroger (2000) believe that language should not be taken simply as a tool for description and a medium of communication but as a social practice, a way of doing things. Halliday (1985, xiv), writes that "a language is interpreted as a system of meanings, accompanied by forms through which the meanings can be realized and answer the question, "how are these meanings expressed?" When language performs these functions, it is said to be functional rather than formal.

The intended purpose for which the language is used defines the style to be adopted. In the religious domain for instance, speakers or users of religious language use language to convince, persuade, educate and inform etc. but chiefly to persuade. Accordingly, users of religious language tend to use language in a functional way that assists them achieve this purpose. With

these goals, intentions and beliefs in mind, they make certain linguistic choices that aid their anticipated desire.

One framework that is oriented towards describing the functions of language in texts is Halliday's SFG. It concerns itself with meaning and language as a social phenomenon. Halliday (1978) says that language is controlled by social structures and these social structures are maintained and transmitted through language, making language very vital in the affairs of every speech community. SFG has been used extensively by scholars to analyse different kinds of texts. de Carvalho Figueiredo (1999) used it to analyse legal proceedings while Frimpong (2007) and Bonney (2008) used it to analyse editorials of newspapers. Al Faki (2014) and Adjei & Ewusi-Mensah (2016), on the other hand, used it to analyse political speeches while Halliday (1971), Burton (1982), Mwinlaaru (2012) and Cunanan (2011) used it to analyse literary texts. Graber (2001) used it to analyse the Parable of the Sower and Quainoo (2011) used it together with Critical Discourse Analysis to analyse what he calls "charismatic church advertisement sermons" in Ghana.

The interest of the current study, therefore, is to explore the application of the transitivity framework within the ideational metafunction of SFG to the *Sermon on the Mount*. By exploring transitivity in this text consequently, the study seeks to find out the process types and the participants that are predominant in the text. It is anticipated that the pattern that will be revealed will give a projection of the human experience in the field of the *Sermon on the Mount*.

Eggins (2004) says that transitivity helps to explain how the field of the situation is being constructed as in describing what is being talked about and how shifts in the field are achieved. Halliday (1994) identifies transitivity as follows:

> A fundamental property of language is that it enables human beings to build a mental picture of reality, to make sense of their experience of what goes on around them and inside them. …Our most powerful conception of reality is that it consists of "goings-on": of doing, happening, feeling, being. These goings-on are sorted out in the semantic system of language, and expressed through the grammar of the clause… This… is the system of TRANSITIVITY. Transitivity specifies the different types of processes that are recognised in the language and the structures by which they are expressed (1994:106)

The use of transitivity analysis, therefore, reveals the fact that language structures can produce certain meanings and ideology which are not always overt for readers in texts and hearers in spoken language. This is to say that a functional analysis of language, helps to determine the connection between meanings and phrasings that account for the putting together of linguistic features in a text. It is within this framework that a speaker or writer is able to encode his/her experiences of the real world and the world of their consciousness i.e. the world within and around them. This explains why the transitivity framework is also referred to as the experiential meaning. It is a vital tool available for researchers when they want to analyse the content of a message as presented by a writer or speaker. Transitivity model is also useful as it helps in locating the participants involved, how the speaker/writer locate himself/herself in relation to others, and to discover who takes an active or passive role in the communication.

The Bible can be considered a source of linguistic data. However, since the whole Bible cannot be explored within the scope of the current study, the *Sermon on the Mount* found only in Matthew's Gospel chapters 5, 6 and 7, towards the beginning of Jesus' public ministry has been selected for this study. This sermon is considered as Jesus' principal instruction for His followers. Stott (1978) for instance records in the author's preface that the *Sermon on the Mount* presents the quintessence of the teaching of Jesus. He further makes reference to John Donne's 1629 Lent message in which he said that:

"As nature hath given us certain elements, and all our bodies are composed of them; and art hath given us a certain alphabet of letters, and all words are composed of them; so, our blessed Saviour, in these three chapters of this Gospel, hath given us a sermon of texts, of which, all our sermons may be composed. All the articles of our religion, all the canons of our Church, all the injunctions of our princes, all the homilies of our fathers, all the body of divinity, is in these three chapters, in this one S*ermon in the Mount*".

In other words, the *Sermon on the Mount* is Jesus' major instruction for His followers and may be considered as the most important text in the Bible which is the core of Christianity that even today,

Christians see it as their foundation or code of ethics.

1.2 Statement of the Problem

As stated earlier, language is a means through which people in a given community communicate with each other. It helps speakers to get their listeners to do what they want them to do. Church leaders are not left out in the use of language. Often times, church leaders use language to persuade their members by assigning roles using certain processes to get their members to do what they want them to do. It is for this reason that Coker (2010) looked at persuasion and sermonic discourse using a Ghanaian charismatic church as the case study. Using Aristotle's theory of persuasion, the study affirmed that persuasion occurs in sermons.

Religious discourse has attracted an appreciable amount of academic attention. There has been analysis of speeches, sermons and texts by various religious leaders to decipher the structure and function of language used in the religious domain. Most of the literature on sermonic language and sermon delivery, (Taiwo, 2007; Pieterse, 2010; Park, 2010; Adedun & Mekiliuwa, 2010),

have looked at sermons from the perspective of Discourse Analysis, Stylistics and the forms and content of the sermonic text. Studies such as (Taiwo, 2005; Bankole & Ayoola, 2014) have also focused on the textual analysis of the sermonic texts with respect to the system of Mood of the language and how preachers construe meaning interpersonally in respect of their grammatical choices. All these studies used sermons of pastors or preachers who preach about Jesus and some conclusions have been arrived at regarding the choices they make. However, how did Jesus himself, around whom these preachers preach, construe His experience of the world within and around Him in His principal sermon to His followers? Though there are studies that have looked at the *Sermon on the Mount*, they looked at it in bits and not the whole sermon or they focused on the theological issues (Adjei, Ewusi-Mensah, & Logogy, 2016; Kodjak, 2014; Pelikan, 2001). This study therefore through the functional use of language attempts to examine the entire *Sermon on the Mount* rather than portions of it.

1.3 Overall objectives of the Study

This study seeks to explore the language of the *Sermon on the Mount* from the perspective of grammar by considering the roles that are assigned and the process types that are used by Jesus. This study looks at how the grammatical choices made by Jesus Himself, the leader of Christianity, in His principal sermon to His followers reveal His experience of the world around and within Him. The study seeks to answer the following:

1.4 Research Questions

1. What are the predominant process types in the *Sermon on the Mount*?

2. Who/what are the predominant participants and their functions in the *Sermon on the Mount*?

3. What does the transitivity pattern reveal about the world of the *Sermon on the Mount*?

1.5 Significance of the Study

Any form of text can be understood based on the grammatical choices made by the speaker. Therefore, this study will promote the need for leaders, especially religious leaders, to be mindful of their grammatical choices as these choices help shape their experience of their outer and inner worlds. The study will add up to the existing literature in the field which will serve as a point of reference for other researchers who wish to embark on religious text for their project. It will add to SFG in terms of approach and increase awareness of some grammatical aspects of the Bible and draw attention to the Bible as a readily available corpus for linguistic investigation. The study intends to promote the analysis of the language of the Bible or any religious text from functional perspective.

1.6 Scope and Delimitation

SFG propounds that language simultaneously has three different meanings i.e. the ideational, interpersonal and the textual meanings (Halliday 2004, Halliday & Matthiessen 2004, Eggins 2004 and Thompson, 2014). In other words, all three meanings are present in a given text and can all be explored at the same time. However, this study limits itself to just the transitivity framework of the ideational meaning of language in studying how Jesus construed His experience of the world both around and within Him. Again, since the whole Bible cannot be studied within the scope of this study, it limits itself to the *Sermon on the Mount* found in Matthew's gospel chapters 5, 6 and 7.

1.7 Methodology in Brief

This section outlines the considerations that make up the choice of the Bible and for that matter the *Sermon on the Mount* for this research. It also discusses how the choice on the data for the research is arrived at out of the numerous books of the Bible.

This particular sermon has been selected out of the many texts in the Bible or out of the many sermons of Jesus because it is the bedrock of Christianity that even today, Christians see it as their foundation or code of ethics. Although the sermon may not be the only Christian text or Bible text to make such a claim, it is the only one that came directly from Jesus who is the founder/leader of Christianity. My interest therefore is to use the transitivity framework of the ideational metafunction to do a linguistic analysis of it to see how Jesus used language in that sermon to persuade, teach and admonish His followers.

The New International Version (NIV) of the Bible will be used for this study. The online version of the NIV was downloaded and Matthew chapters 5-7 was extracted, read and analysed. The online version of the Bible was used for the study as it is convenient for me as I did not have to type the whole text for the analysis. Information in the data relevant to the study which are the process types and the participants were then selected and analysed using Burton's (1982) steps in the analysis of a text. These steps are; determining what sorts of processes there are, and which participant is engaged in which type of process and verifying who or what is affected or seems to be affected by each process. For effective analysis, both qualitative and quantitative methods were adopted in this study. Frequency tables were devised to demonstrate the distribution of the process types and participants in the data.

1.8 Justification of the theory

SFG is genre based and researchers have been applying it to different types of genres such as historical speech, presidential speeches, inaugural speeches, manifestoes, newspaper etc. Often times, historical speeches are looked at in the light of speeches by Martin Luther King Jnr, Nelson

Mandela among others. Yet this particular sermon can be considered as a historical genre and a religious genre at the same time. This study therefore is a turn away from the usual to the religious genre which has more or less not attained much attention in the literature like the rest of the genres. By so doing, it will open up the scope of possibilities to venture into the religious genre of text analysis as it looks at the linguistic features that characterised speeches during the time of Jesus Christ.

1.9 Outline of the Thesis

The study is structured into five broad chapters; chapters one to five. Apart from Chapter One which presents the introduction to this study, there are four more divisions of the study. In Chapter Two, the relevant literature related to the study are discussed as well as aspects of the theoretical background on SFG, the ideational metafunction, transitivity and its grammatical components used for the analysis of the data. Chapter Three is mainly concerned with the methodology for the analysis and data collection. Chapter Four deals with the analysis and the comparative interpretation of the data, and finally in Chapter Five, the summary of the findings, conclusion and recommendations are presented.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND
THEORETICAL UNDERPINNINGS

2.0 Introduction

This chapter discusses the theoretical underpinnings and the related topics of the study. The chapter is in two parts. The first part is a discussion on language and religion, the sermon, studies in persuasive use of language and the *Sermon on the Mount*. There is also the review of previous studies that used SFG for analysis and a discussion on transitivity and the religious genre. The second part is a discussion on some theories that are used for text analysis and on SFG as a theoretical framework within which the data for this study is analysed.

2.1 Language and Religion

Language is used to attain a definite objective. For instance, language is used in the religious context to attain objectives such as to persuade, to inform, to command, to enlighten, to create awareness and to rebuke among others (Bankole & Ayoola, 2014). Rahimi (2011) reports that speech communities are oriented from different genres and therefore need participants and social roles for different participants in diverse contexts. This work focuses on the participants that Rahimi talked about and the verbs assigned to them in religious texts. Stories, parables and metaphors are vehicles through which language of religion conveys its message.

Language of religion is the written or spoken language typically used by religious believers when they talk about their religious beliefs and their religious experiences (Harrison, 2007). It covers language as used in sacred texts, in worship and in prayer and on the whole language used for any religious activities. Such language is mostly inundated with figurative images and metaphors

(Roberts, 2014). Etim (2006) also asserts that religious language is ambiguous and must therefore be used in context to break its ambiguity. Harrison (2007) argues that the religiosity of language cannot lie in the actual words and as a result posits that religious language is the language that is used either to serve a religious purpose or in a religious context, or both. This means that religious language is the language used to talk about or do anything done using language in the religious domain. Religious language is therefore expected to work in its own way to achieve an intended objective.

Donovan (1976) examines religious language from two perspectives. First, it is a distinct language which is used separately in some special situations, such as Hebrew for Jews, Arabic for Muslims.
Second, it is the usage of specialist words like "Apocalypse", "Incarnation", "Revelation." Elewa (2014) confirms the latter perspective of Donovan (1976) that religious language is categorised by its recurrent use of certain lexical items such as "belief,", "alms-giving," "paradise," (Elewa, 2014:2) as well as names of religious figures. The religiosity of a language therefore is found in the way it is used and what it is used to talk about, and this is why we agree with Rahimi (2011) when he concludes that language is religious when it is used religiously.

The use of religious language enables users to get things done. Because it is more informative and influential, it has the power to change emotions and attitudes and to urge and encourage people. It helps to give solidarity to something or somebody. This happens with religious language because it has a wide range of vocabulary which is different from other varieties of language use (Ekpo 1991). Using informative and influential words, the wide range of

vocabulary of the language of religion helps to build up a different system of lexicon in the language.

2.2 The Sermon

The *Oxford Advanced Learner's Dictionary* (2005) defines a sermon as "a talk on a moral or religious subject, usually given by a religious leader during a service". This definition of a sermon emphasises two perspectives; the first is based on an issue which is usually moral or religious issues and the second is on the person delivering the speech usually, a religious leader. This definition is worth accepting in this study as the data for analysis (the *Sermon on the Mount*) stresses on moral or religious issues and this sermon was delivered by Jesus, the originator of the Christian movement and perhaps the greatest religious leader of all time. The latter statement is what Paden (2005) explains that the basic knowledge of God is made accessible to all humans and through Jesus, there is the revealed knowledge of the nature of God.

According to Taiwo (2005), a sermon is a message delivered by speakers vested with some spiritual authority within the church or any gathering of Christians. This definition emphasises the authority that the giver of the sermon should have. Park (2010) puts it simply as a form of communication between a sender who is the preacher and a receiver who is the congregation. This kind of communication is intended to have a positive impact on the receiver, and this makes the language of sermons quite distinctive and different. One of such features is its persuasive nature. Sermonic discourse is mostly persuasive and this is because it is intended to shape lives, attitudes and behaviours towards a more moral path. Sermons can therefore be seen as messages given for the purpose of transforming the lives of the listeners (Taiwo, 2005).

Tison (2016) discusses a sermon as 'persuasively-phrased teaching on sacred texts' which are mostly the core vehicle through which the followers are made to understand the sacred texts. Even though it is mostly used to persuade its audience, it can also be used to caution, rebuke and challenge its audience to pursue righteousness and hope for the best. Overstreet (2004) clarifies that, at the end of the day, the main aim of preaching is to cause change in the listeners to get them into conformity with the will and word of God and this means persuading them but not to manipulate them. Using what the Bible says in Acts 19:8: *and he went into the synagogue, and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God* (NKJV), Tison (2016) asserts that the Bible itself promotes the use of persuasion with the preacher only as a tool to be used by God. Coker (2010) shows that preachers in their quest to persuade their congregation are sensitive to face and politeness dynamics of communication. And by being polite with their sermons, preachers promote an ambience of mutual respect and tolerance between themselves and their congregation.

2.3 Persuasive use of language

Persuasion is a product of most communication. It is found almost everywhere; in politics, religion, media, advertising, education, social interactions etc. Kinneavy (1971/80) labels sermonic discourse as one of the more apparent forms of persuasive discourse. Persuasive theories have linguistic choices as tools which language users use to persuade their audience whether consciously or unconsciously.

These linguistic choices used in persuasion are meant to influence their listeners to live a lifestyle acceptable to the religion they belong. For instance, Jesus speaks of forgiveness in his sermon and forgiveness is one of the themes that are fundamental to Christianity. Because sermons are

persuasive and have an attitude-altering agenda, a transitivity system analysis into how preachers, in this case Jesus, construe the world in and around them in the delivery of their messages is fascinating.

2.3.1 Communicative variables of persuasion

Power (1998) defines persuasion as a process of motivating someone through communication to change a particular attitude or behaviour. In other words, persuasion is making a deliberate attempt to change an individual's perception or attitude towards something. To be able to successfully persuade people, one must pay attention to their communicative variables; who says what, what was said, to whom it was said to and how it was said (Lasswell, 1948). Since in every communication, there is somebody saying something to another person in a certain manner,

Lasswell (1948) suggests that the communicative variables are the first-hand entities to persuasion.

As part of the key strategies in persuasive speaking, the persuasive speaker must appear believable, must make use of figurative language such as alliteration, repetition, metaphors. These strategies especially the metaphors can enable users of language to refer to entities that they would have otherwise been unable to refer to where the uses of language were exclusively literal (Harrison, (2007). Again, to be able to persuade, the speaker must urge their audience or listeners to choose between options, call for commitment from listeners, must often rely on touching the sentiments of the audience to move them to action and direct efforts to groups rather than in individuals (Ajzen, 2014).

2.3.2 Tenets of Persuasive Theory

Aristotle (1991) identifies three tenets of persuasive theory; the logos, the ethos and the pathos. According to him, the governing factor in persuasion is the logos which is also known as the logical appeal. It refers to the language resource used by speakers or writers to appeal to the reason of their audience to get them persuaded or convinced. Thus, to logically appeal to an audience means that one's message must be consistent. The message must make a claim and this claim must be supported with concrete evidence. This is one way to effectively persuade an audience.

The second tenet of Aristotle's persuasion theory is ethos otherwise known as the ethical appeal. Ethos in Greek means character. Therefore, this tenet basically looks at the honesty, reliability and credibility of the speaker or writer. This is borne through the tone, style of the message, the views of the speakers or writers and the allusions they make about themselves. Through the ethos, the speaker or writer is able to display their knowledge and authority on the message to successfully persuade their audience.

Pathos, the final tenet, is also known as the emotional appeal. It is believed that appealing to the sympathies and the imaginations of the audience will move them emotionally to the speaker or writer's point of view. Through the pathos, the attitudes and the actions of the audience are able to change. Conclusively, in Aristotle's classical division of the modes of persuasion, logos appeals to reason, pathos appeals to emotion, and ethos appeals to one's character. All these three appeals can either work autonomously or collectively work together in the direction of a particular persuasive end.

It can be realised that in the *Sermon on the Mount*, Jesus makes use of these tenets and the strategies above. He was seen to be consistent with the content of his message which was basically to make them better followers. He displayed his knowledge and his authority over the audience to be able to convince them and get them to change their ways of doing things. Again, he made claims and supported them with evidence, he made use of metaphors and repetitions and he called for the commitment of the audience and touched on emotions to move them to action. Even though the audience were seen to be only listening to the sermon without having to do any action, the sermon was seen to have a lot of action going on and this depicts how the audience have been called to

action.

2.4 The Sermon on the Mount

The *Sermon on the Mount* is one of the sermons delivered by Jesus which is recorded in Matthew's gospel alone in chapters 5-7. It is a sermon that contains the very core of Christianity delivered by

Jesus and considered as the key to Christianity. Syreeni (2017), examines how the *Sermon on the Mount* has become such a classic piece of ethics. She explains that the sermon has become such a classic because of its unified speech that fulfills the Aristotelian ideal which is having a beginning, a middle and an end. This indicates how craftily the putting together of the sermon and its delivery was. The *Sermon on the Mount* was a sermon filled with kingdom principles (Willmington, 2017) that Jesus used to inspire and teach his followers concerning their walk in the faith.

This sermon has attracted a lot of attention among great leaders of the world irrespective of their religious orientation. Mahatma Gandhi, who was very instrumental in the freedom of India said that the message of Jesus in its entirety is contained in this one *Sermon on the Mount* and it is unadulterated and whole. To Augustine of Hippo, an influential church father of the history of Christianity, the *Sermon on the Mount* is the highest morals and a perfect standard of the Christian life. Leo Tolstoy, a Russian writer who is regarded as one of the greatest authors of all time, states that nowhere else in the Bible does Jesus speak with such sombreness to give clear and intelligible moral principles and guidelines which everyone can relate to (Lawrence, 2017).

2.4.1 Studies on the *Sermon on the Mount*

In their bid to decipher how language is used in the Beatitudes, Adjei *et al*., (2016) did a stylistic study of the Beatitudes. They focused on the stylistic devices that were used in the Beatitudes to aid the achievement of its purpose. Some of the stylistic devices that were identified included parallelism, sentence patterns and tense usage. Again, they looked at the internal structures of the linguistic choices in the Beatitudes that ensure an all-inclusive analysis of the text. They concluded that all these devices help deliver meaningful messages and aid fluidity and clearness of communicative purpose of the Beatitudes. However, the study is criticized for not attempting the entire *Sermon on the Mount* which could have given an all-encompassing interpretation.

2.5 Situating the Current Study

As stated earlier, SFG is a widely used theory for the analysis of diverse texts, the dominant one being literary texts. In the literature, I discovered that the tenet of SFG that is mostly used to analyse sermons is the interpersonal metafunction (Taiwo, 2005, Ayoola, 2013, Bankole and Ayoola, 2014, Park, 2010, Adedun and Mekiliuwa, 2010, Quainoo, 2011, Obeng-Appiah, 2015,

Noor *et al.,* 2015). Therefore, using the transitivity framework which falls under the ideational metafunction provides another dimension to the analysis of religious texts making the current study distinctive from other studies. The analysis of this study emphasises two of the components of the transitivity framework; the process types and the participants that were predominantly used in the *Sermon on the Mount* and how these reveal the world of the text.

2.6 Review of Previous Studies

Using the transitivity framework, Halliday (1971) analysed three passages of William Golding's *The Inheritors*. In the study, most of the actors of the actions in the clauses were inanimate objects and body parts of humans rather than human beings themselves. These inanimate objects and the body parts performed actions in plain clauses.

Contrary to the current study, it was realised that while the human beings involved performed the actions that they were assigned to by the process type, the body parts and the inanimate objects performed their actions in metaphorical statements or clauses. So, whereas in Halliday's study the body parts were helpless and powerless, they were used to fulfil one feature of religious texts in the current study which is the use of metaphors. Halliday's work is the pioneer of all transitivity analysis studies. It is therefore noteworthy because it is the pathfinder which functions as the standard for most, if not all, studies using transitivity since the systemic analysis he adopted has become a guide for researchers who make use of the transitivity model.

Burton (1982) analysed a text from Sylvia Plath's *The Bell Jar* by placing emphasis on participants and what they do by considering who does what and to whom. And since participants and what they do in a religious text is the focus of the current study, Burton's study is very relevant. In her study, Burton (1982) proposed a three- step approach to breaking up the data and

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these steps were adopted. First and foremost, the processes were isolated and the participants and what they were doing were determined. Secondly, the sorts of processes and the participants engaged in which process were determined. Lastly, who or what seems to be affected by the process was verified.

Burton's study was useful because the current study went through her outlined steps, after which the clauses were analysed by their process types and their participants which Halliday calls the transitivity system. This made the discussion and interpretation easier and clearer. However, whereas Burton used a literary text, this study uses a religious text (a sermon).

Using the interpersonal metafunction, Taiwo (2005) looked at forms and functions of interrogation in Charismatic Christian discourse. The study generally revealed that questioning is a feature of religious discourse that helps preachers establish relationship between themselves and their audience. Charismatic preachers were found to use three types of interrogative forms (whquestions, Yes – No questions and rhetorical questions). Again, the study discovered that the questioning feature of religious texts is done to stress a point or make a point clearer in the discourse, to probe listeners into thoughtful consideration and to ascertain the congregation's attentiveness. His conclusion therefore was that the functions of questions that were identified in the analysis might be different from the traditional use of questions to elicit information. Using Charismatic preachers as a case study, it outlines what a sermon is and some of the features of sermonic or religious text and identifies questioning as a major feature. Although the current study is situated in a religious context and uses SFG, it differs from Taiwo's. It (the current study) considers the participants in the sermon and their actions rather than the relationship that exists between the preacher and the congregation.

Nearer to Taiwo (2005) in terms of theory and data, Noor *et al*., (2015) use Halliday's (1985) Mood analysis on the last address of the Holy Prophet by focusing on the functional and semantic properties of the address. Doing an interpersonal analysis, the study spots on the power relations of the participants. It found three types of clausal moods which are the Declarative, Imperative and the Interrogative. The Declarative Mood which showed that the last address of the Holy Prophet is strong and factual is the dominant Mood found in the address. The study revealed that the dominant use of the Declarative Mood confirms the fact that the Prophet had a high and influential status over the audience present. The second most frequent Mood, the Imperative Mood, expresses the full authority the Prophet had over his audience. The only Interrogative clause found was a yes/no interrogative. One similarity between Noor *et al.* and the current study is the fact that they both use distinguished sermons of two of the founders of the religions of the world. Thus, whereas the latter used the founder of Christianity, Jesus' principal sermon to His followers, the former used the last address of Prophet Mohammed the founder of Islam.

Mehmood, *et al*. (2014) used Halliday's transitivity model to show the representation of love in Oscar Wilde's *The Nightingale and the Rose*. This was done by considering the frequency of the processes, the participants and the circumstances that were associated with the main characters in the story to demonstrate the two views of love they both portrayed. Analysing the predominant process types and the participants, the study found three predominantly used processes which were the material, verbal and relational that continually resurfaced throughout the text.

The predominant use of the material process revealed a more physical nature of actions as compared to psychological revelations and conscious occurrences as there were less mental processes in the story. The less use of the mental process showed that there was not much

concern with the internal condition or insight of the characters. The most occurring material processes entailed the recurrent pattern of actions that the actors underwent and carried out. As a story, the verbal processes revealed the dialogue that occurred between characters in the story. The relational processes created links between the actions as well as the actors along with certain attributes that are associated with them.

In reading this story therefore, the assumptions that a reader may make for analysis will thus be more objective in nature by formulating their own opinion based on the actions portrayed through material, verbal and relational processes. The few mental and existential processes form a vague outline leaving sufficient space for the reader to interpret on their own without being completely oblivious. The reader is aware of the actions and is also acquainted with the situation of the characters. Although a literary text, this study is of useful interest to the present study as regards the methodological approach of considering the frequency of the processes and participants that were featured and what they do in the story. Again, the findings of the study just like the current one disproves Halliday and Matthiessen (2014) that the major processes are material, relational and mental rather, they are material, verbal and relational.

In the same light, Akogbeto and Koukpossi (2015) make an analysis of the language used by selected male and female characters (Lakunle, Baroka, Sidi and Sadiko) in Soyinka's *The Lion and the Jewel* to see how gender issues are presented in the play. This is done to pinpoint the way females and males are represented through a lexicogramatical analysis with a special focus on its transitivity system as suggested by Halliday (1994). This analysis helps readers to enter Wole

Soyinka's characters' inner and outer world as they use language to enable them 'to build a mental picture of reality, to make sense of what goes on around them and inside them' Halliday (1994).

Using both transitivity and Critical Discourse Analysis, the study revealed that Soyinka, intentionally or unintentionally, has represented his male characters as strong, powerful and metaphorically as a lion as they are mostly the actor in material processes. They almost always spur the doing of something. However, their female counterparts are represented as goals and/or beneficiaries of men's actions and associated with processes of sensing and of emotion.

Adopting the same level of analysis as the current study, Akogbeto and Koukpossi (2015) showed participants and their actions in a literary text. This study is relevant because together with the other studies, it has proven that the transitivity model of SFG is an important linguistic tool when it comes to making meaning of any type of text and can be used alongside other theories.

Going away from literary texts, Halliday's transitivity model has also been used as a pedagogical tool. Moore (2007) for instance described how Halliday's transitivity is used in an academic advising context to assist students struggling to write effectively in history, visual art and sociology discipline areas. The findings of this study among other things include the fact that knowledge of transitivity analysis will enable students to understand some of the broader epistemological issues that may be at stake in writing an academic paper. This study is consulted because the concept of pedagogy can be inferred in a religious text. As stated earlier, a religious text seeks to teach, admonish and enlighten. Transitivity in the line of a sermon will help religious leaders to know in what ways to teach their followers as they bring to bear their experiences of the world in and around them.

2.7 Transitivity and the Religious Genre

From the above, it is obvious that there are diverse studies that show that SFG and transitivity analysis for that matter, is a widely used analytical tool for text analysis. It has been applied to a variety of texts and discourses to examine and understand how linguistic patterns translate distinctive meanings in them. More extensively, it has been applied to the language of the media – news articles, political speeches, literary texts etc. Studies conducting transitivity analysis of how the world within and without as expressed in sermons are relatively few. Noor *et al*., (2015) confirm that religious texts are least investigated genre of language. The current study is therefore a valuable addition to the work done by previous researchers.

One study that examined sermons from a CDA and SFG perspective is Quainoo (2011). In his unpublished MPhil. Thesis, Quainoo (2011) looked at power and ideology in charismatic church advertisement sermons in Ghana. Using the SFG framework, the study analysed four transitivity process types of the experiential meaning of SFG. It was revealed that out of the four transitivity process types, Charismatic preachers use the material and verbal processes markedly. The material process was used to depict the audience as the main doers and performers of certain actions. He concludes that the use of the material process by the audience shows how effectively the preachers were able to control and manipulate the audience. In the verbal process, the preachers are revealed as the sayers. They use the process to tell, order, command and direct the audience. The mental process shows the high state of emotionalism in the sermons of Ghanaian Charismatic preachers. Being the most sensers by the use of the mental process, the preachers were revealed as the provokers of and the provoked by emotions. Relational process was found to depict the power that the preachers have through processes of self-identification. It revealed how

negatively the preachers perceived and portrayed the audience while highlighting their own power and positive

attributes.

Contrary to the current study, Quainoo used sermons delivered/preached by selected Charismatic church leaders in Ghana whereas the current study looks at a sermon delivered by Jesus, the originator of the Christian movement, himself. Quainoo's study is relevant to the current study as it draws a little on the methodology used to investigate the four process types. The little difference is that the current study investigates all six process types and does not look at ideology and power like the former study does.

Likewise, Inglod (2014) in an analysis of an excerpt from a sermon given by the senior pastor of the Hillsong megachurch, Brian Houston, demonstrated the usefulness of an approach to the examination of religious language and ideology based on SFG. The analysis revealed that the audience is the most salient entity within the text. By contrast, deities such as God and the devil are comparatively marginalised. The current study is different as it does not look at ideology in the sermon but the participants and their actions.

Since I did not find much works looking at religious text linguistically, more especially using any text analysis tool such at Halliday's SFG, hopefully, this research is a doorway that can give the contribution on the linguistics of religious texts and become the inspiration for other researchers who are interested in cultivating religious texts by applying linguistic approach.

2.8 Theoretical Framework

This section discusses some functional approaches to text analysis and states reasons why those approaches have not been used for the study. Again, it looks at SFG as a theoretical framework within which the data for this study is analysed and its tenets. Finally, it provides reasons for the choice of SFG and its transitivity model as a better theory for such a study.

2.8.1 Functional approaches to text analysis

A clear-cut distinction is drawn between formal grammars and functional grammars. Whereas formal grammars describe the formal rules and structures of the language, functional grammars describe how the language is used, taking into account communicative purposes and stylistic and social factors (Greenbaum, 1996). Hence, the development of a functional approach to the study of language was a rejection of the formal and structural theories of grammar. Formal approach to the study of language has been criticised for its focus on rigid rules to the neglect of the functionality of language (Yuasa, 2008).

Hence, many functional theories sprang up. Among these theories are Cognitive Grammar (Langacker, 1987), Functional Grammar (Dik, 1989, 1997), Categorial Grammar (Bar-Hillel 1960), Relational Grammar (Perlmutter and Postal, 1983) and Systemic Functional Grammar (Halliday, 1985, 1994, Halliday and Matthiessen, 2004, 2014). Among the functional grammars mentioned above, the current study adopts the transitivity framework which is situated in Systemic Functional Grammar.

When it comes to text analysis or the study of semiotics which this study is one, there are diverse approaches, methods and theories that can be used. Some of such theories include Critical

Discourse Analysis (CDA), Pragmatics, Genre Analysis, Register Analysis, Systemic Functional Grammar (SFG) and so on and so forth. However, this work adopts a framework within SFG.

CDA for instance operates with an interdisciplinary approach to the study of semiotic data. Martin and Wodak (2003) explain that CDA stresses on the need to have an interdisciplinary approach to the study of discourse in order to attain a proper understanding of how language functions in transmitting knowledge, organizing social institutions or in exercising power. Van Dijk (2001) asserts that CDA principally studies the way social power, abuse, dominance, and inequality are ratified, reproduced, and resisted by texts and talk in social and political context. According to Fairclough and Wodak (1995), CDA recognise language as a social practice and therefore the context in which language is used is very crucial to CDA approach to text analysis.

Concepts that are central to CDA are power and ideologies. In looking at ideologies, CDA focuses on the more hidden beliefs which appear incognito in everyday use of language. For power, it often analyses the language use of those in power and their power abuse over others. These concepts of power and ideology makes CDA a theory with an overt political agenda (Hyland, 2009) as in a theory that heavily relies on political discourse. In the nutshell, CDA can be defined as an approach used to analyse covert structural relationships of supremacy, discrimination, power and control as revealed by the use of language.

Despite the above, CDA has not been used for the current study because as Hyland (2009) puts it, CDA's inability to rely on a single method makes scholars draw on other theories such as SFG for text analysis (Fairclough 1992, 2003, Wodak 1989, Quainoo 2011). Again, CDA does not provide specific methodological approach and analytical tools for interpretation of data. It does not provide answers to who influences who and how these influences are directed (Wodak and

Meyer, 2001). The text for the current study is not a political text rather, a religious text. Moreover, the current study does not set out to look for power relations and ideologies in the chosen text. Bearing the objectives of the current study in mind and the reasons stated above, it is difficult to consider CDA for the current study.

2.8.2 Systemic Functional Grammar

SFG was developed by Michael Alexander Kirkwood Halliday as a section of a social semiotic approach to language. Butt, Fahey and Feez, (2000) explain SFG as a theory of linguistics that claims that language or any other semiotic system can be seen as a system of choices. In other words, speakers or writers in their use of language make choices and these choices are influenced by certain factors. These factors include their experience of the world in and around them, the topic of discussion and who they may be having the discussion with. SFG as a theory gives an outlook about the nature of language and how language works. Fawcett (2004) concurs to this when he records that linguists with interests in formal linguistic theory have a general awareness that Halliday proposed a number of insightful ideas about the nature of language from a functional perspective.

While other grammars such as the structural grammars are focused on the rules for producing grammatically acceptable structures, SFG is focused on the functionality of grammar—how grammar can be used to analyse text (Halliday and Matthiessen, 2004). Halliday himself claims that his "aim has been to construct a grammar for purposes of text analysis: one that would make it possible to say sensible and useful things about any text, spoken or written, in modern English" (Halliday, 1994: xv). In its quest to analyse texts SFG asks the following questions: "just how do texts work on us? How do we work to produce them? How can texts apparently mean different

things to different readers? And, how do texts and culture interact?" (Eggins, 2004:1). SFG capitalizes on the fact that there is meaning conveyed beyond what is said or written and therefore tries to decipher that meaning. This meaning, according to Teo (2000), is dependent upon the choices made by the speaker from the options within the language system or, in some cases, choices from what is not chosen.

2.8.2.1 Tenets of SFG
The meaning in texts that SFG sets out to decipher is determined by context of culture, context of situation, and metafunctions. The context of culture reveals the whole cultural history behind texts and helps to put messages into proper perspective (Quainoo, 2011). Halliday and Matthiessen

(2014) explain context of situation as realized by mode (textual), field (experiential) and tenor (interpersonal) which simply are the arrangement of the message, the expression of world view and the relationship between the participants respectively. Metafunction as used in SFG is a concept that is refer to ways in which language functions differently but simultaneously in a text (Halliday and Matthiessen, 2014). The metafunctions are explained in the light of textual, which provides connection between the arrangement of text or language and the features of the situation in which it is used; ideational which deals with the expression of the speaker's experience of ongoing in the flow of events inside and around them and the interpersonal which establishes and maintains social relations among interactants. It is within the ideational metafunction which consists of processes, participants, and circumstances that the current study is set. These three features are detailed through choices in the transitivity system, which is used to interpret the world of experience through the process types.

Though Halliday argues that the three meanings are realized simultaneously in a text, each metafunction unravels individual meanings in a text. The ideational metafunction focuses on two systems; the experiential meaning (which employs the transitivity system in analysing text) and the logical meaning (which focuses on the clause complex for textual analysis). The interpersonal metafunction focuses on the MOOD system. The textual metafunction looks at the theme system.

2.8.3 Ideational Metafunction

The use of language that enables one to organize, understand and express perceptions of the world in and around them is what is known as the ideational metafunction in SFG (Bloor and Bloor, 2004). This metafunction looks at a clause as a representation. What this means is that through the ideational metafunction, language is used to represent realities of the world. This is achieved through the two (2) subsystems of experiential meaning in a clause and logical meaning between clauses in a clause complex. Whereas the experiential is fundamentally concerned with content or ideas, the logical is concerned with the relationship between ideas. According to Halliday and Matthiessen (2004), language provides a theory of human experience, and certain resources of the lexico-grammar of every language are dedicated to that function: the experiential and logical. They also intimate that the ideational metafunction is 'language as reflection'. And that the basic function of language is making sense of our experience (p.29).

2.8.3.1 The Transitivity System
Transitivity in SFG can be traced from the traditional sense of transitivity. Hence, it is important to discuss the traditional sense of transitivity. In traditional grammar, transitivity is the use of an object (direct or indirect) or the lack of an object after the verb. In this regard, verbs are classified into three(3) groups in traditional grammar and they are transitive, intransitive and ditransitive.

Greenbaum (1996) explains the three traditional transitivity forms as follows: any verb that takes one complement which is a direct object is known as a transitive verb; e.g. *Mr. Mensah* (S) *bought* (V) *a car* (O). Intransitive verb on the other hand is the verb that does not take any object after them; e.g. *The bird* (S) *flew* (V). Ditransitive verbs take a direct object and an indirect object after them;

e.g. *He* (S) *gave* (V) *his wife* (O) *the new car* (O).

Moreover, Quirk *et al*., (1985) classify main verb classes as intransitive verbs, transitive verbs and copular verbs. They explain that copular verbs, instead of taking objects, are followed by a subject complement or an adverbial; e.g. *The city* (S) *became* (V) *clean again* (C), *I* (S) *was* (V) *in the room* (A). In other words, copular verbs do not take objects. Their discussion of an intransitive verb and a transitive verb however, is no different from Greenbaum's explanation above. Nonetheless, Quirk *et al*., (1985) restrict the term *transitive* to all the verbs that require objects and make a further classification of transitive verbs into monotransitive, ditransitive and complex transitive. Whereas monotransitive verbs take only one object; (e.g. *Mr. Addo* (S) *likes* (V) *food* (O)), ditransitive verbs take two objects; (e.g. *My brother* (S) *dashed* (V) *me* (O) *a new phone* (O)) and complex transitive verbs occur with objects and complements or objects and adverbials (e.g.

The audience (S) *consider* (V) *the comedian* (O) *rather boring* (C), *Her husband* (S) *treats* (V) *her* (O) *well* (A)).

In SFG, this traditional view of transitivity has been revised to emphasise function rather than form. According to Watters (2002), transitivity is much more than the traditional difference between transitive and intransitive verbs. In other words, the theory acknowledges the functional

realities that are construed by the transitivity system of clause in a structure which is a more extended form of what transitivity traditionally is. It is concerned with the type of process involved in a clause, the participants implicated in it, and, if there are any, the attendant circumstances. Thus, transitivity in SFG is the relationships established between the processes, the participants and the circumstances encoded in the clause. Transitivity is one of the major grammatical systems under the ideational metafunction. This function is a valuable resource used by speakers and writers to construct their experiences of the world in and around them.

Consequently, it serves as a vital linguistic tool by which users of language pass on their ideas through linguistic structures. In the discussion of transitivity in SFG, the role of the clause cannot be ignored. Bloor and Bloor (2004) posit that it is the major unit of grammatical analysis and that it is at the clausal level that language is used to talk about how things exist, how things happen and how people feel in the world around them. Thompson (2014) defines a clause as potentially any stretch of language centred on a verbal group. The role of the verb which encodes the process type is emphasised in this definition. Halliday and Matthiessen (2014:10) describe the clause as "the central processing unit in the lexicogrammar – in the specific sense, it is in the clause that meanings of different kinds are mapped into an integrated grammatical structure." This throws more light on the fact that it is in the clause that meaning is fixed and processes are presented. These processes may be of doing or happening, saying or sensing, and being or having.

The system of transitivity is the grammatical system for analysing the clause as a representation. Transitivity is a system of the clause, impacting not only the verb serving as Process but also Participants and Circumstances. In analysing a transitivity structure in a clause, three aspects of

the clause are considered: the selection of the process (represented by the verbal group), the selection of participants (represented by the noun phrase or pronoun) and the selection of circumstances (represented by the adjuncts – prepositional phrase or adverb) (Halliday and Matthiessen, 2014).

The concepts of process, participant and circumstance are semantic categories that explain in the most general way how phenomena of our experience of the world are construed as linguistic structures (Thompson, 2014). The process is the most central element in the configuration. Participants are close to the centre; they are directly involved in the process, bring about its occurrence or being affected by it in some way. Unlike participants, circumstances are not directly involved in the process; they are almost always optional augmentations of the clause rather than obligatory components (Halliday and Matthiessen, 2014) so not much will be said about it in this study.

2.8.3.2 Processes

The term "processes" as used in SFG has a very different meaning from its day to day use. It refers to what is going on in the entire clause which Halliday calls 'goings-on' and also refers to the part of the clause with the verbal group. Halliday distinguishes six types of processes: material, mental, relational, verbal, behavioural and existential. The core types of process types in the transitivity system are material, mental and relational. They are considered, among other things, the most frequent types, with 'material' and 'relational' being significantly more frequent than 'mental' (Halliday and Matthiessen, 2014). The minor processes then become verbal, behavioural and

existential.

In categorising the basic difference between the six process types, Halliday and Matthiessen (2014) explain that the difference between the process types has to do with inner and outer experiences where the inner one is 'what we experience as going on 'out there', in the world around us' and the outer one being 'what we experience as going on inside ourselves, in the world of consciousness'. Whereas the process for the inner experience is mental, the process for the outer experience is material. There is a middle point between these two processes where the other processes meet. A behavioural process for instance is an overlap of material and mental process in that it represents the outer manifestations of inner workings. In other words, it represents the ability to portray outwardly what goes on inwardly. For example, if a person is happy within and begins to laugh, the laughter becomes the outward expression of what is going on inside of him/her. Again, in between mental and relation processes is found the verbal processes which is the representation of inner workings manifested as language like saying and telling. Lastly is the existential process which is the midpoint of the relational and the material processes. It is concerned with existence, the existential, by which phenomena of all kinds are simply recognised to 'be' – to exist, or to happen.

2.8.3.3 Process Types and their Corresponding Participants
This work principally dwells on the predominance of the process types and their corresponding participants in the *Sermon on the Mount*. It has become necessary therefore to explore what the process types are together with their corresponding participants. The first process types to be discussed are "the three principal types of process in the English clause: 'material', 'mental', 'relational'" (Halliday and Matthiessen, 2014:300). The first being the material process is "the largest and most diverse category in transitivity" (Thompson, 2014:96). The material process is the process about doing or a physical action. According to Halliday and Matthiessen (2014), the

material clause construes a quantum of change in the flow of events as taking place through some input of energy in activity or action. They express the notion that some entity 'does' something 'to' some other entity.

The participants are the entities involved in the process. The two most frequent participants in material process clauses are the actor and the goal (Eggins, 2004). The actor refers to the entity which functions as the source of energy to bring about a change; it does the deed. The goal on the other hand, is the entity that is affected by the action of the verb. Other participants in material process are the range, the beneficiary (client and recipient) and sometimes, scope. The range is the nominal group after the material process which is a continuation of the meaning expressed in the verb. Recipient and client represent a participant that is benefitting from the performance of the process, in terms of either goods or services. The recipient is one that goods are given to and the client is one that services are done for. Thompson (2014) notes the different prepositions that are used in the rewordings of the recipient and the client as a clear way to distinguish between the recipient (with 'to') and client (with 'for'). The scope is any nominalised verb that serves as a participant in the clause. Bloor and Bloor (2004) record that even though some publications use range instead of scope, they see scope as some sort of subcategory of rang which I agree. Examples of the material process with its participants are as follows:

The man (Actor) **_gave_** (Material Process) *his wife* (Beneficiary: Client) *a car* (Goal) O*ut of excitement, she* (Actor) **_sung_** (Material Process) *a song* (Range).

Mr. Amoah (Actor) **_took_** (Material Process) *his bath* (Scope).

While 'material' clauses are concerned with our experience of the material world, 'mental' clauses are concerned with our experience of the world of our own consciousness (Halliday and Matthiessen, 2014). They are processes that reflect feeling, thinking and perceiving, thus four subcategories have been found by Halliday and Matthiessen (2014). These four subcategories are of emotions/affection (love, hate, etc.), of cognition (knowing, understanding, think, etc.) and of perception (seeing, hearing, etc.) and of desiderative; a technical term for 'wanting'. Two principal participant roles are associated with this process: Senser and Phenomenon. The Senser refers to the conscious being that is doing the sensing and the Phenomenon refers to the entity which is sensed, felt, though or perceived. Examples of mental processes clauses are as follows:

Her father (Senser) *doesn't <u>know</u>* (Mental Process: Cognition) *her password* (Phenomenon).

I (Senser) *<u>heard</u>* (Mental Process: Perception) *the news* (Phenomenon) *this morning.*

Every lecturer (Senser) *<u>despises</u>* (Mental Process: Emotive) *lazy students* (Phenomenon).

She (Senser) *<u>desires</u>* (Mental Process: Desideration) *a new apartment* (Phenomenon).

Furthermore, on process types is another process known as relational process. This process covers the different ways in which the state of being or having can be expressed in English clauses. To Halliday and Matthiessen (2014), the relational clause identifies two parts of being or between two separate entities or two inherent participants. Hence, they can be classified into attributive process and identifying process. Whereas the identifying process determines an

identity, the attributive process assigns a quality. In the attributive relational process, there are two participants; the carrier which is the entity which 'carries' the attribute and the attribute which is the quality the carrier has or 'carries'. In the identifying relational process, the participants are the token which is the entity that is identified and the value which is the identifier of the token. In addition, Thompson (2014), explains that the more generalised or widespread entity is the value, while the more specific or narrowed embodiment is the token. Below are examples to illustrate this:

Education (Carrier) <u>*is*</u> (Relational Process: Attributive) *very expensive* (Attribute).

The MPhil programme (Token) <u>*consists of*</u> (Relational Process: Identifying) *one-year course work and one year thesis writing* (Value).

One characteristic feature that differentiates an identifying relational clause from an attributive relation clause is that the former is reversible whereas the latter is not. An attributive relational clause will not sound pleasing to the ear when reversed. E.g.

His studies (Token) *was* (Relational Process: identifying) *his utmost priority* (Value) or *His utmost priority* (Value) *was* (Relational Process: identifying) *his studies*

(Token).

She (Carrier) *is* (Relational Process: attributive) *noisy* (Attribute)

Or *Noisy (Attribute) *is* (Relational Process: attributive) *she* (Attribute)

In trying to create distinction between attributive and identifying processes, three main types of relationships can be identified: intensive, circumstantial and possessive (Thompson, 2014). The Intensive relationship construes the feature of an entity as related to the other. It creates an *x is y* relation, (e.g. *the doll* (Carrier) *is* (Rel) *beautiful* (Attribute)). The possessive relational process suggests a possession or an ownership relationship between two entities. It has an *x has y* relation, (e.g. *She* (Token) <u>*has got*</u> (Rel) *long, skinny legs* (Value)). The circumstantial deals with the concept of space or location. Rather than saying what the carrier is like, the speaker says where or when it is. Circumstantial verbs encode the circumstance of time, place, accompaniment, manner, etc. as a relationship between the participants (Halliday and Matthiessen, 2014). (e.g. *The stool* (Carrier) <u>*is*</u> (Rel) *at the back of the door* (Attribute)).

The next process type is the verbal process. Even though Halliday and Matthiessen (2014) treat it as one of the minor groups, Thompson (2014) calls it the fourth major group of processes. This study concurs with Thompson that it is the fourth major group as the data for the study reveals that it is not at all minor; there were a substantive number of verbal clauses in the data for the current study. Verbal process is encoded in a verbal action. It is the process used to project articulation, *tell, say, state, communicate, express,* etc. The main participants of this process are sayer, verbiage and receiver. The sayer articulates the speech, the receiver is the one being addressed and the verbiage is what is said. It is worth noting that not all these participants are present at the same time in a verbal clause. Examples:

> *His father* (Sayer) *praised* (Verbal Process) *him* (Receiver)

> *The lecturer* (Sayer) *announced* (Verbal Process) *to the students* (Receiver) *the outcome of the meeting with the HOD* (Verbiage).

The behavioural process is semantically mid-way between material and mental processes. Behavioural processes involve physiological and psychological behaviour such as *breathe, worry, dream, laugh, look, taste* etc. It has one principal participant which is the behaver. The behaver is expected to be a conscious entity who is involved with the process. There is the second participant; behaviour which is rarely represented in behavioural clauses. Eggins (2004) explains that the behaviour which is a restatement of the process is like a range in material process. She further expounds that there is the likelihood of another participant which is not a restatement of the process and it is called a phenomenon. Below are examples to illustrate behavioural process and its participants:

The boy (Behaver) *kept laughing* (Behavioural Process)

She (Behaver) *gave* (Behavioural Process) *a shy smile* (Behaviour).

Everybody (Behaver) *looked at* (Behavioural Process) *the dancer* (Phenomenon)

The last process in the transitivity framework is the existential process. It is the process that projects that something exists. In other words, it is used to affirm the existence of something or someone. It is often realised by the verb *be* or verbs such as *exist, arise* etc. There is one functional participant referred to as the existent which is the only significant element whose existence is being affirmed. They are normally recognisable because they often begin with *there* as their subject (Thompson, 2014). Examples:

There (Subject) *was* (Existential Process) *harmony* (Existent).

There (Subject) *is* (Existential Process) *nobody* (Existent) *in the lecture hall* (Circumstance).

This study adopts the concept of the transitivity of the ideational metafunction of SFG to analyse the *Sermon on the Mount*. The transitivity analysis points to how the experience of the world is understood in the use of language and this makes it the best theory to help achieve the objectives put forward by this study. This analysis will help determine the dominant process types and the participants found and how they reveal the world of the sermon which serves as a case study for how the experience of the world is construed in religious texts.

Having discussed both the traditional sense of transitivity and the SFG sense of transitivity, it can be seen clearly that the functional sense of transitivity takes after the traditional transitivity. For instance, the verbs known as copular verbs in traditional grammar are what Halliday calls relational processes and the ones that are traditionally transitive verbs are material processes in SFG. The same way, the traditional intransitive verbs can pass to be behavioural processes. Yet it can be observed that whereas the traditional grammar transitivity is concerned with only the verb in a linguistic structure, the SFG transitivity looks at the verb together with the other elements that occur with it.

Moore (2007) confirms that Halliday's functional grammar has had a considerable influence on linguistics in the last three decades. SFG can be applicable in unlimited fields. According to Matthiessen (2010), SFG is well-known for its application in different fields such as healthcare, computational linguistics, translation, multimodal studies, education, and scholars are always discovering new areas of application. Additionally, Almurashi (2016) adds that SFG is renowned for its work on genre, cohesion, discourse analysis, register, appraisal, and so on, which have

been taken up by scholars working in the humanities and social sciences. It is worth noting that SFG can clearly be applied in unlimited fields and this is a successful achievement.

Thompson informally explains experiential meaning of language as using 'language to talk about our experience of the world, including the worlds in our own minds, to describe events and states and the entities involved in them.' (p 28). The experiential meaning is concerned with the functional implications of language in the social context or in the situational context. Therefore, this theory lends itself to the current study as religion is so much about people's experiences in the social and situational context, culture, behaviour and belief systems.

Language is used in context and cannot be separated from the context in which it is used. This is because texts are products of social interaction that is considered in relation to the cultural and social contexts in which they are used (Eggins, 2004). As the current study looks at the context of the language of the *Sermon on the Mount*, it has become eminent to use SFG which is chiefly concerned with the functionality of grammar i.e. the use of language in context. Also, texts are about people or entities who are involved in one action or another, thus it is only fair to consider the roles that these entities play in the texts and the actions that they are involved in. The transitivity system of SFG therefore inculcates the roles that participants play and the actions they perform in texts. It has become necessary to use this theory because to achieve two of the objectives put forward by this study which are to find the predominant process types and participants and their functional roles in the *Sermon on the Mount*, it becomes necessary to ignore all other theories and opt for SFG. For the reasons enumerated above I find SFG a better theory for text analysis and this confirms Bloor and Bloor (2004:231) assertion that "SFG theory has proved productive as a tool for analysing language in context and as a means of approaching real

problems in human communication and social control." Additionally, LaPolla (2013) explains that the analysis of text as a process and interaction till today stands as an enviable feat for SFG. This work therefore adopts SFG at the neglect of the other theories because of these reasons.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section describes the methodological approach that was used for the study. It explains the step by step process and principles used to achieve the set-out objectives. Also, there is a discussion on the research design and the justification for selecting the *Sermon on the Mount* for the study. It covers sub-headings such as research design, data selection, analytical methodology and coding.

3.1 Primary Data and Selection

The primary data for this study is the *Sermon on the Mount* from the New International Version (NIV) of the Holy Bible. This version of the Bible made its first appearance in 1973 and by 1978, the entire version was published (Poythress, 2011). It became very widespread shortly after its publication among evangelists, preachers and anyone with the interest in the Bible. According to Gerig (1968), the NIV was a group of scholars' efforts to put the Bible into the English language of our day; as simply and as user friendly as possible. Again, Gerig (1968) makes a claim that the NIV is a fresh translation straight from the original language of the Bible and as a result, it is not very different from the original text. All these reasons stated above make this translation/version authentic and viable to be used for a study like this.

The *Sermon on the Mount* is one of the sermons delivered by Jesus which is recorded in Matthew's gospel alone in chapters 5-7. It is a sermon that contains the very core of Christianity delivered by Jesus, the originator of the religion himself, and considered as the key to

Christianity. This sermon claims nothing less for itself than to be the true standard of right conduct in the eyes of God.

This sermon has been chosen for the study because amongst the many sermons by Jesus in the Bible, this particular sermon is considered as Jesus' principal instructions to His followers (Stott, 1978). Stott (1978), for instance, records in his author's preface that the *Sermon on the Mount* outlines the embodiment of the teaching of Jesus. Thus, this sermon was chosen not only because of its popularity among Christians but also because it is arguably his most seminal sermon which passes as a model for many Christian preachers.

Similarly, the *Sermon on the Mount* is of interest because many great leaders of the world have said a lot about it. Lawrence (2017) gives a directory of some of them; Mahatma Gandhi who was very instrumental in the freedom of India said that the message of Jesus in its entirety is contained in this one *Sermon on the Mount* and it is unadulterated and whole. To Augustine of Hippo, an influential church father of the history of Christianity, the *Sermon on the Mount* is the highest morals and a perfect standard of the Christian life. Leo Tolstoy, a Russian writer who is considered as one of the greatest authors of all time, states that nowhere else in the Bible does Jesus speak with such sombreness to give clear and intelligible moral principles and guidelines which everyone can relate to (Lawrence, 2017). This shows clearly that amid the many verses in the Bible, this sermon is fundamental to Christianity. Therefore, a closer look at how language is used in it is a step in the right direction.

Moreover, the other sermons of Jesus such as the parables mostly addressed one issue. For instance, the Parable of the Rich Fool addresses the kind of attitude a Christian needs to have

when blessed with riches. The *Sermon on the Mount*, however, encompasses what the whole Christian faith entails in totality as stated earlier and touches on almost all vital issues of life.

3.2 Research Design

In order to make the analysis complete, this study adopts a combination of both quantitative and qualitative research tools. In a mixed method approach, both the qualitative and the quantitative approaches are incorporated in the research design and analysis. This mixed method approach is what Creswell & Plano (2010) view as a new alternative and a "third way" in social and behavioural science research. Correspondingly, Lazaraton (2005) postulates that not only is a combined approach feasible, it is also essentially useful in exposing the different aspects of a study's validity.

According to Richards and Morse (2012), whereas quantitative approach is based on statistical measurements, qualitative approach is based on verbal description. Greene, Caracelli, and Graham (1989) posits that combining the two approaches is valuable for a comprehensive analysis and also helps to answer a wide range of research questions. For the current study, a mixed approach is crucial because it will aid me to answer the research questions and the objectives of the study as the study focuses on finding out the frequency of occurrence of process types and participants and their interpretation. Statistics on the number of process types and their corresponding participants that were analysed brought some elements of quantitative research design. The quantitative research design was employed in this study because its use of frequency assisted in the answering of the first and second research questions, thereby achieving the first and second objectives of the study.

To answer the third research question, descriptive interpretation of the data brought some elements of qualitative research design to bear. Interpretive analysis of the qualitative research design was used. It helped us to explore and describe the data by looking at emerging themes and patterns of the data to achieve the set-out purpose of the study. The two major principles of content analysis are to establish categories and then counting the instances of these categories. Qualitative Content analysis travels past just counting the number of words in a text and considers an in-depth analysis of the words and their contribution to the entire text.

3.3 Coding

According to Smith and Davies (2010), coding is a method of organising data so that the essential messages portrayed by the data may become apparent to the researcher. Coding is very vital as it creates a link between the data and its meaning (Charmaz, 2006). I found it necessary to code the data because it helped me in generating themes and categories based on the transitivity patterns that were revealed. This was useful for organization and interpretation of the data.

For successful coding, Saldaña (2010) recommends that researchers should keep their research questions and aims of their studies in mind. Therefore, with the aims and research questions of this study in mind, the six process types were initially coded as MAT, REL, MENT, VERB, BEH and EXT for material, relational, mental, verbal, behavioural and existential processes respectively to get the predominant process type in the data. For instance, the first of each of the processes identified was coded MAT1, REL1, MENT1, VERB1, BEH1 and EXT1 respectively in that order to help with the numbering of all the process types. The participants involved in these processes were identified alongside.

To show what the transitivity pattern reveals about the world of the text, a further coding was done based on the themes and categories that were revealed in each process type. For instance, the material process revealed a pattern of verbs that denote violence. So, all those clauses with such verbs were grouped in one category and coded as *material process on social vices*. The relational process, on the other hand, revealed a pattern of verbs that address the issue of suffering in the world and were therefore, coded as *relational process on the suffering of the world*. These patterns were used as titles or headings for the organization and interpretation of the data in Chapter 4.

Again, the literature (Wierzbicka, 2001; Bird, 2007; Pelikan, 2001; Kodjak, 2014) reveals that the *Sermon on the Mount* deals with thematic topics such as:

- negative characteristics to avoid,
- positive characteristics to be promoted,
- in relation to divorce,
- adultery,
- giving,
- prayer,
- the old law and the new law,
- what does God's fatherhood mean (in Jesus' teachings) among others? The discussion for the thematic categorization for this study was done along the lines of what has been identified in the literature.

3.4 Analytical Methodology

The focus of the current study is to use the transitivity system of the ideational metafunction to analyse the *Sermon on the Mount* to illustrate the world view of religious texts. The study looks at the process types and the participants since these are the pivotal elements of the theory. Consequently, the *Sermon on the Mount* found in Matthew's Gospel chapters 5-7 was extracted and then broken down or analysed into the various clauses that make up the sermon as clauses play a vital role in Halliday's SFG (Thompson, 2014). According to Post (2008), within SFG, the clause is the main component through which language is communicated.

Using Burton's (1982) steps of analysis and the transitivity model, the data was analysed. Burton (1982) proposes a three-step approach to breaking up the data. These three steps are: (1) isolating the processes and determining which participant (who or what) is doing each process; (2) determining what sorts of processes they are, and which participant is engaged in which type of process; and (3) verifying who or what is affected or seems to be affected by each of these processes. The clauses for this study were then analysed by their process types and their participants which Halliday calls the transitivity system. The data on each of the process type was typed into Microsoft excel 2013 to aid the graphs and charts and to generate the percentages that were used for the discussion in Chapter 4. The clauses were then numbered and the process types with their corresponding participants were indicated. The coded data was then grouped into the six process types with their corresponding participants. It is based on these grammatical analyses that the

Sermon on the Mount was interpreted in the light of Halliday's transitivity system. A table was drawn to display the inputs of the occurrences of the process types and participants and they were

put into percentages. As stated above, the interpretation was done based on the thematic categorisation of the *Sermon on the Mount* as revealed in the literature.

3.5 Summary of the Chapter

This chapter has described the methods that were used to carry out the study. It outlined the selection of the data for the study, the research design, coding of the process types that were identified in the data and data analysis. The analysis of the data which included the quantitative frequency and the qualitative interpretation of the identified transitivity pattern has also been looked at in this chapter.

CHAPTER FOUR

RESULTS, ANALYSIS AND DISCUSSION

4.0 Introduction

The purpose of this study was to find out how language is used to construe the experience of the world in religious texts. This was done by looking at the agency and process types of religious texts using the *Sermon on the Mount* as a case study. The process types are the pivotal elements of the clause that inform us about who is doing what and to whom, and the individuals who carry out the action of the process types are the participants. In this regard, this chapter discusses the process types in the data and their respective participants and how they help construe the world of the text and Jesus' experience of the world within and around Him.

4.1 Processes in the Sermon

This section presents the raw statistical results of the data. It gives the number of occurrences and percentages of process types and their respective participants that were present in the data.

4.1.1 Process Types

At the end of the statistical analysis, 401 processes were identified in the data. All six process types (material, relational, mental, verbal, behaviour and existential) were present. Figure 4.1 below shows the distribution of the process types:

Figure 4.1: Process Types
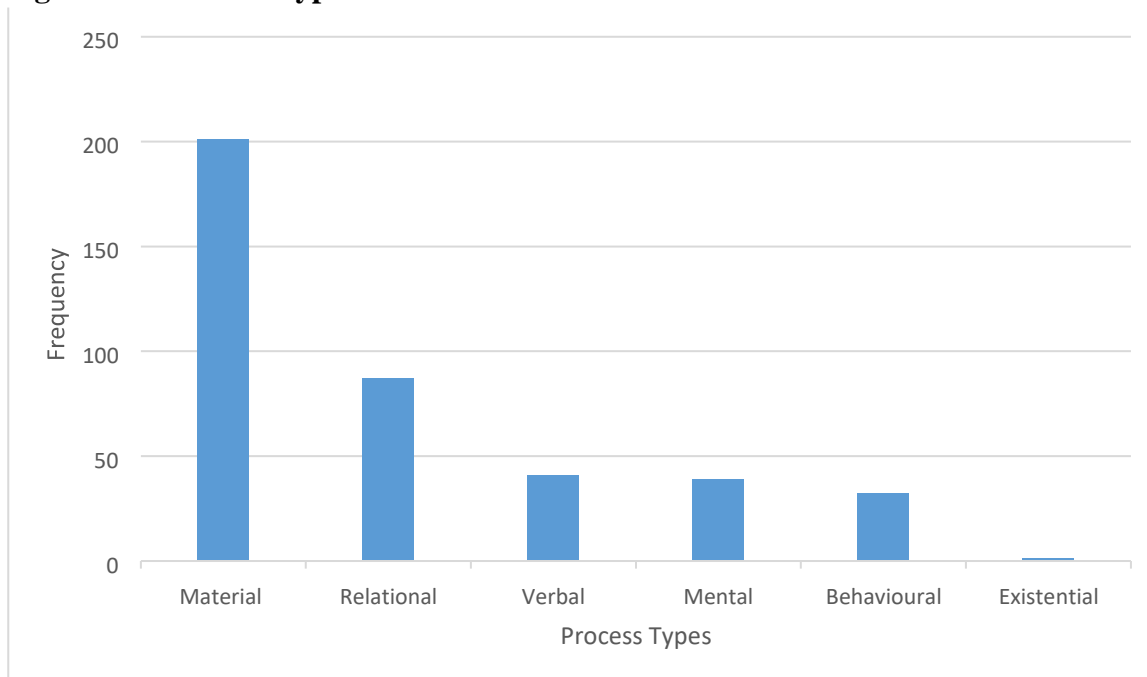
Out of the number of processes present in the data, material process was the highest occurring process which appeared 201 times representing 50.25%. This was followed by the relational process which were 87, representing 21.75%. The verbal processes were 41, accounting for 10.25% of the total processes. Following the verbal process with 39 occurrences representing 9.75% was the mental process. A further analysis of the mental process revealed the mental perspective as the highest (20), followed by mental affective (8), mental cognitive (7) and mental desiderative (4). The mental process was followed by the behavioural process which were 32 and represented 7.75% of the data. Finally, the existential process was the least, appearing only once representing 0.25% of the data. Table 4.1 below shows the total number of clauses and their respective percentages:

Table 4.1: Process types in the data

Process	Number of occurrences	Percentage %
Material Process	201	50.25
Relational Process	87	21.75
Verbal Process	41	10.25
Mental Process	39	9.75
Behavioural Process	32	7.75
Existential Process	1	0.25
Total number of processes	**401**	**100**

4.1.2 Participants

Figure 4.2 below provides a preliminary insight into the data showing the number of occurrences of the various participants that were identified within the data:

Figure 4.2: Participants present in the data
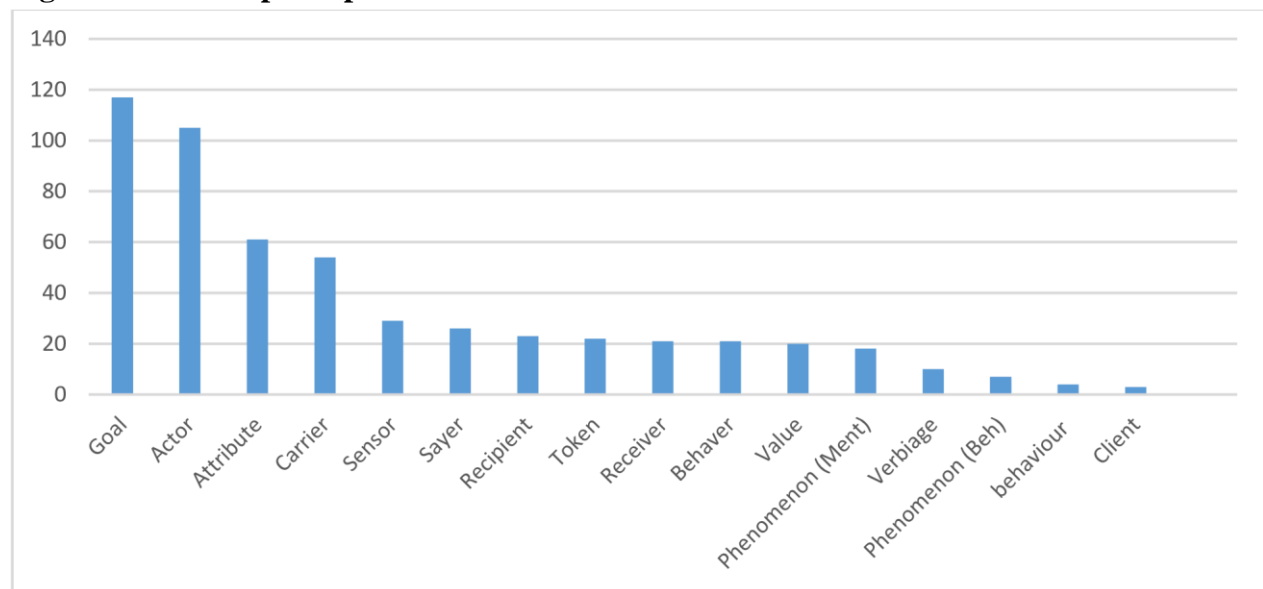
As regards the identified participants, the results are listed in table 4.2 below:

Table 4.2: Participants in the data

PARTICIPANTS	NUMBER OF OCCURRENCE	PERCENTAGE %
Goal	117	21.62
Actor	105	19.40
Attribute	61	11.27
Carrier	54	9.98
Senser	29	5.36
Sayer	26	4.80
Recipient	25	4.25
Token	22	4.06
Receiver	21	3.88
Behaver	21	3.88
Value	20	3.69
Phenomenon (Ment)	18	3.32
Verbiage	10	1.84
Phenomenon (Beh)	7	1.29
Behaviour	4	0.73
Client	3	0.55
Total number of participants	**543**	**100**

It is clear that the goal (117) and actor (105) participants of the material process occurred most frequently; followed by attribute (61) and carrier (54) of the relational process; then the senser (29) of the mental process; sayer (26) of the verbal process; the recipient (25) of the material process; identified/token (22) of the relational process; receiver (21) and behaver (21) of the verbal and behavioural processes respectively; value (20) of the relational process; phenomenon (18) of the mental process; verbiage (10) of the verbal process; phenomenon (7) of the

behavioural process; behaviour (4) of the behavioural process and then finally client (3) of the material process.

4.2 The Discoveries of the Material process

As table 4.1 shows, the process types identified in the data for this study tend heavily toward material processes; two hundred and one (201) out of the four hundred (401) clauses which constituted 50.25%. This indicates that the text is chiefly concerned with tangible physical actions, movements, doings, happenings and events and the participants who carry these actions out. The specific actions, movements, doings, happenings and events that were identified included verbs such as *persecute, trample, stumble, put, give, build, marries, receive, divorces, pray, cannot be hidden, enter, light, shall not murder, shall not commit, have received, do not destroy, do not sow, shall eat, shall drink, reap, store, will reward, go, offer, settle, do, will be given, seek, knock, find, will be opened, shine, have come, drive out, perform, beat, blew, rose* and *fell*.

Generally, the material processes addressed social issues such as divorce, peaceful coexistence, marriage, adultery; social vices such as murdering, violence, persecution; religious issues such as prayer, trusting, giving etc. depict that the world of the text is a world of such social issues. The participant roles that were identified were the actor, goal, recipient and client, with the goal which is the affected participant as the predominant participant. This suggests that the clauses are not descriptive clauses but are clauses with directed action.

In these clauses the participant at the actor position was the follower of Jesus expressed as the universal *you*. The goal position, on the other hand, was mostly occupied by other people rather than the followers of Jesus. Religious issues such as prayer, giving, trusting, 'spiritual

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investment' etc. were also addressed in the data. On giving, both God and the follower occupied the actor position whereas the needy and the follower were the recipients. The entities that occupied the goal position included food (bread, fish), good gifts, blessings etc. The follower of Jesus occupied the actor position of clauses which addressed the issues of prayer, trusting, spiritual investments and others, while the goal and recipient positions were occupied by God.

There were one hundred and seventeen (117) clauses with goal-participants. These goalparticipants included body parts such as *the arm, the eye, hair, faces;* inanimate entities such as *shirt, coat, sun, mile, rain, the door, money;* animate beings such as *God, you* (referring to the follower or the listeners of the sermon or Christians in general) and *demons*. There were one hundred and five (105) actor-participants among which were animate actors such as *God, you* as in the follower, other people rather than the follower for example *pagans, hypocrites, the judge, thieves, adversary, tax collector*, inanimate actors such as *light, heaven and earth, the rain, the wind* and *the streams*. Body parts such as *right eye, right hand*, were also found to be actors.

Among the twenty-three (23) recipient-participants of the material process identified included mostly *the needy* and *you* referring to the follower and by extension to Christians in general. Additionally, other recipients were *dogs*, *birds* and *hypocrites*. Figure 4.2 below illustrates the material process and its corresponding identified participants:

Figure 4.3: Material process and its participants
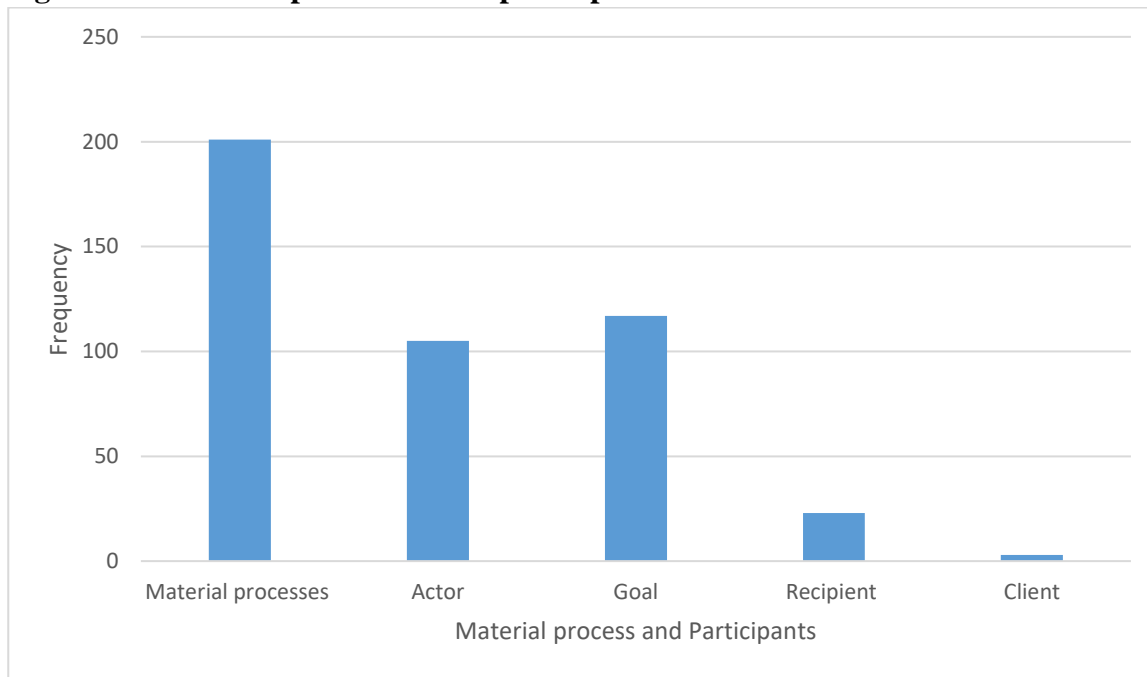
4.2.1 The Exegesis of the Material Process

The extensive use of the material process clauses provides an overall sense of occurrence and action. Since the data forms part of religious language and religious language makes use of performative verbs, it is not surprising therefore that the predominant process found in the data was the material process which evokes doing or happening. Again, the extensive use of material process clauses in the data is because Christianity is a lifestyle characterised by doings and happenings, actions, events and movements. Also, it is so as a result of the fact that the sermon admonishes the followers of Jesus and humanity in general about what to do and what not to do hence, a lot of action going on in there.

Correspondingly, in Apostle Paul's epistle to the Philippians 2:12, he writes: *Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence-continue to **work out** your salvation with fear and trembling* (NIV). The speaker, in this text,

illustrates and affirms that the Christian faith is one characterised by a continual working out process with the believer as the prominent participant. A further examination of this statement depicts that the apostle entreats the believer to be actively involved in the whole faith process just as it is emphasised in the data by the predominant material processes identified.

4.2.2 Material process on social issues

The participants were categorised into three groups: the follower, other people rather than the follower and God. The participant at the actor position of the clauses that address the issue of divorce is *anyone* which refers to both Jesus' followers and other people rather than the followers. The goal in these clauses are *his wife* and *a certificate*. It was advised that divorce should be on the grounds of infidelity on only the part of the wife making her the recipient of the divorce action. Jesus was aware of practices such as this and did not endorse how they divorced women. Therefore, he used this sermon to show the contrast between how it was done before and how they are expected to go about it:

> **MAT52** Anyone *[Actor]* **must give [Mat]** her *[Recipient]* a certificate *[Goal]* of divorce.
> **MAT53** who *[Actor]* **divorces [Mat]** his wife *[Goal]*
> **MAT55** who *[Actor]* **divorces [Mat]** his wife *[Goal]*, except for sexual immorality,
> **MAT56** and anyone *[Actor]* **commits [Mat]** adultery *[Goal]*

In the case of adultery, before Jesus came, the law was that a married person should not go to bed with someone rather than their spouse. Jesus' teachings extended this act of adultery from intimacy with a married person to merely looking at a woman and lusting after her and even marrying a divorced woman. The follower at the actor position is admonished not to commit adultery. The follower is projected in a positive light here because the follower at the actor

position is admonished not to commit adultery but *anyone* at the actor position *has committed* or *commits adultery* with the woman:

> **MAT38** You *[Actor]* **shall not commit [Mat]** adultery *[Goal]*
>
> **MAT39** that anyone *[Actor]* **has** already **committed [Mat]** adultery *[Goal]* with her in his heart
>
> **MAT54** that anyone *[Actor]* **makes [Mat]** her *[Goal]* the victim of adultery,
>
> **MAT56** and anyone *[Actor]* **commits [Mat]** adultery *[Goal]*
>
> **MAT57** who *[Actor]* **marries [Mat]** a divorced woman *[Goal]*.

With the choices made, Jesus paints a picture of a world where it was hard for neighbours to coexist amicably. As a result of this, he taught harmonious coexistence in the sermon where he recommended that peaceful coexistence should be incorporated into the act of worship. As a part of worship, the followers of Jesus were made to understand that they cannot be harbouring grudges with their neighbours and still come to church to offer offerings to the Lord. Hence, they are to be actively involved in peaceful coexistence with their neighbours. The following clauses are examples from the data:

> **MAT25** Therefore, if you *[Actor]* **are offering [Mat]** your gift *[Goal]* at the altar **MAT26**
>
> **Leave [Mat]** your gift *[Goal]* there in front of the altar.
>
> **MAT27** First **go [Mat]**
>
> **MAT28** then **come [Mat]**
>
> **MAT29** and **offer [Mat]** your gift *[Goal]*.
>
> **MAT30 Settle [Mat]** matters *[Goal]* quickly with your adversary

4.2.3 Material process on social vices

Jesus presented a world of one social vice or another. Jesus spoke of the persecution that the followers face and will face in their walk through life. The follower and the prophets of old are

the goal-participants of the process-persecution. *They* which makes no direct reference to anybody is found at the actor position indicating that as followers, they are bound to receive persecution from anyone at all and therefore should brace themselves up for it. Again, Jesus outlines that murder and violence are activities that are not acceptable and as a result cautioned his followers not to be involved with such acts.

> **MAT1** who *[Goal]* **are persecuted [Mat]** because of righteousness,
>
> **MAT3 persecute [Mat]** you *[Goal]*
>
> **MAT4** for in the same way they *[Actor]* **persecuted [Mat]** the prophets *[Goal]*
>
> **MAT76** who *[Actor]* **persecute [Mat]** you *[Goal]*,
>
> **MAT23** 'You *[Actor]* **shall not murder [Mat]**,
>
> **MAT24** Who *[Actor]* **murders [Mat]**

4.2.4 Material process on religious issues

Using material clauses, Jesus admonished his followers to trust him unequivocally. In the act of trusting, all the follower needs to do is to *seek* God first and as that is done, all other things are sure to be *given to* them. The example from the data below illustrates this:

> **MAT145** But **seek [Mat]** first his kingdom and his righteousness *[Goal]*,
>
> **MAT146** and all these things *[Goal]* **will be given [Mat]** to you *[Receiver]* as well.

Again, He used a metaphor of the lilies of the field and the birds of the air who do not do anything and yet God provides for them. He used this to encourage the followers to trust God to provide for them just like He provides for these creatures. Also, the followers of Jesus were inspired to embark on 'spiritual investments' that will earn them eternity in heaven. They were sensitised not to store up their treasures here on earth but in heaven.

Yet again, the metaphor of the two builders was used to illustrate this to them. This metaphor is about two builders whom the first builder constructed his house upon a rock, which could withstand both wind and water and the second builder who constructed his house upon the sand, which could not withstand either wind or water. In the clauses where these builders are found, the actor position is occupied by the wind, the stream and the rain and the affected participant (goal) is the house. In effect, they are advised to make the right 'investments' which is eternity investment so to say so that they will not be found wanting later in life.

Also, the rain, wind and stream are universal elements. Therefore, for these universal elements to be used and be found at the actor position hints at the universality of the message in the sermon. This metaphor actually ends the whole sermon and often times it is the last words that hit home. Hence, the conclusion of the matter is that whatever the sermon seeks to address has a universal undertone even though it may seem that it had a particular audience. Below is the evidence from the data:

> **MAT190** The rain *[Actor]* **came [Mat]** down,
> **MAT191** the streams *[Actor]* **rose [Mat]**,
> **MAT192** and the winds *[Actor]* **blew [Mat]**
> **MAT193** and **beat [Mat]** against that house;

The use of metaphors in religious texts cannot be overemphasised as they play a crucial role in the understanding, conservation and conveying of the message of religious texts. I therefore agree with what Wierzbicka (2001:445) records that "metaphors can undoubtedly encapsulate profound truths; and in Christianity and other world religions, some of the deepest and most important truths have been formulated, preserved, and transmitted through the centuries in metaphors."

On the religious subject of giving, God is seen as a provider who provides for everybody; the follower, the needy and humanity in general. The follower is also tasked to be involved in the act of giving to their neighbours who may be in need. The sermon outlines the rule of fruitful giving, which is, giving without announcement and the fruitless giving, which is, giving and announcing to everybody. He entreated his followers to practise fruitful giving for that is what brings rewards. On prayer, the followers are admonished on the essentials of prayer and on the elements of prayer as well as the right way to go about prayer. At the actor position, the follower is recommended to pray in secret and at the actor position, the hypocrites are found praying in the corners of the streets to be seen by all. Jesus used the way the hypocrites go about prayer to teach his followers the right way to go about it. The follower was at the actor position in the prayer clauses and God was at the recipient position of these clauses. The role of the follower therefore, is to pray and God is to listen to these prayers and do what is asked. This shows that Christianity is a two-way affair where both God and the Christian have roles to play.

In the nutshell, the material process found in the data created a picture of social issues that must be promoted such as marriage and peaceful coexistence and social vices that must be prohibited such as violence, adultery and divorce. A religious picture was also created when the material process talked about prayer, trusting, giving and spiritual investment. The follower was found to be the dominant actor of these processes with the other people as the goal-participants.

4.3 Discoveries of the Relational Process

As far as simple statistics are concerned, relational processes were the next highest process type; eighty-seven (87) out of four hundred and one (401) constituting 21.75%. Both the attributive and the identifying categories of the relational process were identified. The identifying clauses predominantly involved the verbs *is* and *are* while the attributive clauses had verbs such as *are,*

is, will be, will inherit, will be shown, be, were, will be called, will have, have, has, had,
surpasses, bears and *cannot bear*.

Largely, the relational process shows the existence of a relationship between an object and a quality or an identity. In the data for the study, the relational process clauses focused on God's relationship with humanity and on the relationship that exists or should exist among humans. The object is the carrier of the quality which is an attribute and this type of relational process is called the attributive relational process. There is also the relationship that identifies one entity in terms of another and this type is called the identifying relational process.

Out of these 87 relational clauses, 65 were attributive relational processes while 22 were identifying relational processes.

Table 4.3: The two relational process types

Relational Process	Number of occurrences	Percentage %
Attributive Relational Process	65	74.71%
Identifying Relational Process	22	25.28%
Total number of relational processes	87	100%

The 65 attributive relational processes had 54 carrier-participants and 61 attributive-participants and the 22 identifying relational processes had 22 Value-participants and 20 Token-participants.

The table 4.4 below indicates the distribution:

Table 4.4: The two relational process types and their respective participants

Relational process	Frequency	Percentage[1]
Attributive relational process		

1 These percentages do not necessarily sum up to 100% since there are overlaps

Carrier	54	83.1%
Attribute	61	93.8%
Identifying relational process		
Token	20	90.9%
Value	22	100.0%

Some of the carrier-participants in the attributive relational clauses included *they, it, anyone, you, a bad tree, a good tree, your Father, each day, the light,* body parts such as *your whole body, your eyes, the eye* and *your heart*. The attributes identified included *comforted, the earth, mercy, children of God, its saltiness, least, God's throne, the city, full, darkness, good fruit, bad fruit, a wise man* and *a foolish man*. In the identifying clauses, the values identified included *blessed, theirs, great, wide, the salt, broad and small* and the tokens include *the poor, the kingdom, the meek, those, the merciful, the pure, peacemakers, your reward, your name, the gate* and *the road*.

4.3.1 The identifying relational process and the suffering in the world

The identifying relational process clauses created a picture of a world of too much suffering. Painting such a picture shows that Jesus was aware of the misfortunes and suffering of the world. The people referred to, therefore, are those who experience bad things or situations such as hunger, poverty, sorrow, affliction, thirst, etc. The following are examples from the data:

> **REL1** Blessed *[Value]* **are [Rel]** the poor *[Token]* in spirit
>
> **REL5** Blessed *[Value]* **are [Rel]** the meek *[Token]*,
>
> **REL9** Blessed *[Value]* **are [Rel]** the merciful *[Token]*,
>
> **REL11** Blessed *[Value]* **are [Rel]** the pure *[Token]* in heart,
>
> **REL12** Blessed *[Value]* **are [Rel]** the peacemakers *[Token]*,

A world of suffering is painted with the use of the relational identifying clauses because, as Wierzbicka (2001) explains; suffering is a major problem of human existence. Hence, it is not out of place that the participants addressed in Jesus' experience of the world are individuals who suffer one affliction or another. Jesus, as the gospels speak of, came for such people and to them he came to show compassion. His alignment with such individuals is emphasised at the end of his ministry in Matthew's Gospel 25:35-36 where he said: *For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me* (NIV). This depicts how much he feels for individuals who go through various sufferings in the world.

From the examples given from the data above, we realise that despite the picture of suffering that the data creates, there were promises and consolations of blessings expressed amidst the suffering. The pivotal promise here is that those who weep will laugh, and those who mourn will be comforted. In other words, whatever that may not be obtained in life now, will be obtained later.

But it is not enough to understand the literal sense of the words that are used in the sermon because Jesus often used words metaphorically (Wierzbicka, 2001). Therefore, the hungry, the poor, the meek, the merciful and the thirsty among others may be generalised to mean anybody at all who is deprived of the very basic necessities of life. This hints at the universality of the sermon and its message. The conclusion here therefore is what Wierzbicka (2001:55) captures as:

> "Jesus' overall teaching makes it clear that God loves all people; that is, in universal human concepts, he wants to do good things for all people. If we interpret his beatitudes as saying that, in addition, God knows that very bad things happen to some people, feels something because of this, and wants to do good

things for them because of this, we will be positing a special kind of love for these people (based on the knowledge of their sufferings) without committing ourselves to the view that God loves some people more and some others less."

In a suffering world, blessing becomes eminent and being blessed as expressed in the data is basically receiving the opposite or the reverse of what one suffers. For instance, those who mourn will be comforted, those who hunger and thirst will be filled and the merciful will be shown mercy.

4.3.2 Attributive relational process

As table 4.4 shows, 61 out of the 87 relational process clauses were attributive relational clauses hence, making the attributive relational clauses the dominate relational category. This indicates that the text is more descriptive; describing the life the followers and individuals are expected to have later. They were mostly used to specify the relationship between what the follower of Jesus' should be like and what they are. For instance, as the identifying clauses create a relationship between the state of the followers as states of being *poor in spirit*, *meek, peacemakers, the pure* and *merciful,* and their expected *blessed* state, the attributive clauses more or less set up a relation of equivalence with what will happen in the future when all the suffering is gone. The examples below illustrate this:

> **REL4** for they *[Carrier]* **will be [Rel]** comforted *[Attribute]*.
> **REL6** for they *[Carrier]* **will inherit [Rel]** the earth *[Attribute]*.
> **REL8** for they *[Carrier]* **will be [Rel]** filled *[Attribute]*.
> **REL10** for they *[Carrier]* **will be shown [Rel]** mercy *[Attribute]*.
> **REL13** for they *[Carrier]* **will be called [Rel]** children of God *[Attribute]*.
> **REL26 will be called [Rel]** least *[Attribute]* in the kingdom of heaven,
> **REL27 will be called [Rel]** great *[Attribute]* in the kingdom of heaven.

This transitivity pattern in a sense details the fundamental aim of religious texts: to connect or show the relationship between the current state of life and the glory that will be revealed in the future.

4.3.3 Participants of the attributive relational process

In the attributive relational process, there are two participants; the carrier; the entity which 'carries' the attribute and the attribute which is the quality the carrier has or 'carries'. Out of the 61 attributive clauses identified, there were 54 carrier-participant which were predominantly in three categories; individuals who suffer affliction, the followers and other people rather than the follower.

When the individuals who suffer affliction were at the carrier position, there were attributes such as *comforted*, *filled*, *children of God* and the accompanying processes identified included *are*, *will be*, *will inherit*, *will be shown*, *will be called*. The relationship between Jesus and the suffering world is shown through these choices. He is revealed to have concern for the suffering world and the people who suffer in it. Jesus' experience of the world as a suffering one aided his enticing and persuasive choices which helped him to win more people to his side. It is natural that for anyone who suffers to be enticed or persuaded with the somewhat soothing choices of words used in the sermon particularly with the relational processes. Again, these individuals are told of their state here on earth which is to suffer just as the godly prophets of the past were also persecuted to attain a great privilege which are rewards in heaven as stated in Matt 5:12: *For great is your reward in heaven* (NIV).

As stated, earlier there are metaphorical choices made in the sermon. The relational process clauses proved that the sermon has been used to communicate metaphorically with the followers of Jesus as the carrier-participants. In these metaphoric choices of words, the follower was found at the carrier position and was compared to salt and to light. The follower was expected to shine through the world and to preserve it just as light and salt do respectively. Below are examples from the data:

REL20 You *[Carrier]* **are [Rel]** the salt *[Attribute]* of the earth.

REL21 But if the salt *[Carrier]* **loses [Rel]** its saltiness *[Attribute]*,

REL22 how **can** it *[Carrier]* **be made [Rel]** salty *[Attribute]* again? **REL23** It *[Carrier]* **is [Rel]** no longer good *[Attribute]* for anything, **REL24** You *[Carrier]* **are [Rel]** the light *[Attribute]* of the world.

Perhaps, the metaphoric use of language has been used in reference to the follower because the other people who are not followers may not understand metaphorical statement as much as the follower can understand. Additionally, another instance of metaphoric use of language in the data referred to the followers' eyes and the relationship of the eye to their entire body. They are admonished to keep a clean eye for it is by that they can have a body filled with light.

REL62 If your eyes *[Carrier]* **are [Rel]** healthy *[Attribute]*,
REL63 your whole body *[Carrier]* **will be [Rel]** full *[Attribute]* of light.
REL64 But if your eyes *[Carrier]* **are [Rel]** unhealthy *[Attribute]*,
REL65 your whole body *[Carrier]* **will be [Rel]** full *[Attribute]* of darkness.
REL66 If then the light *[Carrier]* within you **is [Rel]** darkness *[Attribute]*,

Metaphors are vehicles through which religious language conveys its message. According to Harrison (2007) metaphors can enable users of language to refer to entities that they would have otherwise been unable to refer to where the uses of language was exclusively literal. Therefore, these metaphors found in the attributes are important as they carry the message of the sermon, emphasising how the ideal disciple is supposed to be.

4.3.4 Token and value interchange in the identifying relational clauses

A very critical observation identified in the identifying clauses was that there was the reverse of the usual token – value mapping. In other words, the data produced more of value-token mapping; the value mostly came first before the token. Halliday and Matthiessen (2014: 284) state that areas where the token-value structure plays a central role in the register are particularly 'scientific, commercial, political and bureaucratic discourse', and thus an investigation of ideological categories can be based on an analysis of the experiential values used in the identifying clauses in these fields. This study proves that religious discourse can be included to the list above since the data reveals a considerable amount of token-value relationships even though value mostly came before token.

The participant that mostly occupied the position of value was *blessed*. This emphasises the importance of blessings in the lives of individuals. In all these instances of *blessed* at the value position, the token position was occupied by individuals who suffer one affliction or another; the poor, the hungry, the thirty, the meek etc.

Thompson (2014) mentions that a value–token analysis will often guide us towards the broader concerns and values of the writer. In other words, it reveals what in the writer/speaker's own

view is important in the world. The data therefore, revealed that the broader concerns of Jesus or what was important to Jesus therefore was for His followers to be blessed.

Blessing is very enticing as everyone would want to be blessed in their day-to-day activities. *Blessed* which is the value-participant in most of the identifying relational clauses is placed first here whereas the tokens *the poor, the meek, those who mourn* etc. come after. In addition, value-participant has been placed first because of the persuasive nature of the text to entice hearers to get them to accept the message and follow the faith. The blessing as we observed in the data is not fixated in any special way on the follower or believer alone but stretched to everyone at all. Again, it can be observed that the tokens are the qualities that Christianity extols. The below reveals the interpretation above:

> **REL1** Blessed *[Value]* **are [Rel]** the poor *[Token]* in spirit
>
> **REL5** Blessed *[Value]* **are [Rel]** the meek *[Token]*,
>
> **REL9** Blessed *[Value]* **are [Rel]** the merciful *[Token]*,
>
> **REL11** Blessed *[Value]* **are [Rel]** the pure *[Token]* in heart,
>
> **REL12** Blessed *[Value]* **are [Rel]** the peacemakers *[Token]*,

The value-participant reveals the types of values that the writer/speaker uses to classify the tokens. Looking at the examples above we see that this is true in the sense that anyone who is poor would certainly like to be blessed, anyone who mourns would like to be comforted, anyone who is meek would like to get something at the end of having exercised meekness and so on and so forth. Thompson adds that the value-token mapping is sometimes 'constrained by the demands of the particular task' (2014:104). This can be put as the purpose of the task. The demands/purpose of the text for this study and religious text in general is to persuade, thus this

accounts for the value-token mapping that is identified i.e. blessed…the poor, blessed…the meek, blessed…those who hunger, etc.

On the whole, the relational process created a picture of a suffering world yet there were consolations, blessings and promises for the follower. These promises painted a picture of the life that the follower is to expect later in life after having gone through all the suffering. The participants identified were in three categories; the individuals who suffer affliction, the followers and the other people rather than the followers. The tokens were found to be the qualities Christianity praises and therefore qualities that every follower ought to have. The relational process revealed some metaphoric uses of language in the sermon. And it is these metaphoric uses of language that contains the message of the sermon.

4.4 The Verbal Process

The verbal process constituted 10.25% of the data with 41 verbal process clauses. There were 57 participants distributed as sayer (26), receiver (21) and verbiage (10). The verbal process that were identified involved verbs such as *say, tell, teaches, was said, do not swear, need to say, asks, do not announce, do no keep on babbling and did not prophesy*. The receivers of the verbal process were predominantly *you* and the others were *them*, *me, her, the people* and *your brother*. The sayers were predominantly *I* referring to Jesus, the giver of the sermon and generic *you* which refers to the followers of Jesus or the audience of the sermon. By and large, the verbal process clauses created the overall picture of the oral interaction and dialogue that was conducted between the sayer (Jesus) and the receiver (his followers) where the verbiage or the interaction was mostly what the followers already know from the old law and the new law that Jesus was introducing to them.

The figure 4.3 below shows the distribution of the verbal process and its participants:

Figure 4.4: Verbal process and it participants

Distribution of Verbal Process and the Corresponding Participants
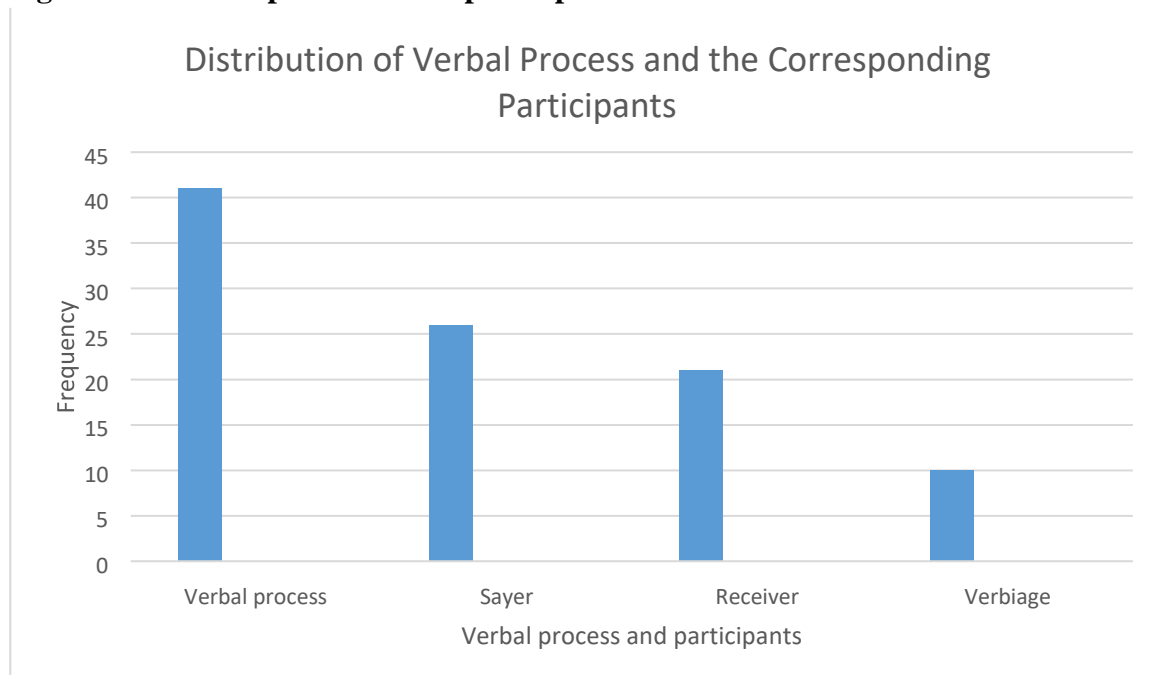
4.4.1 Verbal process and the old law

Jesus exhibited his knowledge of the old law that existed before he came and stated categorically that he had not come to abolish it but to fulfil it. The verbal process clauses therefore emphasised what the followers have been told and what he (Jesus) had come to tell them. The sayer was predominantly Jesus as he kept on making references to himself and what he had come to tell them. Again, Jesus at the sayer position shows His authority over the followers and also His knowledge of the law that they were abided by. This is not surprising because after all, he is the giver of the sermon so ultimately, he is the sayer. The followers were the receiver-participants and the verbiage were the old and new laws.

> **VERB6** that it *[Verbiage]* **was said [Verb]** to the people *[Receiver]* long ago,
> **VERB7** But I *[Sayer]* **tell [Verb]** you *[Receiver]*

VERB12 But I *[Sayer]* **tell [Verb]** you *[Receiver]*

VERB13 It *[Verbiage]* **has been said [Verb]**,

VERB14 But I *[Sayer]* **tell [Verb]** you *[Receiver]*

VERB15 But I *[Sayer]* **tell [Verb]** you *[Receiver]*,

On bad behaviours, the verbs identified highlighted condemnatory behaviours that must be avoided. The verbal clauses were used to caution the followers not to swear and also not to blab like the pagans do.

VERB16 do not swear [Verb] an oath *[Verbiage]* at all:

VERB17 And **do not swear [Verb]** by your head *[Target]*,

VERB27 do not keep on babbling [Verb] like pagans,

4.5 Mental Process

Although considered a major process type (Halliday and Matthiessen, 2014), the mental process clauses were the fourth highest process type identified in the data. There were thirty-nine (39) of them representing 9.75% of the entire data. The list of mental process verbs identified comprised *hunger, thirst, will see, may see, do not think, have heard, remember, love, hate, to be seen, think, need* and *knows*. There were thirty-six participants that were distributed as twenty-nine (29) senser and seventeen (17) phenomenon. The figure below shows the distribution:

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Figure 4.5: Mental process and it participants

Distribution of Mental Process and the Corresponding Participants
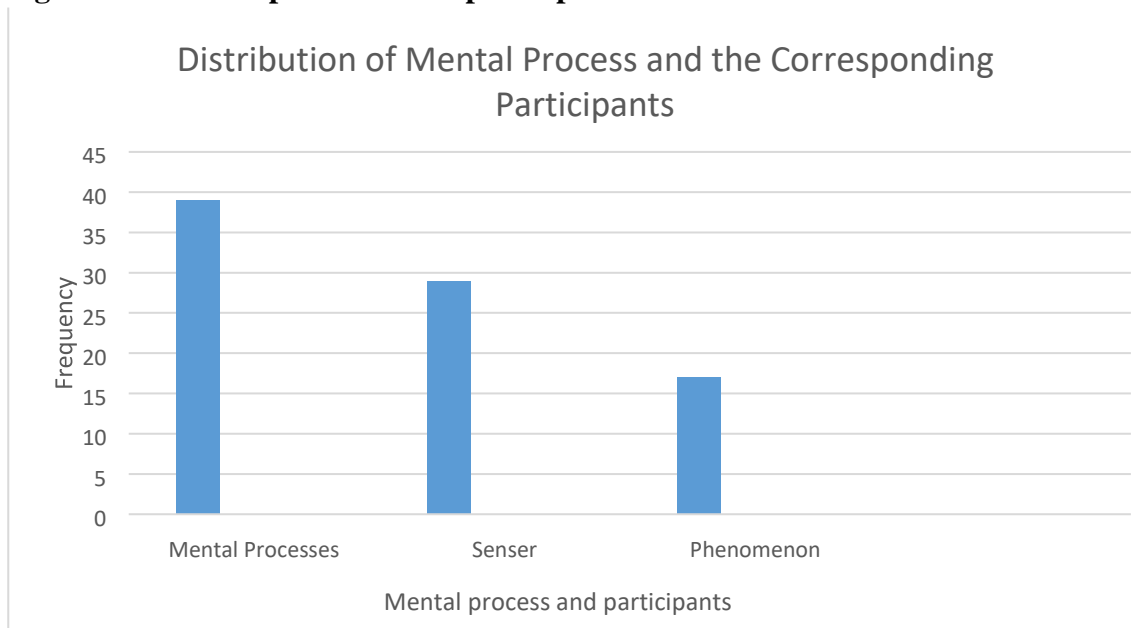
4.5.1 The distribution of the mental clauses

From the table 4.5 below, the dominant mental processes identified were largely of perception; 20 out of the 39 mental process clauses identified. All these twenty (20) clauses were of only two out of the five human senses. These are the senses of sight and hearing with that of sight being the dominant one; *have heard, to be seen, will be heard, will recognise*. This suggests that the data fairly reflects the representation of what is perceived by sight and by hearing. Seven (7) clauses out of the thirty-nine (39) were of cognition; *think*, *remember*, and *know*; and eight (8) were of affection with *love* as the dominant one; *hate, love, despise* and four (4) were of desideration; *hunger, thirst* and *need*.

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Table 4.5: Distribution of the mental process types

Mental Process	Number of occurrences	Percentage %
Perception	20	51.28%
Cognition	8	20.51%
Affection	7	17.95%
Desideration	4	10.26%
Total number of mental processes	**39**	**100%**

4.5.2 The exegesis of the predominant mental perceptive clauses

By the mental clauses, it is seen clearly that the world construed around Jesus or Jesus' experience of the world around Him was one where His followers operated religiously with the laws of the prophet of old. The perspective mental process clauses reveal that Jesus was fully aware of what the prophets of old had told the Christian folk before His coming and therefore he hammers on all that they have heard by saying:

> **MENT6** You *[Senser]* **have heard [Ment]**
>
> **MENT9** Again, you *[Senser]* **have heard [Ment]**
>
> **MENT10 You** *[Senser]* **have heard [Ment]**
>
> **MENT11 You** *[Senser]* **have heard [Ment]**

The whole idea therefore is that Jesus assumes that the people knew what the prophets have said before His coming hence, making His message not new to them. Here, He is seen alluding to the authority of the prophets whose teachings have gone ahead of Him.

Knowing the world around Him helped Jesus to give them the new law that He had brought. The old law then becomes the building block on which the new one is built. For instance; the followers were reminded of the law that they should not commit adultery and this was juxtaposed with the law that says that even if they look at a woman lustfully, they have already committed adultery with her. The point here therefore is that, Jesus' knowledge of what existed already aided Him to give them the law of the new covenant. It also presented Him as a knowledgeable leader who knows what already exists. This made His message powerful as compared to if He knew nothing at all about what the followers already knew. This is in accordance with what McInelly and Perry (2008: p. 56) record:

> Generally, we trust people who are knowledgeable and experienced, who are decent, fair, reliable and honourable and who demonstrate goodwill with others. We tend to trust people who are more like us, who identify with our values and beliefs.

In addition, the emphasis on hearing highlights what the Bible says in Romans 10:17: *So, then faith comes by hearing, and hearing by the word of God* (NKJV). Appealing to the sense of hearing is one thing that religious texts thrive on and Jesus was aware of this and therefore made use of it in the *Sermon on the Mount*. In bringing His experience of the world He lived in to bear, He was able to draw contrast between what they have been told and what He had come to tell them.

4.5.3 Affective Mental Process

The clauses which dealt with the affective mental process were eight (8). The affective mental clauses revealed the world as one with tension between love and hate in everyday activities. I say this because all 8 of them spoke either of love or hate. Out of these 8 affective mental clauses, 5 of them addressed the case of love and the remaining 3 spoke about hatred. Love's victory over hatred in the data buttresses what the Bible says in 1 Corinthians 13:13b that love is the greatest of all. The followers were admonished and commanded to *love* their neighbours and even their enemies which is contrary to the law they knew before:

> **MENT12 Love [Ment]** your neighbour *[Phenomenon]*
> **MENT14 love [Ment]** your enemies *[Phenomenon]*

Love therefore seems to be the driving force of the sermon. It is encouraged to be shown to everyone even those who do not love. This re-emphasises the message of love that Jesus came to the world with. Moving away from love, he reminded the followers of the law that said that they should love their neighbours and hate their enemies, again emphasising his fore knowledge of the world he had come to. This assisted him to express his internal experience and also to contrast what they knew with what he had brought. He therefore admonished them to love their enemies and all those who hate them. Additionally, the universality of Jesus' message in the *Sermon on the Mount* is seen in his mention of the love of enemies, and in the universal application of the concept of neighbour.

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4.5.4 Cognitive Mental Process

There were seven (7) cognitive mental processes identified in the data. They include, *remember,*
think and *know*. The world construed with this type of mental process is one where the followers'
minds were stimulated to think, to remember and to know. This implicates that the follower was
not expected to accept the message as it is but was at liberty to think through it, to remember
certain things and to make connections and create their own assessment of the message. God is
placed as a senser to show His omniscient knowledge about issues of the world:

> **MENT7** and there remember [Ment]
>
> **MENT22** for they *[Senser]* think [Ment]
>
> **MENT24** for your Father *[Senser]* knows [Ment] **MENT31**
>
> and your heavenly Father *[Senser]* knows [Ment]
>
> **MENT37** 'I *[Senser]* never knew [Ment] you *[Phenomenon]*.

4.5.5 Desiderative Mental Process

A desiderative mental process projects wishes or brings wishes into existence. There were four
(4) of such clauses in the data. Their presence in the data imitates that the follower has needs and
therefore there is that desire for these basic needs to be met. This process brings to bear some of
the desires that needs to be met.

> **MENT1** who *[Senser]* hunger [Ment]
>
> **MENT2** and thirst [Ment] for righteousness,
>
> **MENT25** what you *[Senser]* need [Ment]
>
> **MENT32** that you *[Senser]* need [Ment] them *[Phenomenon]*.

4.5.6 The senser and phenomenon participants of the mental process

The participants of a mental process are the senser and the phenomenon. In the data, there were twenty-three (23) senser-participant; *they, you, them, your father* and *your heavenly father* and twenty (20) phenomena-participant; *God, your good deeds, your neighbour, your enemies, those, the one, false prophets, these words*. The predominant senser was the generalised *you* referring to the followers or the audience of the sermon. Jesus made reference to them sensing most of the processes because they are the audience of the message. However, the use of *you* also makes the message timeless and gives it a universal audience as the second person pronoun can be used to refer to anybody at all. Wierzbicka (2001:9) in her attempt to decipher what Jesus meant in the *Sermon on the Mount* and other parables attests to the universality of Jesus' message when she says, "…the core of the intended Gospel message was universal rather than culture-specific". The point is that even though the sermon was not directly addressed to the current users of the Bible, they can still relate to the message of the sermon because of the participant *you*. Just like *you*, *everyone* does not have a direct or particular referent. In lieu of this, the participant *everyone* also approves the timelessness and universality of the message of the sermon.

The universality and timelessness of the message of the sermon can even be confirmed from the data when Jesus says:

> **MENT38** Therefore everyone *[Senser]* who **hears [Ment]** these words *[Phenomenon]* of mine
> **MENT39** But everyone *[Senser]* who **hears [Ment]** these words *[Phenomenon]* of mine

The other senser identified was *they* which refers to *those who hunger* and *those who thirst for righteousness* and other people rather than the followers. *Your Father* which refers to God was another senser identified. 'God' is the senser of the mental processes *knows*. This confirms one of

the attributes of God which is omniscient. He is depicted as knowing all things that the followers need and what they have need for and is willing to provide for them.

MENT24 for your Father *[Senser]* **knows [Ment]**

MENT31 and your heavenly Father *[Senser]* **knows [Ment]**

The phenomena, which is the entity that is sensed, identified in the data included *God, good deed, your neighbour, others, your enemies* and *these words* as in the words of the sermon.

4.5.7 Single participant mental clauses

A mental process clause can have at least one participant which is mostly the senser. However, there were some clauses with no clearly expressed participants even though they referred to the audience. In other cases, the participants were stated. There were 23 clauses with only one participant in the mental clauses. 17 out of the 23 had only senser-participants and 5 had only phenomenon-participant. The follower is made reference to in 10 of the clauses with *have heard* as the dominant process. Here, Jesus was making reference to his knowledge and the peoples' knowledge of the Moses' 10 commandments and reiterating all that the followers knew from the commandments and broadened them with the new law. For instance, the followers were reminded of what the 10 commandments say about divorce, love, adultery, retaliation, oath taking and murder. *Your heavenly father* which refers to God was at the senser position two times enacting His omniscience. Other people rather than the followers were also in senser position in 5 clauses.

There were 5 clauses with only phenomenon as participant. They were *your neighbour, your enemy, your enemy* and *false prophets*. There was no senser of the processes *love, hate, despise*

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and *watch out* that were in these clauses. The follower was not the entity that was sensed in any of the clauses identified here. The followers' neighbours and enemies were entities expected to receive love and not hate. This buttresses what Christians are required to do; love everybody even those who hate them.

4.5.8 More than one participant mental clauses

A mental process clause requires two participants in some instances; the senser which is expected to be a conscious being and the phenomenon. Out of the 39 mental clauses, 12 were clauses with both senser and phenomenon-participants. The participant at the senser position can again be categorised into the follower and other. The follower was identified as the senser of the mental process 5 times while the other which refers to any other person apart from the follower was identified 6 times. Jesus was identified as a senser in a more than one participant clause only once. As stated earlier, the human senses that were appealed to were of sight and hearing and they were the only once identified in the data.

The prevailing configuration here is the follower at the senser position performing as the entity that sense while the other is at the phenomenon position as the entity that is sensed. In the more than one participant clauses, the follower at the senser position was made to recognise, see and love while *the other* at the senser position was made to hear and see. *The other* who is yet to be a follower needs to hear the message and adhere to it. This explains why *the other* is made to hear and see while the follower only sees. At the phenomenon position were 6 participants from the other category, 3 from the follower category, *God* in one instance and *these words*. The Other category dominants the phenomenon position as compared to the followers. This shows that more

work is expected of the follower than of the other participants who are not the ones directly addressed in this sermon. For illustration are the examples below:

> **MENT3** for they *[Senser]* **will see [Ment]** God *[Phenomenon]*.
>
> **MENT4** that they *[Senser]* **may see [Ment]** your good deeds *[Phenomenon]*
>
> **MENT38** Therefore everyone *[Senser]* who **hears [Ment]** these words *[Phenomenon]* of mine
>
> **MENT39** But everyone *[Senser]* who **hears [Ment]** these words *[Phenomenon]* of mine The

discourse here is on the rewards for good behaviour. Thus, the phenomenon receives rewards for the behaviours encouraged in Jesus' message.

4.6 Behavioural Process

The behavioural process although considered a minor process (Halliday and Matthiessen, 2014) was well represented in the data for the study. There were thirty-two (32) behavioural clauses representing 7.75%. The behavioural processes identified included *mourn, glorify, practices, forgive, sin, fast, will be devoted, do not worry, do not judge* and *look at*. These processes has the generic *you* as a physiologically-dominated participant. The principal participant of the behavioural process which is behaver were twenty-one (21). Even though they rarely occur, aside from the behaver-participant, there can be a phenomenon or behaviour as participants in the behavioural clause (Eggins, 2004). Therefore, the phenomenon identified were thirteen (13) whereas there were four (4) behaviour-participant identified. The figure below indicates the distribution:

Figure 4.6: Behavioural process and it participants

Distribution of Behavioural Process and the Corresponding Participants
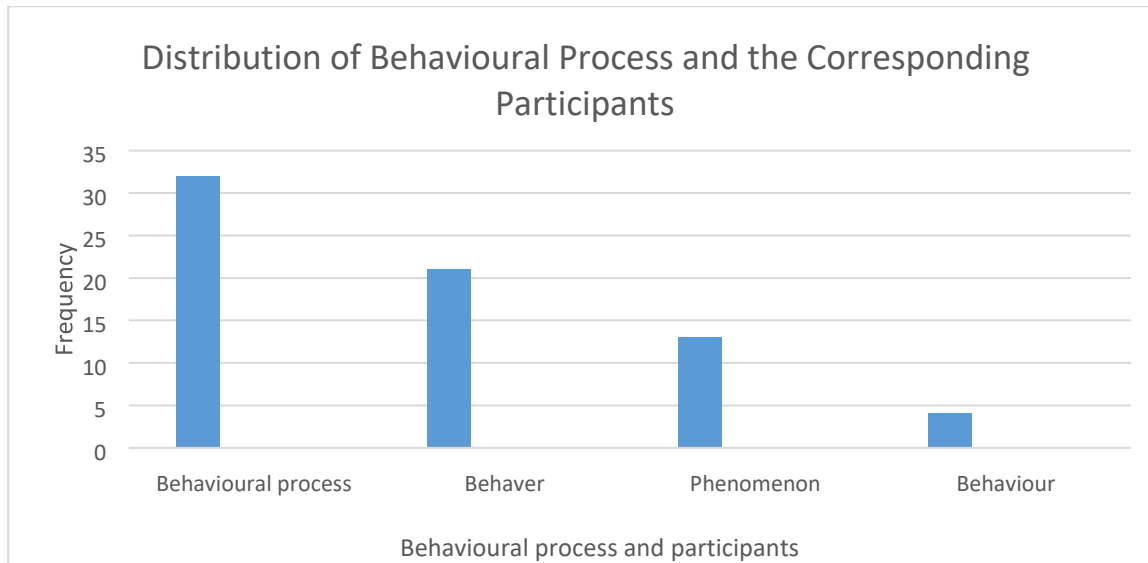
4.6.1. Behavioural process on religious issues

Forgive and *worry* are the dominant behavioural processes occurring 6 times each. Addressing the issue of forgiving one another and not to worry about anything, the world of the text is revealed as an unforgiving and a worrying one hence these two processes at the centre of the behavioural clauses in the data. By this, the giver of the sermon, Jesus, entreats the audience to have forgiveness as a lifestyle and a behaviour and never to worry about anything. This is buttressed the more when the participants involved in this forgiveness process is distributed fairly among the audience and God. Thus, God forgives and hence entreats His followers to forgive others as well. Below are examples of the clauses that indicate the analysis made above:

> **BEH6** And **forgive [Beh]** us *[Phenomenon]* our debts *[Behaviour]*,
> **BEH7** as we *[Behaver]* also **have forgiven [Beh]** our debtors *[Phenomenon]*.
> **BEH8** For if you *[Behaver]* **forgive [Beh]** other people *[Phenomenon]*
> **BEH9** when they *[Behaver]* **sin [Beh]** against you,

BEH10 your heavenly Father *[Behaver]* **will** also **forgive [Beh]** you *[Phenomenon]*.

BEH11 But if you *[Behaver]* **do not forgive [Beh]** others *[Phenomenon]* their sins *[Behaviour]*,

BEH12 your Father *[Behaver]* **will not forgive [Beh]** your sins *[Behaviour]*.

Following closely after forgiveness and not worrying were the processes judging and fasting. Again, these processes intimate that the follower is expected to have a fasting lifestyle. He again admonishes them on things to avoid when judging another; if you judge another harshly, you will be judged harshly. Jesus perhaps was sharing his experience of a world that there was rampant judgement of one another and hence entreated the followers not to be involved in such behaviour:

BEH23 Do not judge [Beh],

BEH24 or you *[Phenomenon]* too will be judged [Beh].

BEH25 For in the same way you *[Behaver]* judge [Beh] others *[Phenomenon]*,

BEH26 you *[Phenomenon]* will be judged [Beh],

He encouraged them to make fasting a lifestyle by revealing his internal and external experiences to admonish them to fast but not to do it as the Pharisees do it.

BEH13 When you *[Behaver]* **fast [Beh]**,

BEH14 they *[Behaver]* **are fasting [Beh]**.

BEH15 But when you *[Behaver]* **fast [Beh]**,

BEH16 that you *[Behaver]* **are fasting [Beh]**,

Just like with the mental processes, there were covert participants here too. Even though they have references, they are not overtly stated in the clauses that they are found. These processes have no behaver, behaviour or phenomenon. They were *rejoice*, *do not worry*, and *do not judge*. The dominant process among them is *do not worry*. The implication therefore is that the world construed here is one that the tendency to worry is high, hence, the repeated admonishment or command not to worry. Jesus teaches that it is of necessity that his followers rejoice rather than worry. The absence of participants also hints at the universality of Jesus' message where anyone

at all who hears these words is expected to neglect the worries of the world and rejoice in the faith they have found. Similarly, it intimates that the power to rejoice and not to worry and not to judge has been given to no one specifically therefore it becomes applicable to anyone at all at any point in time.

4.6.2 Single participant behavioural clauses

The normal trend for a behavioural process clause is the occurrence of the principal participant which is the behaver (Thompson, 2014). Although the occurrence of the behaver alone was dominant the data however, revealed that there can also be a phenomenon or behaviour as the only participant. There were 12 clauses with only behaver as participant and they are categorised into 2: the follower and other where the follower group is the ones being addressed or the audience of the sermon and the other group makes reference to other people rather than the follower. 4 out of the 12 identified were in the other category and 6 were in the follower category. The remaining 2 referred to *tomorrow* and *the flowers* which are ignored because they are not conscious

entities.

At the behaver position, the followers were found to fast, be devoted, not to worry and to make use of something whereas when the other is at the behaver position, they are found to sin, mourn, practise and fast. This implicates that the behaver is projected to behave in a more positive manner than the other.

There were only 4 clauses with only phenomenon as participant. These 4 phenomenon participants referred to the follower, God and birds. God is the phenomenon for the process glorify, the follower is phenomenon for judgement in all two cases and the birds are phenomenon

for looking at. As stated already, the phenomenon in the behavioural process works like the recipient or goal in the material process. Therefore, God is seen here to be receiving glorification and because he does not share his glory with anyone, there is no other participant in the clause. Also, it can be said that the glorification of God is done by no behaver in the clause it is found. This means that it has no definite reference making it open to all. This shows how accessible God is to all and not to his followers alone. The followers are seen to be affected by the process of judgement similarly indicating that they should be ready for judgement from anybody at all for their faith.

4.6.3 More than one participant behavioural clause

Even though the behavioural process has one principal participant, Eggins (2004) argues that there can be a behaviour which is a restatement of the process and a phenomenon which is not a restatement of the process. Therefore, this part of the analysis examines the clauses with more than one participant. It is interesting to note that in the more than one participant pattern, the following

4 patterns were identified: behaver + phenomenon, phenomenon + behaviour, behaver + behaviour

+ phenomenon and behaver + behaviour. The dominant pattern is behaver + phenomenon occurring 7 times out of 10 of such patterns. Like done earlier, the behaver when categorised into two reveals the follower group and the other group. 4 out of the 7 referred to the follower group and occurred with processes such as *have forgiven*, *forgive*, *judge*, *look at*. The follower is entreated to make forgiveness a lifestyle as it occurs more than the other processes. The only one-time occurrence of God (*you father*) in this pattern, he is seen to forgive. This implicates that it is

mandatory for the follower to forgive as God himself exhibit that quality. So not only does God expects of them to forgive He actually 'behaves' it as a way of leadership by example.

The generalised 'you' dominates the behaver role of the behavioural process. Other behaverparticipants identified were 'whoever' and 'who'. This emphasises the universality of the message of the sermon as the pronoun 'you' does not refer to anyone person in particular at a particular point in time. Also, it highlights the fact that the sermon is not a direct attack as it tries to mitigate the threat on the face on the hearers.

4.7 Existential Process

There was only 1 existential process spotted in the data:

EXT1 when all the time there *[Subject]* **is [Ext]** a plank *[Existent]* in your own eye?

Although existential clauses are mostly very low in most texts, their remarkable absence of it in the current text could suggest that the actions of the text are framed to be happening within a setting that does not exist. In other words, the absence of existential process clauses in the data can be linked to the fact that the lifestyle expounded in the text does not exist; they are higher than what happens on daily basis in the real world. In his poem in relation to the *Sermon on the Mount*, *A Masque of Mercy*, Frost (1964) writes:

A beautiful impossibility . . .

An irresistible impossibility.

A lofty beauty no one can live up to.

Yet no one turn from trying to live up to.

These lines of the poem reinforce the point I am trying to make that it seems very difficult and almost impossible for one to be able to live by the *Sermon on the Mount* completely. For instance, an enemy is someone who does not have your interest at heart so how easy is it to love such a person? Yet that is one of the things, among many others, the sermon teaches. It is for this reason however, that the Holy Spirit has been given to help us in this regard.

4.8 Conclusion

In this chapter, the analysis and discussion of the clauses that were identified in the data and how they reveal the world of the text have been examined. The chapter gave the raw scores of the number of each process type identified and their corresponding participants. The material process was discovered as the dominant process type while the existential process type was the least. The analysis was then made based on the research questions stated in Chapter One.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter concludes the study by providing the major findings of the study, summarising the findings in response to the research questions raised. Again, it makes suggestions for further studies.

5.2 Summary of the Study

Applying Halliday's transitivity model, this study has attempted a functional analysis of the *Sermon on the Mount* in Matthew 5, 6 and 7. The aim was to determine the predominant process types and participants and their implications on the world of the text. Chapter One outlined the background to this work, the statement of the problem, the research questions and the rationale for the study. Chapter Two reviewed the relevant literature on the sermon, persuasive use of language, the *Sermon on the Mount* and previous works that used SFG for analysis. It also provided the theoretical underpinnings of the study, discussing the basic concepts of SFG and dwelling on the transitivity framework within which this study is situated.

Chapter Three discussed the methodological approach that the study adopted. It explained the principles used to achieve the set-out objectives and discussed the research design, data selection, analytical methodology and coding. It maintained that a combination of qualitative and quantitative analysis is most appropriate for the study. Chapter Four was a presentation of the results and the findings. In a way of answering the research questions and achieving the objectives put forward by this study, there is a discussion of the findings and results.

5.3 Summary of the Findings

The analysis reveals that the world of the text is construed in the order of material, relational, verbal, mental, behavioural and existential processes. One may think that because those being addressed in the sermon were passively listening and not carrying out any actions, there will be less material process in the text. However, the material process was found to be the predominant process type. This is as a result of the fact that Christianity and religion by extension is characterised by a lot of action, events, doing and happening. Again, the extensive use of the material process in the text shows that Jesus construe the world with regards to acts and deeds.

The predominant participant was the goal. Other participants that were identified in the text for material process were actor, recipient and client. Carrier, attribute, token and values were identified for relational process. For verbal, the participants were sayer, receiver and verbiage. There were phenomenon and senser for mental process and behaviour, behaver and phenomenon for behavioural process. The predominant participants among the functions found were the followers, other people rather than the followers and God especially as actors and goals.

The distribution of the process types in the data for the study provides a divergent opinion to the assertion of Halliday and Matthiessen (2014) that the major and frequent process types are material, mental and relational. This study proves a different pattern of distribution contrary to what Halliday and Matthiessen (2014) proposes. They consider the verbal process as a minor process type but the distribution here attests that the verbal process could be a major process type. Usually, the verbal process helps to bring out the experience of our outer world. This is because it is what we think that comes out of us verbally.

Looking at the patterns of distribution, one may argue that choices of process types have been made based on the communicative purpose of the *Sermon on the Mount* which is to persuade, to admonish and to correct certain negative behaviour and lifestyles of the followers of Jesus and humanity in general. Thus, the data details activities that promote good behaviour and prohibit bad behaviour. With the communicative purpose of the sermon and sermons in general in mind, the process type choices made are not surprising. The extensive use of the material process in the data reveals that the *Sermon on the Mount* is mainly about goings-on and happenings. In these material process clauses, both the follower and God are the predominant actors; both are expected to play an active role in the whole faith process.

The relational process focuses on the relation between God and his followers and the relation between the current state of the follower and the glory that awaits them. The verbal process, though considered as a minor category, was the third highest in the data. In this process, Jesus referred to what the followers have been told before and what he had come to tell them and placed emphasis on what he has come to tell them. The mental process; even though a major category appeared fourth in the data and they were predominantly mental perceptive dwelling on what is heard and seen. It is interesting to note that the behavioural process, though a minor category were also much featured in the data. It enlisted acceptable behaviours and unacceptable ones that must be avoided.

At the end of the analysis, it has been proven that transitivity is an effective framework in analysing texts. It opens up the analyst to the inner and the outer world view of the writer or speaker which in this case is Jesus. The analysis and interpretation reveal that transitivity aids in the impartial demonstration of the distinctions of meaning in a text that could easily be ignored or

glossed over by a reader. And this is as a result of the linguistic choices that were made in the sermon to achieve its purpose of enlightening, admonishing, persuading and teaching the hearers.

5.4 Summary of the Chapter

As a way of summing up the work done so far, this chapter has looked at the research questions put forward by the study, the major findings of the study as well as the implications of the study. Conclusions have been drawn looking at the results, analysis and discussions in chapter 4. It continued and concluded with the recommendations for future study.

5.5 Recommendation for Further Study

This study focused on the transitivity model of the experiential meaning of Jesus in the *Sermon on the Mount*. It is recommended that since the ideational metafunction has two strands; the experiential meaning and the logical meaning and this study only looked at the former, further studies can consider the latter.

Further research can also consider using the interpersonal and the textual metafunctions of meaning to help consolidate the results and findings of this study and to give a holistic understanding of the three tenets of SFG since they can be used simultaneously.

Lastly, a comparative study of the transitivity pattern of the *Sermon on the Mount* and a sermon preached by any contemporary preacher can be studied to examine how Jesus construed his experiential meaning and how preachers of today construe the world around them through their sermons.

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CLAUSAL BREAKDOWN OF THE *SERMON ON THE MOUNT* (MATTHEW 5-7), PROCESSES AND THEIR CORRESPONDING PARTICIPANTS

MAT1 who *[Goal]* are persecuted [Mat] because of righteousness,

MAT2 when people [Actor] insult [Mat] you [Goal],

MAT3 persecute [Mat] you *[Goal]*

MAT4 for in the same way they *[Actor]* persecuted [Mat] the prophets *[Goal]*

MAT5 except to be thrown out [Mat]

MAT6 and trampled [Mat] underfoot.

MAT7 A town *[Goal]* cannot be hidden [Mat].

MAT8 built [Mat] on a hill

MAT9 Neither do people *[Actor]* light [Mat] a lamp *[Goal]*

MAT10 and put [Mat] it *[Goal]* under a bowl.

MAT11 Instead they *[Actor]* put [Mat] it *[Goal]* on its stand,

MAT12 and it *[Actor]* gives [Mat] light *[Goal]* to everyone *[Recipient]* in the house

MAT13 In the same way, let your light *[Actor]* shine [Mat] before others,

MAT14 that I *[Actor]* have come [Mat]

MAT15 to abolish [Mat] the Law or the Prophets *[Goal]*;

MAT16 I *[Actor]* have not come [Mat]

MAT17 to abolish [Mat] them *[Goal]*

MAT18 but to fulfill [Mat] them *[Goal]*.

MAT19 until heaven and earth *[Actor]* disappear [Mat],

MAT20 not the smallest letter, not the least stroke of a pen *[Actor]*, will by any means disappear [Mat] from the Law

MAT21 Therefore anyone *[Actor]* who sets aside [Mat] one of the least of these commands *[Goal]*

MAT22 you *[Actor]* will certainly not enter [Mat] the kingdom *[Goal]* of heaven.

MAT23 'You *[Actor]* shall not murder [Mat],

MAT24 Who *[Actor]* murders [Mat]

MAT25 Therefore, if you *[Actor]* are offering [Mat] your gift *[Goal]* at the altar

MAT26 Leave [Mat] your gift *[Goal]* there in front of the altar.

MAT27 First go [Mat]

MAT28 then come [Mat]

MAT29 and offer [Mat] your gift *[Goal]*.

MAT30 Settle [Mat] matters *[Goal]* quickly with your adversary

MAT31 who *(Actor)* is taking [Mat] you *[Goal]* to court.

MAT32 Do [Mat] it *[Goal]*

MAT33 or your adversary *[Actor]* may hand [Mat] you *[Goal]* over to the judge *[Recipient]*,

MAT34 and the judge *[Actor]* may hand [Mat] you *[Goal]* over to the officer *[Recipient]*,

MAT35 and you *[Goal]* may be thrown [Mat] into prison.

MAT36 you *[Actor]* will not get out [Mat]

MAT37 until you *[Actor]* have paid [Mat] the last penny *[Goal]*

MAT38 You *[Actor]* shall not commit [Mat] adultery *[Goal]*

MAT39 that anyone *[Actor]* has already committed [Mat] adultery *[Goal]* with her in his heart

MAT40 If your right eye *[Actor]* causes [Mat] you *[Goal]*

MAT41 to stumble [Mat],

MAT42 gouge [Mat] it *[Goal]* out

MAT43 and throw [Mat] it *[Goal]* away.

MAT44 for you *[Actor]* to lose [Mat] one part *[Goal]* of your body

MAT45 than for your whole body *[Goal]* to be thrown [Mat] into hell.

MAT46 And if your right hand *[Actor]* causes [Mat] you *[Goal]*

MAT47 to stumble [Mat],

MAT48 cut [Mat] it *[Goal]* off

MAT49 and throw [Mat] it *[Goal]* away.

MAT50 to lose [Mat] one part *[Goal]* of your body

MAT51 than for your whole body *[Actor]* to go [Mat] into hell.

MAT52 Anyone *[Actor]* must give [Mat] her *[Recipient]* a certificate *[Goal]* of divorce.

MAT53 who *[Actor]* divorces [Mat] his wife *[Goal]*

MAT54 that anyone *[Actor]* makes [Mat] her *[Goal]* the victim of adultery,

MAT55 who *[Actor]* divorces [Mat] his wife *[Goal]*, except for sexual immorality,

MAT56 and anyone *[Actor]* commits [Mat] adultery *[Goal]*

MAT57 who *[Actor]* marries [Mat] a divorced woman *[Goal]*.

MAT58 Do not break [Mat] your oath *[Goal]*,

MAT59 but fulfill [Mat] to the Lord

MAT60 the vows *[Goal]* you *[Actor]* have made [Mat]'

MAT61 for you cannot make [Mat] even one hair *[Goal]* white or black.

MAT62 anything beyond this *[Actor]* comes [Mat] from the evil one.

MAT63 do not resist [Mat] an evil person *[Goal]*.

MAT64 If anyone *[Actor]* slaps [Mat] you *[Goal]* on the right cheek,

MAT65 turn [Mat] to them the other cheek *[Goal]* also.

MAT66 And if anyone *[Actor]* wants to sue [Mat] you *[Goal]*

MAT67 and take [Mat] your shirt *[Goal]*,

MAT68 hand over [Mat] your coat *[Goal]* as well.

MAT69 If anyone *[Actor]* forces [Mat] you *[Goal*

MAT70 to go [Mat] one mile *[Goal]*,

MAT71 go [Mat] with them two miles *[Goal]*.

MAT72 Give [Mat] to the one *[Recipient]*

MAT73 and do not turn away [Mat] from the one

MAT74 who *[Actor]* wants to borrow [Mat] from you.

MAT75 and pray [Mat] for those *[Client]*

MAT76 who *[Actor]* persecute [Mat] you *[Goal]*,

MAT77 He *[Actor]* causes [Mat] his sun *[Goal]*

MAT78 to rise [Mat] on the evil and the good,

MAT79 and sends [Mat] rain *[Goal]* on the righteous and the unrighteous.

MAT80 Are not even the tax collectors *[Actor]* doing [Mat] that *[Goal]*?

MAT81 And if you *[Actor]* greet [Mat] only your own people *[Goal]*,

MAT82 what *[Goal]* are you *[Actor]* doing [Mat] more than others?

MAT83 Do not even pagans *[Actor]* do [Mat] that *[Goal]*?

MAT84 If you *[Actor]* do [Mat],

MAT85 So when you *[Actor]* give [Mat] to the needy *[Recipient]*,

MAT86 as the hypocrites *[Actor]* do [Mat] in the synagogues and on the streets,

MAT87 to be honored [Mat] by others *[Actor]*.

MAT88 they *[Actor]* have received [Mat] their reward *[Goal]* in full.

MAT89 But when you *[Actor]* give [Mat] to the needy *[Recipient]*,

MAT90 what *[Goal]* your right hand *[Actor]* is doing [Mat],

MAT91 Then your Father *[Actor]*, will reward [Mat] you *[Recipient]*.

MAT92 what *[Goal]* is done [Mat] in secret,

MAT93 And when you *[Actor]* pray [Mat],

MAT94 for they *[Actor]* love to pray standing [Mat] in the synagogues and on the street corners

MAT95 they *[Actor]* have received [Mat] their reward *[Goal]* in full.

MAT96 But when you *[Actor]* pray [Mat],

MAT97 go [Mat] into your room,

MAT98 close [Mat] the door *[Goal]*

MAT99 and pray [Mat] to your Father *[Recipient]*,

MAT100 Then your Father *[Actor]*, will reward [Mat] you *[Recipient]*

MAT101 what *[Goal]* is done [Mat] in secret,

MAT102 And when you *[Actor]* pray [Mat],

MAT103 how you *[Actor]* should pray [Mat]:

MAT104 your kingdom *[Actor]* come [Mat],

MAT105 your will *[Goal]* be done [Mat], on earth

MAT106 Give [Mat] us *[Recipient]* today our daily bread *[Goal]*.

MAT107 And lead [Mat] us *[Goal]* not into temptation,

MAT108 but deliver [Mat] us *[Goal]* from the evil one.

MAT109 as the hypocrites *[Actor]* do [Mat],

MAT110 for they *[Actor]* disfigure [Mat] their faces *[Goal]*

MAT111 to show [Mat] others *[Goal]*

MAT112 they *[Recipient]* have received [Mat] their reward *[Goal]* in full.

MAT113 put [Mat] oil *[Goal]* on your head

MAT114 and wash [Mat] your face *[Goal]*,

MAT115 and your Father *[Actor]*, will reward [Mat] you *[Recipient]*.

MAT116 what *[Goal]* is done [Mat] in secret,

MAT117 Do not store up [Mat] for yourselves *[Client]* treasures *[Goal]* on earth,

MAT118 where moths and vermin *[Actor]* destroy [Mat],

MAT119 and where thieves *[Actor]* break in [Mat]

MAT120 and steal [Mat].

MAT121 But store [Mat] up for yourselves *[Client]* treasures *[Goal]* in heaven,

MAT122 where moths and vermin *[Actor]* do not destroy [Mat],

MAT123 and where thieves *[Actor]* do not break in [Mat]

MAT124 and steal [Mat].

MAT125 No one *[Actor]* can serve [Mat] two masters *[Goal]*.

MAT126 You *[Actor]* cannot serve [Mat] both God and money *[Goal]*.

MAT127 what *[Goal]* you *[Actor]* will eat [Mat]

MAT128 or drink [Mat]; or about your body,

MAT129 what *[Goal]* you *[Actor]* will wear [Mat].

MAT130 they *[Actor]* do not sow [Mat]

MAT131 or reap [Mat]

MAT132 or store [Mat] away in barns,

MAT133 and yet your heavenly Father *[Actor]* feeds [Mat] them *[Recipient]*.

MAT134 by worrying add [Mat] a single hour *[Goal]* to your life *[Recipient]*?

MAT135 They *[Actor]* do not labor [Mat]

MAT136 or spin [Mat].

MAT137 that not even Solomon *[Actor]* in all his splendor was dressed [Mat] like one of these *[Goal]*.

MAT138 If that is how God *[Actor]* clothes [Mat] the grass *[Goal]* of the field,

MAT139 and tomorrow is thrown [Mat] into the fire,

MAT140 will he *[Actor]* not much more clothe [Mat] you *[Goal]*—you of little faith?

MAT141 'What *[Goal]* shall we *[Actor]* eat [Mat]?'

MAT142 or 'What *[Goal]* shall we *[Actor]* drink [Mat]?'

MAT143 or 'What *[Goal]* shall we *[Actor]* wear [Mat]?'

MAT144 For the pagans *[Actor]* run [Mat] after all these things,

MAT145 But seek [Mat] first his kingdom and his righteousness *[Goal]*,

MAT146 and all these things *[Goal]* will be given [Mat] to you *[Recipient]* as well.

MAT147 it *[Goal]* will be measured [Mat] to you *[Recipient]*.

MAT148 and pay [Mat] no attention *[Goal]* to the plank in your own eye?

MAT149 'Let me *[Actor]* take [Mat] the speck *[Goal]* out of your eye,'

MAT150 You hypocrite *[Actor]*, first take [Mat] the plank *[Goal]* out of your own eye,

MAT151 to remove [Mat] the speck *[Goal]* from your brother's eye.

MAT152 Do not give [Mat] dogs *[Recipient]*

MAT153 do not throw [Mat] your pearls *[Goal]* to pigs *[Recipient]*.

MAT154 If you *[Actor]* do [Mat],

MAT155 they *[Actor]* may trample [Mat] them *[Goal]* under their feet,

MAT156 and turn [Mat]

MAT157 and tear [Mat] you *[Goal]* to pieces.

MAT158 Ask [Mat]

MAT159 and it *[Goal]* will be given [Mat] to you *[Recipient]*;

MAT160 seek [Mat]

MAT161 and you *[Actor]* will find [Mat];

MAT162 knock [Mat]

MAT163 and the door *[Goal]* will be opened [Mat] to you *[Recipient]*.

MAT164 receives [Mat];

MAT165 the one *[Actor]* who seeks [Mat]

MAT166 finds [Mat];

MAT167 and to the one *[Actor]* who knocks [Mat],

MAT168 the door *[Goal]* will be opened [Mat].

MAT169 will give [Mat] him *[Recipient]* a stone *[Goal]*?

MAT170 will give [Mat] him *[Recipient]* a snake *[Goal]*?

MAT171 know how to give [Mat] good gifts *[Goal]* to your children *[Recipient]*,

MAT172 how much more will your Father *[Actor]* in heaven give [Mat] good gifts *[Goal]* to those *[Recipient]*

MAT173 So in everything, do [Mat] to others

MAT174 what *[Goal]* you would have them *[Actor]* do [Mat] to you, for this sums up the Law and the Prophets.

MAT175 Enter [Mat] through the narrow gate.

MAT176 that *[Actor]* leads [Mat] to destruction,

MAT177 and many *[Actor]* enter [Mat] through it.

MAT178 and narrow the road *[Actor]* that leads [Mat] to life,

MAT179 and only a few *[Actor]* find [Mat] it *[Goal]*.

MAT180 They *[Actor]* come [Mat] to you in sheep's clothing,

MAT181 Do people *[Actor]* pick [Mat] grapes *[Goal]* from thornbushes, or figs from thistles?

MAT182 Every tree *[Goal]* is cut [Mat] down

MAT183 and thrown [Mat] into the fire.

MAT184 will enter [Mat] the kingdom *[Goal]* of heaven,

MAT185 but only the one *[Actor]* who does [Mat] the will *[Goal]* of my Father

MAT186 and in your name drive out [Mat] demons *[Goal]*

MAT187 and in your name perform [Mat] many miracles *[Goal]*?'

MAT188 and puts [Mat] them *[Goal]* into practice

MAT189 who *[Actor]* built [Mat] his house *[Goal]* on the rock.

MAT190 The rain *[Actor]* came [Mat] down,

MAT191 the streams *[Actor]* rose [Mat],

MAT192 and the winds *[Actor]* blew [Mat]

MAT193 and beat [Mat] against that house;

MAT194 yet it *[Actor]* did not fall [Mat],

MAT195 and does not put [Mat] them *[Goal]* into practice

MAT196 who built [Mat] his house *[Goal]* on sand.

MAT197 The rain *[Actor]* came [Mat] down,

MAT198 the streams *[Actor]* rose [Mat],

MAT199 and the winds *[Actor]* blew [Mat]

MAT200 and beat [Mat] against that house,

MAT201 and it *[Actor]* fell [Mat] with a great crash."

REL1 Blessed *[Value]* are [Rel] the poor *[Token]* in spirit

REL2 for theirs *[Value]* is [Rel] the kingdom *[Token]*of heaven

REL3 Blessed *[Value]* are [Rel] those *[Token]*

REL4 for they *[Carrier]* will be [Rel] comforted *[Attribute]*.

REL5 Blessed *[Value]* are [Rel] the meek *[Token]*,

REL6 for they *[Carrier]* will inherit [Rel] the earth *[Attribute]*.

REL7 Blessed *[Value]* are [Rel] those *[Token]*

REL8 for they *[Carrier]* will be [Rel] filled *[Attribute]*.

REL9 Blessed *[Value]* are [Rel] the merciful *[Token]*,

REL10 for they *[Carrier]* will be shown [Rel] mercy *[Attribute]*.

REL11 Blessed *[Value]* are [Rel] the pure *[Token]* in heart,

REL12 Blessed *[Value]* are [Rel] the peacemakers *[Token]*,

REL13 for they *[Carrier]* will be called [Rel] children of God *[Attribute]*.

REL14 Blessed *[Value]* are [Rel] those *[Token]*

REL15 for theirs *[Value]* is [Rel] the kingdom *[Token]* of heaven.

REL16 Blessed *[Value]* are [Rel] you *[Token]*

REL17 and be [Rel] glad *[Attribute]*,

REL18 because great *[Value]* is [Rel] your reward *[Token]* in heaven,

REL19 who *[Token]* were [Rel] before you *[Value]*.

REL20 You *[Carrier]* are [Rel] the salt *[Attribute]* of the earth.

REL21 But if the salt *[Carrier]* loses [Rel] its saltiness *[Attribute]*,

REL22 how can it *[Carrier]* be made [Rel] salty *[Attribute]* again? **REL23**

It *[Carrier]* is [Rel] no longer good *[Attribute]* for anything, **REL24** You

[Carrier] are [Rel] the light *[Attribute]* of the world.

REL25 until everything *[Carrier]* is [Rel] accomplished *[Attribute]*.

REL26 will be called [Rel] least *[Attribute]* in the kingdom of heaven,

REL27 will be called [Rel] great *[Attribute]* in the kingdom of heaven.

REL28 that unless your righteousness *[Carrier]* surpasses [Rel] that of the Pharisees and the teachers of the law *[Attribute]*,

REL29 and anyone *[Carrier]* will be [Rel] subject *[Attribute]* to judgment.'

REL30 that anyone *[Carrier]* will be [Rel] subject *[Attribute]* to judgment.

REL31 who *[Carrier]* is [Rel] angry *[Attribute]* with a brother or sister

REL32 Again, anyone *[Carrier]* is [Rel] answerable *[Attribute]* to the court.

REL33 And anyone *[Carrier]* will be [Rel] in danger of the fire of hell *[Attribute]*.

REL34 that your brother or sister *[Carrier]* has [Rel] something *[Attribute]* against you, **REL35** and be reconciled [Rel] to them *[Token]*;

REL36 while you *[Carrier]* are [Rel] still together *[Attribute]* on the way,

REL37 It *[Carrier]* is [Rel] better *[Attribute]*

REL38 It *[Carrier]* is [Rel] better *[Attribute]* for you

REL39 either by heaven, for it *[Carrier]* is [Rel] God's throne *[Attribute]*;

REL40 or by the earth, for it *[Carrier]* is [Rel] his footstool *[Attribute]*;

REL41 or by Jerusalem, for it *[Carrier]* is [Rel] the city *[Attribute]* of the Great King.

REL42 is [Rel] simply 'Yes' or 'No'; *[Attribute]*

REL43 that you *[Carrier]* may be [Rel] children *[Attribute]* of your Father in heaven.

REL44 what reward *[Attribute]* will you *[Carrier]* get [Rel]?

REL45 Be [Rel] perfect *[Attribute]*, therefore,

REL46 as your heavenly Father *[Carrier]* is [Rel] perfect *[Attribute]*.

REL47 Be [Rel] careful *[Attribute]*

REL48 you *[Carrier]* will have [Rel] no reward *[Attribute]* from your Father in heaven.

REL49 so that your giving *[Carrier]* may be [Rel] in secret *[Attribute]*.

REL50 do not be [Rel] like the hypocrites *[Attribute]*,

REL51 who *[Carrier]* is [Rel] unseen *[Attribute]*.

REL52 Do not be [Rel] like them *[Attribute]*,

REL53 This *[Carrier]*, then, is [Rel]

REL54 Our Father in heaven hallowed *[Value]* be [Rel] your name *[Token]*,

REL55 as it *[Carrier]* is [Rel] in heaven *[Attribute]*.

REL56 do not look [Rel] somber *[Attribute]*

REL57 so that it *[Carrier]* will not be [Rel] obvious *[Attribute]* to others

REL58 but only to your Father, who *[Carrier]* is [Rel] unseen *[Attribute]*;

REL59 For where your treasure *[Carrier]* is [Rel],

REL60 there your heart *[Carrier]* will be [Rel] also.

REL61 The eye *[Carrier]* is [Rel] the lamp *[Attribute]* of the body.

REL62 If your eyes *[Carrier]* are [Rel] healthy *[Attribute]*,

REL63 your whole body *[Carrier]* will be [Rel] full *[Attribute]* of light.

REL64 But if your eyes *[Carrier]* are [Rel] unhealthy *[Attribute]*,

REL65 your whole body *[Carrier]* will be [Rel] full *[Attribute]* of darkness.

REL66 If then the light *[Carrier]* within you is [Rel] darkness *[Attribute]*,

REL67 how great *[Value]* is [Rel] that darkness *[Token]*!

REL68 Is [Rel] not life *[Token]* more than food, and the body more than clothes *[Value]*?

REL69 Are [Rel] you *[Token]* not much more valuable than they *[Value]*?

REL70 Can [Rel] anyone *[Token]* of you

REL71 which *[Carrier]* is [Rel] here today

REL72 Each day *[Carrier]* has [Rel] enough trouble *[Attribute]* of its own.

REL73 what *[Carrier]* is [Rel] sacred *[Attribute]*;

REL74 If you, then, though you *[Carrier]* are [Rel] evil *[Attribute]*,

REL75 For wide *[Value]* is [Rel] the gate *[Token]*

REL76 and broad *[Value]* is [Rel] the road *[Token]*

REL77 But small *[Value]* is [Rel] the gate *[Token]*

REL78 but inwardly they *[Carrier]* are [Rel] ferocious wolves *[Attribute]*. **REL79** Likewise, every good tree *[Carrier]* bears [Rel] good fruit *[Attribute]*, **REL80** but a bad tree *[Carrier]* bears [Rel] bad fruit *[Attribute]*.

REL81 A good tree *[Carrier]* cannot bear [Rel] bad fruit *[Attribute]*,

REL82 and a bad tree *[Carrier]* cannot bear [Rel] good fruit *[Attribute]*.

REL83 that *[Carrier]* does not bear [Rel] good fruit *[Attribute]*

REL84 who *[Carrier]* is [Rel] in heaven *[Attribute]*.

REL85 is [Rel] like a wise man *[Attribute]*

REL86 because it *[Carrier]* had [Rel] its foundation *[Attribute]* on the rock.

REL87 is [Rel] like a foolish man *[Attribute]*

VERB1 and falsely say [Verb] all kinds of evil *[Verbiage]* against you because of me.

VERB2 For truly I tell [Verb] you *[Receiver]*,

VERB3 and teaches [Verb] others *[Receiver]* accordingly

VERB4 and teaches [Verb] these commands

VERB5 For I tell [Verb] you *[Receiver]*

VERB6 that it *[Verbiage]* was said [Verb] to the people *[Receiver]* long ago,

VERB7 But I *[Sayer]* tell [Verb] you *[Receiver]*

VERB8 who *[Sayer]* says [Verb] to a brother or sister, 'Raca,

VERB9 who *[Sayer]* says [Verb], 'You fool!'

VERB10 Truly I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB11 that it *[Verbiage]* was said [Verb],

VERB12 But I *[Sayer]* tell [Verb] you *[Receiver]*

VERB13 It *[Verbiage]* has been said [Verb],

VERB14 But I *[Sayer]* tell [Verb] you *[Receiver]*

VERB15 But I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB16 do not swear [Verb] an oath *[Verbiage]* at all:

VERB17 And do not swear [Verb] by your head *[Target]*,

VERB18 All you *[Sayer]* need to say [Verb]

VERB19 that it *[Verbiage]* was said [Verb], Eye for eye, and tooth for tooth.

VERB20 But I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB21 who *[Sayer]* asks [Verb] you *[Receiver]*,

VERB22 that it *[Verbiage]* was said [Verb],

VERB23 But I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB24 do not announce [Verb] it *[Verbiage]* with trumpets,

VERB25 Truly I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB26 Truly I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB27 do not keep on babbling [Verb] like pagans,

VERB28 before you *[Sayer]* ask [Verb] him *[Verbiage]*.

VERB29 Truly I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB30 Therefore I *[Sayer]* tell [Verb] you *[Receiver]*,

VERB31 Yet I *[Sayer]* tell [Verb] you *[Receiver]*

VERB32 saying [Verb],

VERB33 How can you *[Sayer]* say [Verb] to your brother *[Receiver]*,

VERB34 For everyone *[Sayer]* who asks [Verb]

VERB35 Which of you, if your son *[Sayer]* asks [Verb] for bread,

VERB36 Or if he *[Sayer]* asks [Verb] for a fish,

VERB37 who *[Sayer]* ask [Verb] him *[Verbiage]*!

VERB38 Not everyone *[Sayer]* who says [Verb] to me *[Receiver]*, 'Lord, Lord,'

VERB39 Many *[Sayer]* will say [Verb] to me *[Receiver]* on that day,

VERB40 Lord, Lord, did we *[Sayer]* not prophesy [Verb] in your name

VERB41 Then I *[Sayer]* will tell [Verb] them *[Receiver]* plainly,

MENT1 who *[Senser]* hunger [Ment]

MENT2 and thirst [Ment] for righteousness,

MENT3 for they *[Senser]* will see [Ment] God *[Phenomenon]*.

MENT4 that they *[Senser]* may see [Ment] your good deeds *[Phenomenon]*

MENT5 Do not think [Ment]

MENT6 You *[Senser]* have heard [Ment]

MENT7 and there remember [Ment]

MENT8 You *[Senser]* have heard [Ment]

MENT9 Again, you *[Senser]* have heard [Ment]

MENT10 You *[Senser]* have heard [Ment]

MENT11 You *[Senser]* have heard [Ment]

MENT12 Love [Ment] your neighbour *[Phenomenon]*

MENT13 and hate [Ment] your enemy *[Phenomenon]*.

MENT14 love [Ment] your enemies *[Phenomenon]*

MENT15 If you *[Senser]* love [Ment] those *[Phenomenon]*

MENT16 who *[Senser]* love [Ment] you *[Phenomenon]*,

MENT17 in front of others *[Phenomenon]* to be seen [Ment] by them *[Senser]*.

MENT18 do not let your left hand *[Senser]* know [Ment]

MENT19 who *[Senser]* sees [Ment]

MENT20 to be seen [Ment] by others *[Senser]*.

MENT21 who *[Senser]* sees [Ment]

MENT22 for they *[Senser]* think [Ment]

MENT23 they *[Senser]* will be heard [Ment] because of their many words.

MENT24 for your Father *[Senser]* knows [Ment]

MENT25 what you *[Senser]* need [Ment]

MENT26 Who *[Senser]* sees [Ment]

MENT27 Either you *[Senser]* will hate [Ment] the one *[Phenomenon]*

MENT28 and love [Ment] the other *[Phenomenon]*,

MENT29 and despise [Ment] the other *[Phenomenon]*.

MENT30 See [Ment]

MENT31 and your heavenly Father *[Senser]* knows [Ment]

MENT32 that you *[Senser]* need [Ment] them *[Phenomenon]*.

MENT33 and then you *[Senser]* will see [Ment] clearly

MENT34 Watch out [Ment] for false prophets *[Phenomenon]*.

MENT35 By their fruit you *[Senser]* will recognize [Ment] them *[Phenomenon]*.

MENT36 Thus, by their fruit you *[Senser]* will recognize [Ment] them *[Phenomenon]*.

MENT37 'I *[Senser]* never knew [Ment] you *[Phenomenon]*. Away from me, you evildoers!'

MENT38 Therefore everyone *[Senser]* who hears [Ment] these words *[Phenomenon]* of mine

MENT39 But everyone *[Senser]* who hears [Ment] these words *[Phenomenon]* of mine

BEH1 who *[Behaver]* mourn [Beh],

BEH2 Rejoice [Beh]

BEH3 and glorify [Beh] your Father *[Phenomenon]* in heaven.

BEH4 but whoever *[Behaver]* practices [Beh]

BEH5 not to practice [Beh] your righteousness *[Behaviour]*

BEH6 And forgive [Beh] us *[Phenomenon]* our debts *[Behaviour]*,

BEH7 as we *[Behaver]* also have forgiven [Beh] our debtors *[Phenomenon]*.

BEH8 For if you *[Behaver]* forgive [Beh] other people *[Phenomenon]*

BEH9 when they *[Behaver]* sin [Beh] against you,

BEH10 your heavenly Father *[Behaver]* will also forgive [Beh] you *[Phenomenon]*.

BEH11 But if you *[Behaver]* do not forgive [Beh] others *[Phenomenon]* their sins *[Behaviour]*,

BEH12 your Father *[Behaver]* will not forgive [Beh] your sins *[Behaviour]*.

BEH13 When you *[Behaver]* fast [Beh],

BEH14 they *[Behaver]* are fasting [Beh].

BEH15 But when you *[Behaver]* fast [Beh],

BEH16 that you *[Behaver]* are fasting [Beh],

BEH17 or you *[Behaver]* will be devoted [Beh] to the one

BEH18 do not worry [Beh] about your life,

BEH19 And why do you *[Behaver]* worry [Beh] about clothes?

BEH20 So do not worry [Beh],

BEH21 Therefore do not worry [Beh] about tomorrow,

BEH22 for tomorrow *[Behaver]* will worry [Beh] about itself.

BEH23 Do not judge [Beh],

BEH24 or you *[Phenomenon]* too will be judged [Beh].

BEH25 For in the same way you *[Behaver]* judge [Beh] others *[Phenomenon]*,

BEH26 you *[Phenomenon]* will be judged [Beh],

BEH27 and with the measure you *[Behaver]* use [Beh],

BEH28 Why do you *[Behaver]* look at [Beh] the speck of sawdust *[Phenomenon]* in your brother's eye

BEH29 who *[Behaver]* looks at [Beh] a woman *[Phenomenon]* lustfully

BEH30 Look at [Beh] the birds *[Phenomenon]* of the air;

BEH31 how the flowers *[Behaver]* of the field grow [Beh]

BEH32 when people *[Behaver]* insult [Mat] you *[Phenomenon]*,

EXT1 when all the time there *[Subject]* is [Ext] a plank *[Existent]* in your own eye?