

UNIVERSITY OF GHANA

DEPARTMENT OF ENGLISH

**A COMPARATIVE STUDY OF THE MOOD CHOICE IN SERMONS OF TWO
CHARISMATIC CHURCH PREACHERS**

The watermark is a large, semi-transparent crest of the University of Ghana. It features a shield with a purple background and yellow decorative elements. At the top, there are three downward-pointing chevrons. Below them is a horizontal line. The center of the shield contains a stylized yellow emblem with two horizontal arrows pointing outwards. The text of the thesis is overlaid on this watermark.

BY

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PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF MPhil
ENGLISH DEGREE**

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DECLARATION

With the exception of the references used in this work which have been acknowledged, I hereby declare that the views that have been expressed here are the product of my own research 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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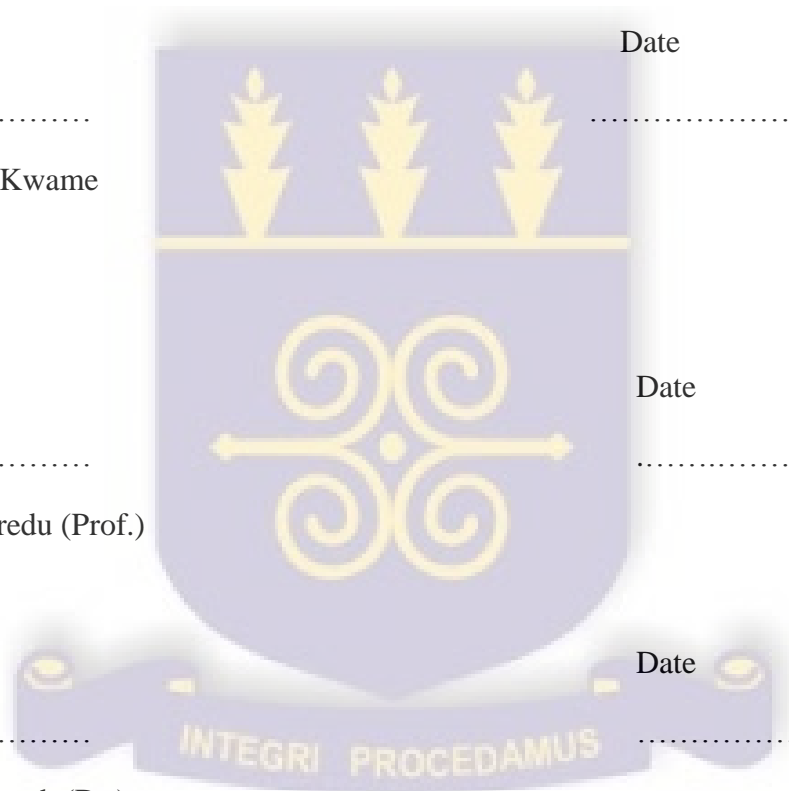
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DEDICATION

I dedicate this work to my parents: J. Appiah Manu and Mary Afrakoma who have toiled so hard for my education up to this level and to my siblings: Frimpong, Opoku, Osei, M. K., Adwoa and Poloo, who have in diverse ways supported me to seeing this dream materialised.



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Really, had it not been God almighty whose blessing, protection, guidance and knowledge that He offered me, I would not have been able to make it this far. Father God I say praise and adoration be unto your name for making my dream a reality.

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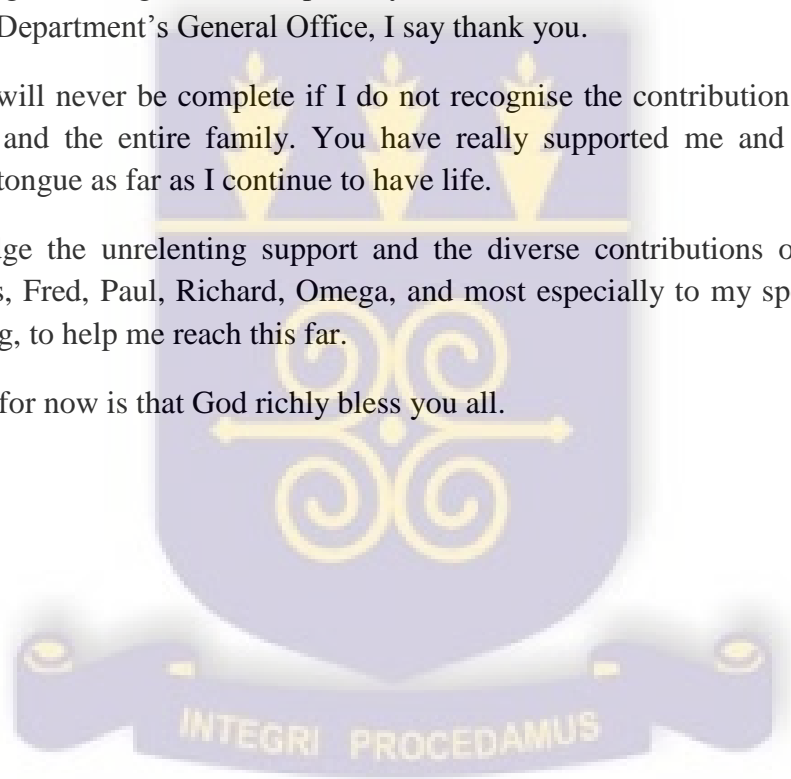
I cannot forget the encouragement, inspiration and suggestions from the lecturers of the Department of English – Legon, most especially Prof Kari Dako and Mr. Kodie Frimpong, and to the staff at the Department’s General Office, I say thank you.

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All that I can say for now is that God richly bless you all.

Amen.



ABSTRACT

The study sought to do a comparative analysis of how two Charismatic preachers (Archbishop Duncan Williams and Pr. Mensa Otabil) use the clause as an interactive grammatical unit to establish interpersonal relationship between themselves and their congregations. The Mood system of the clausal units of four selected sermons was analysed. The fundamental categories of the system of Mood that were analysed are the Mood, Subject, Modality, Tense, Polarity and Vocatives. The analysis indicates that both preachers made use of all the Mood types, viz. Declarative, Imperative and Interrogative, although some of the Moods were used more often than others. The preachers also use both positive and negative polarity, as well as modality and vocatives in their sermon delivery. The study reveals dominance of declaratives in all the four sermons with sparse choices of imperative and interrogatives. The sermonic discourse is characterised by lack of reciprocity of interaction, the kind of interaction one will normally find in casual conversations. Although there is dominance of declaratives in the sermons, which is typically of sermonic discourse, and which do not usually establish interpersonalness in interactions, the choice of first person plural and second person as Subjects of some of the declaratives establishes interpersonal relationship between the preachers and their congregations. The study reveals that Otabil is more informative than Duncan in the delivery of their sermons but Duncan is more interactive and demanding and hence, more interpersonal, than Otabil. Duncan uses interrogatives, imperatives and vocatives more than Otabil does. Otabil, rather, makes more assertions than Duncan in their interaction with their congregants.

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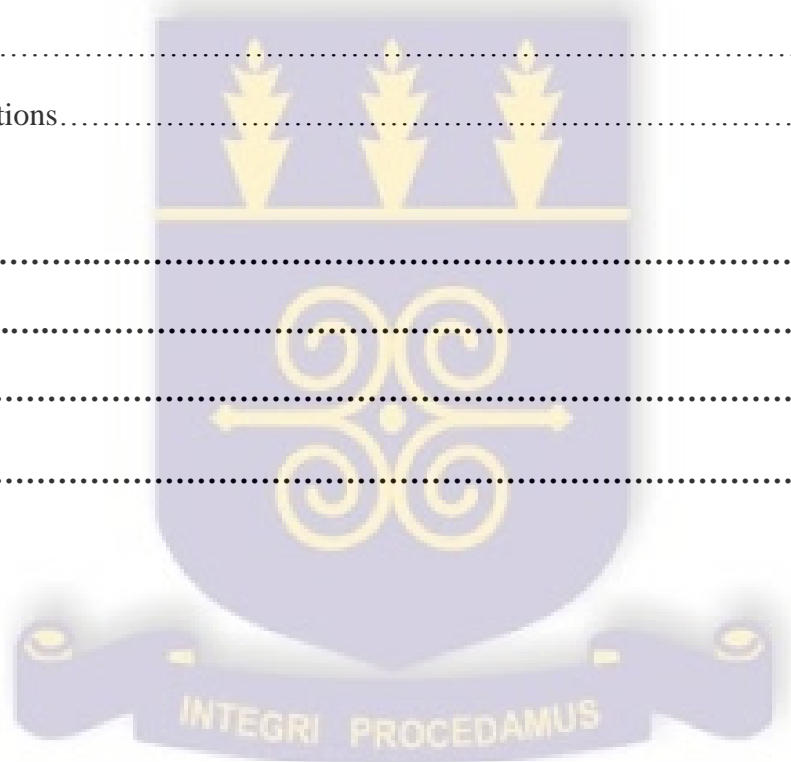
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LIST OF ABBREVIATIONS

DECL	Declaratives
INT	Interrogatives
IMP	Imperatives
SFG	Systemic Functional Grammar
DUN	Duncan Williams
OTA	Mensa Otabil
S1	Sermon Number 1
S2	Sermon Number 2
DUN S1	Duncan Williams Sermon Number 1
DUN S2	Duncan Williams Sermon Number 2
OTA S1	Mensa Otabil sermon Number 1
OTA S2	Mensa Otabil Sermon Number 2

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

The study examines how two Charismatic church preachers in Ghana establish interpersonal relationship with their congregants based on their Mood choices. This chapter discusses the general overview of this research and gives a brief theoretical and methodological framework within which the study is conducted.

1.1 Background to the Study

The study of discourse and persuasive speech (for instance, sermons and political speeches) has for some years now received great attention and interest in language studies although it has not been fully explored, especially in Ghana. Discourse studies have been relevant since the 1970s due to the notion that the study of language should not be restricted to the grammatical analysis of abstract language system but, rather, language use in social context (Van Dijk & Kintsch, 1983).

This study focuses on religious sermons as a means of communication between the preacher and the congregation and as a form of a multifaceted discourse (Koncar & Dobrovoljc, 2014). The sermon is transmitted as a message to the target audience who, then, interpret the message. This implies that sermon delivery involves a sender, a channel and a recipient. The participants in any discourse have social roles and relationships, and in each discourse, the participants produce or hear features of language that are typical of the activity involved (Taiwo, 2007). Through the exchange of verbal meaning, one could also determine who at any time already has the

information and the person to whom the information is directed with regard to any particular subject matter and the kind of social relations that exist between the speaker and his or her listeners. The kind of meaning encoded by the preacher as a questioner, information-giver, offerer or instructor, depends on the social role between the preacher and his or her congregation and the kind of social relationship that the preacher wishes to establish with them (congregation).

Sermon delivery has been an integral part of the main mission of Christianity and which includes the worship service of Charismatic churches (Foli, 2006). The message of the Christian faith, as preached by its members, is hortatory in nature (Cipriani, 2002) with the aim of winning the souls of men for Christ. Since the purpose of preaching is to save and cultivate souls, preaching must catch the attention and hold the interest of the listeners.

Currently, in Ghana, there is a strong emergence of Charismatic fervour among the Christian community (Kojok, 2007) although the Charismatic movement is the most recent expression of Christianity in Africa (Akrong, 1999-2001, p. 21). As a result, Charismatic churches have become prominent in the spreading of the gospel of Christ. This has increased the Christian population in Ghana to the extent that cinema halls and school premises have been converted to worship centres. An important aspect of the Charismatic evangelisation effort is the reliance on preaching of sermons. Indeed, they appear to invest so much in preaching that a good deal of effort is made to propagate the message to as many people as they come across. Charismatic preachers are very conscious of how they give out their message. They also tend to be quite flexible and less formal in the delivery of their messages compared to preachers of orthodox churches. They usually carry their congregations along by encouraging their participation (Taiwo, 2005). They typically believe in freedom of expression in worship as the Spirit leads and directs them (Kojok, 2007).

Although sermons are one-sided presentations (monologic), the attention of the congregation needs to be sustained by the preacher in the course of the delivery of the message so that they (the preacher and the congregation) will both become participants of the discourse. The style the preacher adopts and the way s/he organises the message determines the kind of relationship s/he establishes with the listeners to achieve the hortatory purpose. It is the preacher's communication techniques that make the delivery of a sermon participatory (Park, 2010).

The choice of a word, the person who makes that choice, the social or cultural circumstances surrounding the use of that word and the patterns that emerge from the choices are worth considering. To be able to investigate the question of how language empirically construes meaning interpersonally in sermons and the kind of relationship that is established between the interlocutors, one needs to start at the lexico-grammatical level and trace surface grammatical features that have to do with meaning, which is especially suitable for the analysis of discourse meanings and make it possible to convey the rich complexities at play between the discourse, semantic and lexico-grammatical levels for the genre under consideration. This study is motivated by the fact that sermons are pervaded by some strong ideological features inherent in the grammatical choices made by the preacher in meeting the expected goal of sermonic communication (Bankole & Ayoola, 2014). Thus, the fact that these two preachers exhibit different communication styles which enable them to attract and sustain large followers despite the back drop that sermons are monologic is the motivating factor for the study.

1.2 Statement of the Problem

The purpose of communication is to make meaningful interaction between the interactants and to establish meaningful relationships (Halliday 1985, Halliday & Matthiessen, 2004; Eggins 2004; Musyoka & Karanja, 2014; Tubbs and Moss, 2008, p. 7). Language is used as the medium of

communication in a sermonic discourse (Adedun & Mekiliuwa, 2010) where the preacher is given the mandate to interact with the listeners, in this case, the congregation. There is a shared spoken exchange or interaction between the speaker and his or her addressees but it is the preacher who controls communication in the discourse (Musyoka & Karanja, 2014; Taiwo, 2007). The audience-congregation is the target group of the preacher in a sermon delivery where the sermonic message is delivered for the purpose of transforming the lives of these listeners (Taiwo, 2005; 2007). Language use and choices by the leader should therefore acknowledge the audience-congregation to whom the message is meant to affect.

Nevertheless, the sermonic discourse is usually monologic (Musyoka & Karanja, 2014; Adedun & Mekiliuwa, 2010). So, how do preachers use language to ensure effective communication and ‘interpersonalness’ and how do the grammatical choices of preachers contribute to ensuring exchange between themselves and their congregation?

Despite the extensive studies on sermonic language and sermon delivery, (Cipriani, 2002; Taiwo, 2005; 2007; Pieterse, 2010; Park, 2010; Adedun & Mekiliuwa, 2010a; Koncar & Dobrovoljc, 2014; Purvis, 2012), many of these studies have looked at sermons from the perspective of Discourse Analysis, Stylistics, the forms of the sermonic text and the content of the sermonic message. Only few studies (Taiwo, 2005; Bankole & Ayoola, 2014) have 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.

1.3 Objectives of the Study

This study seeks to explore the language of sermons as delivered by preachers from the perspective of grammar. The study will find out how the selected preachers’ grammatical choices

contribute to ensuring ‘interpersonalness’ between them and their congregants in the sermonic discourse. Hence, the analysis of the Mood system of the language composition of the sermons in this study is to comparatively explore how the two preachers of the Charismatic movement in Ghana use language to interact with their congregations. In this respect, the language of the Christian sermons is considered in functional terms as an exchange between the preachers and their congregants. The study focuses on the grammatical system of Mood.

Since the study explores how the selected preachers establish and maintain interpersonal relationship with their congregants, the study has the following objectives:

1. to identify the Mood choices that are selected by the preachers in the sermons;
2. to establish how the components of the Mood system selected by the preachers contribute to the establishment of interpersonal relationships between them (the preachers) and their congregations;
3. to analyse the significance of the Mood constituents in interpersonal interaction;
4. to compare the two preachers in terms of their choices in relation to interpersonal meaning in their interaction with their congregants.

1.4 Research Questions

In relation to the purpose of the study, the following research questions will be answered:

1. What Mood choices are selected by the preachers in their sermons?
2. Which Mood types are prevalent in the sermons of the preachers?
3. How do each preacher’s Mood choices contribute to the establishment of interpersonal relationship?

4. Which of the two preachers establishes and maintains better interpersonal relationship with his congregation?

1.5 Significance of the Study

The study will be significant for the following reasons:

The study intends to promote the analysis of the language of texts from functional perspective. Thus, any form of texts can be understood based on the grammatical choices made by the speaker. Systemic linguists uphold the correlation between language and function. The study underscores the approach to studying or teaching of grammar in functional perspective thereby diverting from the teaching and learning of grammar solely based on rules, definitions and structures.

The study will also promote the need for public speakers to be circumspect in their grammatical choices as these choices shape the kind of interpersonal meaning they establish with their listeners.

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 similar projects.

1.6 Scope and Delimitation

From the perspective of functional grammar, language is interpreted as fulfilling the three different meanings of ideational, interpersonal and textual metafunctions simultaneously (Halliday 1985; Halliday & Matthiessen 2004; Eggins 2004; Morley, 2000; Teich, 1999). This means that all the metafunctions of language are present in every text. But this study only limits itself to using the system of Mood of the interpersonal meaning in studying interpersonal relations between preachers and their congregations in their sermon delivery.

The study uses the sermons of two renowned Charismatic church preachers in Ghana; Archbishop Duncan Williams of the Action Faith International and Pastor Mensa Otabil of International Central Gospel Church. In all, four different sermons are selected for this study, two each from the two participants. The titles of the two sermons of Duncan Williams are *Faith* and *Facing the future with confidence* while Mensa Otabil's two sermons have the titles *How great is your faith?* and *Look forward*. The sermons are selected from their collection of sermons from 2000 to 2014.

1.7 Methodology in Brief

This study uses the Systemic Functional Grammar approach to language to analyse the language of religious sermons of the selected Charismatic church preachers in Ghana. In order to do this, the study employs the interpersonal metafunction of SFG, with particular emphasis on the clause as exchange. The study explores the Mood types selected by the preachers and their significance in terms of communicating interpersonal meaning. The study looks at how grammatical choices made by the preachers establish and maintain the interpersonal relationship between them and their audience- congregation. It also ascertains the kind of interpersonal relationship that exists between preachers and their congregation based on the grammatical organisation of the sermon texts of these preachers. (Methodology is discussed in details in chapter three).

1.7.1 Data Collection

The data for this study are two selected sermons each of two Charismatic preachers - Pastor Mensa Otabil and Archbishop Duncan Williams collected from their sermons from 2000 to 2014. The sermons were downloaded from <http://www.godsword4us.com/sermons.php> and youtube. In

all, four sermons are analysed viz. two sermons from each participant preacher chosen for this study. This section will be discussed further in chapter three.

1.8 Limitations

The process of transcribing the sermons was very tedious and time – consuming, especially with regards to the researcher being able to capture every bit of the preachers’ speech.

Again, since speech has no clear-cut boundaries (pauses), it was very tedious breaking down the transcribed texts into clausal units or sentences for the analysis.

The recordings were not done by the researcher but from a secondary source (as stated in section 1.7. 1 above). There is a possibility that the recordings used in this study have undergone some form of editing to suit the preachers’ purpose.

Typically, scripture readings, songs and prayers are very much part of sermonic discourse. However, these components of the sermons were not captured and used in the study.

1.9 Outline of the Thesis

The study is structured into five broad chapters; chapters one to five. Apart from chapter 1 which presents the introduction to this study, there are four more divisions of the study.

In Chapter 2 the relevant literature related to the study are discussed - aspects of the theoretical background on Systemic Functional Grammar, the interpersonal metafunction and the metalanguages for the analysis of the data are also discussed. Chapter 3 is mainly concerned with the methodology for the analysis and data collection. Chapter 4 deals with the analysis and the comparative interpretation of the data, and in Chapter 5, the summary of the findings, conclusion and recommendations are presented.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter reviews the relevant literature related to this study. The chapter is broadly divided into two; the first part discusses sermons (defining sermons, sermon as text, sermon as communication and context of situation). It also reviews various studies related to sermons and interpersonal meaning and how they are or not different from the current study. The second part of the chapter discusses SFG as the theoretical framework within which the data for this study are analysed.

2.1 What is Sermon?

A sermon is a form of communication between a sender (preacher) and a receiver (congregation) (Park, 2010) in which a preacher interacts with a congregation to influence their (the congregation) way of living. As a form of communication, a sermon is a planned, formal public speech that is delivered orally to audience (Adedun & Mekiliuwa, 2010c) and regarded as the mode of preaching of religious leaders to get their message across to their listeners. Cipriani (2002) asserts that sermons are the common mode of preaching among Christians everywhere where the preacher speaks to the audience directly. Slone (2009) explains sermons as sources of rhetorical power for unlocking people's perception of religion, church and scripture. Speakers who deliver sermonic messages are vested with some spiritual authority within the church or any gathering of Christians (Taiwo, 2005). Apart from the traditional mode of preaching where sermons are delivered orally to congregations in churches, sermons are also delivered to people in streets and in buses and many other vantage points that are deemed fit to the preacher or the

evangelist. Bankole and Ayoola (2014), note that magazines and tracts are other means of preaching the gospel of Christ. They classify magazines and tracts as written sermons. This means that sermons are not only delivered orally but also can be in written format. It is typical of a sermonic discourse to be monologic and non-reciprocal in presentation although there is the dynamism of face-to-face interactions (Adedun & Mekiliuwa, 2010a). Sermons are persuaded by strong ideological features which are intended to influence the readers or listeners in order to get them convinced and persuaded about the message being presented to them (Ye, 2010; Bankole & Ayoola, 2014). Whether implicit or explicit, there is solemnity in the nature of religious sermons to invoke and glorify a particular deity and also to influence behaviour.

The fact that a sermon is a persuasive discourse and has a behaviour changing mission requires a kind of interpersonal relationship between the preacher and the congregation or the listeners inherent in the language choices made by the preacher in the delivery of his or her message. This makes the study of the Mood choices preachers make interesting.

2.2 Sermon as Text

Whenever human beings interact, they put bits of languages together which constitutes a unit of meaning. According to Halliday and Hassan (1976, p. 1) and also reiterated by Eggins (2004, p. 28), any bits of language (passage) either spoken or written that form a unified whole constitutes a text. A text is produced by someone, means something to someone and these meanings therefore must not be ignored and must not violate why the text exists (Krippendorff, 2004, p. 16). Halliday and Hassan (1976, pp. 1-2) outline various features of language that make it a text: spoken or written in prose or in verse form; either in dialogue or in monologue; has texture; and forms a semantic unit.

The texture of a text conglomerates the various pieces (the clauses) of the text together to form a unit of meaning (Eggins 2004, p. 28). This implies that it is the unity in the text, which is made possible by texture, that makes a text to be considered as a semantic unit but not necessarily the grammar or the form.

The texture of a text is achieved when there is cohesion within the text and coherence in the text relationship with its context of situation (Halliday & Hassan, 1976). Coherence is the text's relationship to its extra textual context, that is, the social and cultural context of occurrence. Sermons can be categorised under the field of religion which is best understood when situated in that context as such. Although in sermons, speakers at times divert from the topical theme of the presentation to discuss issues outside the topic under discussion, through related illustrations, the issues finally merge to give the sermon that semantic unity which underscores the sermon as text. Each of the four sermons which was selected for this study constitutes a text on its own because each forms a semantic unit.

However, cohesion in a text is the way in which the elements within a text are bonded together as a unified whole. These elements include the syntactical arrangement of structures in the text and the sequential ordering of ideas and information in the text as a unified whole. How the preachers are able to link the clauses in the sermons that form the message; the semantic possibility of linking what has been said already with what is being said and what is yet to be said all creates the semantic unity of cohesion within the text. The grammatical choices of a preacher in a sermon are made to ensure that the meaning and the purpose of the message of the sermon are achieved since a sermon is a form of communication (Park, 2010). In respect of the sermons that were selected for this study, the preachers' syntactic choices and organisation of ideas in each of the four sermons were geared towards making each sermon a unified whole,

especially in relation to the titles of the sermons. The sermons can also be situated in religious context because of the religious nature of the language choices and the hortatory purpose of the message (Ciprian, 2002).

2.3 Sermon as Communication

Communication is a form of social interaction (Odhiambo, Musyoka & Matu, 2007, p. 189) and may be verbal, visual or vocal, that is read, perceived and heard by another person (Sen, 2011, p. 5). Wahlstrom (1992; p. 15) defines communication as “transmitting information with the intention of influencing an audience.” Language is considered primarily as a social resource with which people communicate (Downing & Locke, 2006; Leech & Svartvik, 2002). This indicates that language and communication move in tandem. The purpose for which language has evolved, whether verbal or non-verbal is to make it possible for humans to interact with one another. The purpose, here, is to make meaning between the interlocutors involved in the interaction and to establish interpersonal relationship with one another. Communication is not achieved only by a sender delivering the message but also by a receiver who recognises the message (Park, 2010, p. 17). In this regard communication is not a sole activity but rather it is formed by an interaction in whatever forms between interlocutors. People, message, channel and context are seen as elements of communication (Gamble & Gamble 1987). The preacher’s goal in a sermonic discourse is to be understood by the audience and to allow them (audience) to make commitments (Taiwo, 2007). The grammatical choices by the preacher are to ensure that meaning is conveyed to the congregants who will, then, base on their understanding of the message, make informed choices. The grammatical choices also establish the communicative role assumed by the preacher and subsequently the communicative role assigned to the congregants in the discourse.

Like sermons, every communication takes place in a context (Sen, 2011, p. 17). Sermons are goal oriented; they are intended to induce and reinforce the experience of being a Christian (Musyoka & Karanja, 2014). The targeted audiences are expected to understand and respond to the sermons in one way or another. A preaching is an activity intended to influence the audience through a form of communication. In sermonic communication there is a preacher (source of the message) who conveys the message or interacts with the congregation (receivers) through the mode of language (medium or channel). Since the control of the discourse is the mandate of the preacher who only allows the congregation to participate at his or her will in the discourse (Taiwo, 2005; Musyoka & Karanja, 2014, p. 199), the congregants are either actively or passively drawn into the sermonic discourse by the preacher.

2.4 The Present Study

Although there have been several studies on sermons and interpersonal meaning; e.g., Cipriani (2002), Taiwo (2005), Adedun and Makiliuwa (2010a), Quainoo (2011), Ayoola (2013), Bankole and Ayoola (2014), this study is quite distinct from the other studies because it does a comparative examination of sermonic discourse of two famous charismatic preachers in Ghana based on the selected sermons as a sub type of religious discourse. The analysis focuses on all the components of interpersonal meaning of the clause as exchange viz., Mood, Modality, Tense, Polarity, Subject and Vocatives.

2.5 Theoretical Framework

The purpose of the study is to analyse the sermonic text in relation to how the two Charismatic preachers ensure and maintain interpersonal relationship between them and their congregants. In this regard the interpersonal metafunction of the SFG which establishes the social roles and

relationships of participants in discourse and how speakers construe interpersonal meaning based on their grammatical choices is used as the theoretical framework for this study.

2.6 Systemic Functional Grammar (SFG)

The choice of SFG as the theoretical framework for the analysis of this study is because of its orientation to the interrelatedness between language choices and language functions and its emphasis on the sociological component of language. The framework treats language beyond its formal grammatical structures (Halliday 1985, 1994; Halliday & Matthiessen, 2004). It considers the whole system of grammar in relation to meaning. The theory also establishes the inherency of the functionality of language to undermine the description of grammar based on rules. In respect of this, Systemic Functional Linguistics is a potent framework for describing and modeling language as a resource for making meaning. Therefore, we find it a viable alternative to studying text.

SFG is a grammatical description of language as a social semiotic resource. SFG belongs to a broad school of social semiotic approach to language called systemic linguistics which emerged in the 1960s. It grew out of the work of John Rupert Firth whose major interest was in the cultural background of language users and literary stylistics (Taiwo, 2006). Unlike Chomsky, Halliday did not believe in a finite system of rules. Rather, he preferred a descriptive approach of examining sentences as being appropriate or inappropriate to the prescriptive approach of labeling them 'correct' or 'incorrect' (Eggs, 2004). Systemic Linguistics, unlike the structural approaches that focus on the syntax, begins an analysis of language as it is constrained and influenced by social context. Moreover, unlike traditional and structural grammars which placed emphasis on definitions and classes of words and structural patterning of sentences, functional grammar studies language from a functional perspective and places language within the socio-

cultural context in which it is used (But et al, 2003). The functional approach to language in language analysis is both a diversion from and an improvement on the rule and structural based grammar.

SFG attempts to explain and describe the organisation of the '*meaning-making resources*' of language structure (Halliday and Matthiessen, 2004). The aim of this grammar is to match form to function (Downing & Locke, 2006, p. 3). The underpinning interest that is central to SFG is how language is organised to convey meaning. Meanings are determined by the texts' relationship with the *context of culture* (genre) and the *context of situation* (register) (Eggins, 2004), and the study of clause should, therefore, be inseparable from its social, cultural and situational contexts, and not done in isolation.

The clause is seen as the basic grammatical unit of meaning in SFG (Butt, Fahey, Feez, Spinks & Yallop, 2003; Halliday & Matthiessen, 2004; Eggins, 2004) which is used by a speaker or writer to ask questions, make statements and issue directives. It is a unit where meanings of different kinds, experiential, interpersonal and textual are integrated into a single syntagm.

The grammar of Systemic Linguistics is seen to comprise the semantic stratum, the lexico-grammatical stratum and the phonological stratum (Halliday and Hassan, 1976, p. 5; Morley, 2000). The semantic stratum, according to Morley, accounts for structure and patterning of the different components of linguistic meaning of a text. The lexico-grammar accounts through the syntax, morphology and lexis for the wording structure and patterning of a text, and the phonology accounts for the text's sound structures and patterning. A text therefore involves the fusion of several different layers in which the lexico-grammar and phonology give linguistic form to the semantic output. Considering a sermon as an organised unit of meaning, a sermonic

text takes into account the strata of Semantics, Lexico-grammar and Phonology to make meaning. This view suggests that it is the lexico-grammar that brings out the meaning in language. So, how a preacher organises his or her grammatical choices in a sermon, definitely, determines the kind of social roles assigned to his or her listeners and the interpersonal meaning s/he wants to maintain with his or her congregants. However, in the orientation of SFG the strata of grammar and context are considered resources of linguistic importance (Teich, 1999, p. 13). Because of *SFG's* multi-dimensional description of how language is organized and used, SFG is seen as an '*extravagant grammar*' (Bloor & Bloor, 2004).

Every linguistic choice we make is systematic, and the reason we say something in a certain way is the result of a choice, albeit unconscious. Such choices are made from a set of *systems* containing *structures*, allowing us unlimited ways of creating meaning (Bloor & Bloor, 2004), while our experiences of the world, of text types and socially- and culturally-bounded situations, help build up our schemata of these systems.

In respect of this, functional grammar rests on the cardinal philosophy that:

Language is semiotic (because of its orientation to choice); every linguistic act involves grammatical choices which are not arbitrary. The reason why someone says something in a different way instead of the other is the result of choices available in the system of language and the function intended to achieve by the speaker;

Language is systemic; language is seen as a network of systems or interrelated sets of options for making meaning. A choice of one category in the system automatically excludes the others. A system, then, is a list of choices, that is, a list of things between which is possible to choose;

Language is functional; language attempts to explicate the communicative implications or functions of a selection from one of the systems. Language has evolved as reflecting human experiences and interpersonal relations and construing meaning.

The system, the strata, the metafunctions and the notion of realisation taken together define the linguistic representational potential for SFG (Teich, 1999, p. 17).

Language is interpreted as fulfilling three different metafunctions under SFG: ideational, interpersonal and textual metafunctions (Halliday 1985; Halliday & Matthiessen, 2004; Eggins 2004; Morley, 2000; Teich, 1999). Each of the metafunctions has its own systems of choices; each choice resulting in a structure to construe different modes of meaning of clauses which are related to different dimensions of the world (Downing & Locke, 2006, p. 5). The system of construing meaning in the ideational metafunction is quite different from that of the system of the interpersonal meaning and the two are also different from the textual meaning. Any of the three systems of construing meaning can be applied to any one particular text, either differently or simultaneously, depending on the meaning one wants to establish. However, realisations of these three metafunctions occur simultaneously within a particular text, allowing language to create different meanings at the same time within the same text (Eggins, 2004).

The ideational metafunction (clause as representation) provides for the expression of experiences of the world. The ideational metafunction reflects the contextual value of "field", that is, the nature of the social process in which the language is implicated. An analysis of a text from the perspective of the ideational function involves inquiring into the choices in the grammatical system of "transitivity": that is, process types, participant types, circumstance types, combined with an analysis of the resources through which clauses are combined. The Experiential

meaning of language embodies the participants who assume varying semantic roles (agentive, goal, affected) in the clause structure in realizing the processes of mental, relational and material and under which circumstances of human experience (*why, where, how, when and with whom or with what*). For example, in the sentence *the students have finished the work; the students* is the Actor; *have finished* is the Process type which is Material; and *the work* is the Goal.

In the textual metafunction (clause as message) the clause is seen to have the character of a message and it uses the system of Theme. The clause, according to Halliday, has some form of organisation, and contributes to, the flow of discourse. It is the textual function that organises the language in a textual corpus in such a way that gives a text narrative coherence and message cohesion for the text to be arranged as a unit of information. Thus, how ideas are presented in logical sequence and how the wording of the sentences are organised to ensure that they are linked to each other. Through the textual metafunction the speaker or the writer is able to give a thematic status to the elements of the clause content, thereby highlighting one or other element in first position to give it thematic prominence. The Theme is indicated by position in the clause. This means that whatever unit or element the writer puts first in the clause is purposely chosen by the writer to give the item a thematic reverence in the clause. It is the Theme, according to Halliday, that ‘serves as the point of departure of the message; and that locates and orients the clause with its context’. The Theme combines with the remainder of the clause which is called the Rheme so that the two together constitute a message. For instance, in the sentence *they have finished the work; they* is the Theme and the remainder of the sentence *have finished the work* is the Residue.

The interpersonal function (clause as exchange) establishes the social relationship between the writer and the reader or the speaker and the listener, and the writer's attitude towards the subject matter in a text.

Since a sermon is considered discourse between the preacher and the congregants, the Interpersonal metafunction of Systemic Functional Grammar which is about the social world; the relationship between the speaker and the hearer, and also concerns with clause as an exchange is considered worth using as the conceptual framework for the analysis of this study.

2.7 Context of Situation

Irrespective of whenever or whatever language is used, Systemic Grammar holds that it is a social activity, which always takes place in a context. Language is a social semiotic (Teich, 1999, p. 8) and should be considered in a particular context, both cultural and situational. Human communication is contextual and purposive (Wahlstrom, 1992, pp.13-14) and every speech act takes place in a context (Downing & Locke, 2006). This means that language as a means of communication is not used in a vacuum but within a context. According to Morley, the context of situation subsumes the dimensions of the situation which have a bearing on the language used (Morley, 2000, p. 7). The notion of linguistic choice is determined by context in which language is used and through the notion of the context of situation it is possible to establish relations between the text and the situation in which it occurs (Cipriani, 2002). It is the context that relates language to the actual linguistic resource which is grammar (Teich, 1999, p. 13). In other words, context plays a vital role in influencing language. It is often difficult and impossible to tell how people use language if the context of use of language is not taken into account. In this regard interpersonal meaning of a structural choice is not only determined by lexico-grammar but contextual factors (Ayoola, 2013).

The three metafunctions of language - ideational, textual and interpersonal - correspond to the three categories under context of situation as field, mode and tenor respectively (studied under register analysis) (Halliday 1978; Eggins, 2004). However, any analysis of any one of the metafunctions subsumes all the three dimensions of context of situation (Eggins, 2004). The context of situation of the sermons is religion, specifically Christian religion, characterised by religious language and hortatory presentation and purpose.

2.8 The Interpersonal Metafunction

Language serves to establish and maintain social relations. Interpersonal meaning concerns the type of interaction that takes place and the kind of commodity that is exchanged and the way the speakers take positions in their messages (Butt et al, 2003, p. 86). The kind of relationship that exists between the speaker and their listeners or the kind of relationship that speakers want to establish between themselves and their listeners motivates the speakers' grammatical choices. In this regard, the interpersonal metafunction is about the social world, the relationship between the sender and the receiver and the kind of relationship that is forged between them.

The interpersonal metafunction is the amalgamation of the identity and relational functions of language and dimensions of meaning (Fairclough, 1992, pp. 64-65). The identity function relates to how social identities are set up in discourse while the relational function deals with how social relationships between discourse participants are negotiated. The grammatical choices (Mood types) of the preacher in the sermon ascertain whether s/he identifies himself or herself as the repository of information (declarative Mood) where, in such cases, the congregants are rendered receivers of information. If, on the other hand, a preacher assumes the role of a questioner (interrogative Mood) more frequently in his or her interaction with the congregants, the preacher

typically does that to ensure the participation of his or her congregation; the preacher solicits their opinion in the sermonic discourse.

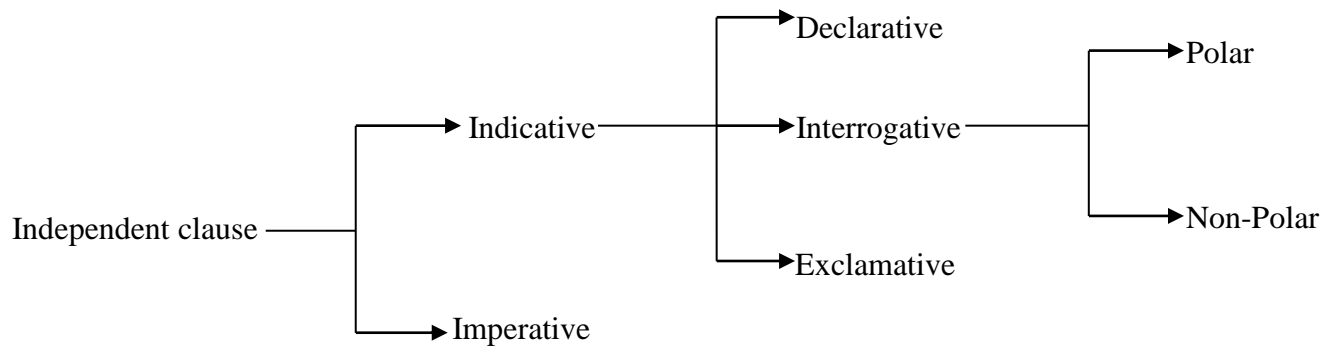
In SFG, the grammatical system of Mood is considered to be centrally related to the expression of interpersonal meaning (Halliday & Matthiessen, 2004, p. 111; Eggins, 2004, pp. 149-150; Bankole & Ayoola, 2014). The categories that operate in the Mood system are the Mood element consisting of the Finite element (one of a verbal group expressing tense or modality); and the Subject (the nominal group in the clause that takes the responsibility of the argument) and the Residue (consisting of Predicator, Complement and Adjunct) (Halliday & Matthiessen, 2004, pp. 111-123). The Predicator is realised by any verbal group in the clause other than the temporal or modal operator; Complement is realised by a nominal group in the clause which has the potential of becoming the Subject but that is not the Subject; and Adjunct is typically realised by an adverbial group or a prepositional phrase in the clause (Halliday & Matthiessen, 2004, pp. 121-123). However, it is the Mood system that ensures the clause as an interactive unit as it is the component of the clause structure that is ‘bandied about’ in any interactions leaving the Residue unaffected (Halliday & Matthiessen, 2004, p. 111). The Mood element consists of two basic components – the Subject (a nominal group) and the Finite element (the verbal group or part of the verbal group). The Subject and the Finite element carry the syntactic burden of exchange (Downing & Locke, 2006, p.6). What the Mood element does in the clause is to express the speaker’s role in the speech situation and the kind of relationship that exists between the text and the readers or the listeners.

The Subject/Finite relationship becomes a sign of the interaction taking place in the discourse by establishing the message as statement, question or command (Butt et al, 2003, P. 93); which means that it is the presence of the system of Mood in the clause that a language realises the

Mood types. In other words, the Mood distinguishes between interaction types such as the indicative and the imperative. The Mood of the clause is determined from the grammatical organisation of the clause. Thus, the order of Subject and Finite indicates the type of Mood (Halliday & Matthiessen, 2004, pp. 114-115). If the preacher in delivering his or her sermon usually organises the clause structure by placing the Subject before the Finite which is typical of a declarative clause what s/he does is to give information to the congregants. On the other hand, if the preacher makes a choice of the Finite verbal operator before the Subject or if s/he chooses Wh-interrogative structures more often in his or her interaction with the congregants, what the preachers does is to either demand information or services from the congregants to ensure turn-taking in the discourse.

In relation to the interpersonal analysis of sermons as a communicative tool, the interpersonal meaning of language establishes the communicative role employed by the speaker in relation to the audiences or any other interactants. How the preachers are able to manipulate and organise their grammatical choices establishes and maintains meaning between them and their congregants. It also establishes the speech roles adopted by or assigned to any of the interlocutors in the discourse. This means that for the message to appeal to the audience and persuade them the onus rests on the speaker. This implies that there is assumption and adoption of speech roles in terms of giving and demanding by the preacher and for the congregants; this is possible through the Mood system.

Finiteness is discussed in relation to the independent clause. Thus, the independent clause may be realised as follows:



The speech function of statement is realised by the declarative Mood, command is realised by the imperative Mood, question is realized by the interrogative Mood and the function of offer is typically realised by either imperative or interrogative Mood (Halliday & Matthiessen, 2004, p. 108). However, we must state here that there is no one-to-one correlation between lexicogrammar (form) and interpersonal function in language (Fairclough, 1992). For example, a declarative clause can be used to demand information, or direct others to act.

2.9 Tone and Intonation in Interpersonal Meaning

Intonation makes a significant contribution to interpersonal meaning of the clause because the choice of a tone determines the Mood types and their functions (Halliday & Matthiessen, 2004, p. 140). A speaker's choice between falling or rising tone, level tone or combination of falling or rising tones determines the Mood type.

In speech, a speaker's choice of falling tone typically realises statements, especially when the speaker is certain. However, if the speaker's statement expresses some sort of reservation, rising-falling tone is typically used (Halliday & Matthiessen, 2004, p. 141). With the interrogatives, the choice of either falling or rising tone indicates the type of question; either polar or WH-. The yes/no interrogative is usually indicated by rising tone while falling tone realises a WH-interrogative. Imperative clauses giving direct commands are typically indicated by a falling tone

but offers and mild requests are realised by level tone. In cases of exclamative clauses, it is the choice of rising-falling tone that determines them.

Tone is significant to this study because as it helped the researcher to determine the choice of a Mood type and its function, especially on the premise that the sermons were audio recordings. The realisations of the tones helped significantly in the transcription of the sermons and the breaking down of the texts into their clausal units for this study.

2.10 Studies on Interpersonal Meaning in Sermons

Cipriani (2002) conducted a study on sermons as discourse, not from the perspective of interpersonal meaning but from the perspective of power relations in sermons as a religious discourse. Her study revealed that there is a power relation between the preacher (leader) and his congregation in sermons although this relationship may not be overtly stated in the text. The position of the religious leader grants him a certain degree of power which is germane to leaders in all social domains. The study ascertained that the use of the first person singular by the preacher usually exposed this relation. The study further emphasized that the issuing of commands and suggestions by the leader is fundamental in sermons because commands are characteristic of hortatory discourse.

Although the study looked at social relations and how grammatical choices contribute to meaning in social relations, it did not look at the grammatical composition of the sermons and the Mood constituents of the clauses as exchange in establishing interpersonal relationship. Although the present study does not delve into power relations between the preachers and their congregants, it is possible that the Mood choices by the preachers would be influenced by the social relationship that exists between them and their congregations. The current study attributes

the existence or dominance of any Mood type chiefly to a preacher's own choices and the kind of relationship they want to establish with his or her addressees but not necessarily to the type of discourse as Cipriani's study concludes.

In another study conducted by Taiwo (2005), he looked at forms and functions of interrogation in Charismatic Christian discourse. The study revealed three types of interrogative forms used by Charismatic preachers viz. wh-questions, Yes – No questions and rhetorical questions. The study ascertains that questions in sermons are used to perform some illocutionary functions such as 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. He concluded that the functions of questions that were identified in the analysis might be different from the traditional use of questions to elicit information.

The study explored the forms and functions of the grammatical system of interrogatives in the sermons. This study provides a fertile base for the current study to explore the types of Mood (declaratives and imperatives) in addition to the interrogatives, although from the perspective of how they contribute to establishing interpersonal meaning in sermons.

Moreover, the other elements of the Mood system such as tense, modality and polarity, Subject and vocative that also establish and maintain interpersonal meaning were not the focus of the study. However, the current study does not only analyse a peck of the interpersonal meaning in the clause as exchange but rather looks at the whole meaning of social relations between the preachers and their congregations in the selected sermons based on the system of Mood of all the clausal constituents of the sermons.

Adedun and Mekiliuwa (2010a) studied the discourse features and patterns in sermons of a Nigerian Pentecostal church. They analysed the data clausally but with reference to discourse structures and features of sermons. The type of discourse members, transactions and the classes of acts in the discourse, as well as discourse strategies employed by the speaker in communicating were studied. They went beyond the sentence to find out language meaning and use and the discourse features of sermon as a public speech. How the preacher introduced and closed the sermons and how he merged songs with his preaching were also analysed. The study affirmed that language, action, meaning and context are related in discourse.

However, the study failed to acknowledge that the grammatical choices of the preacher alone establish their own kind of meaning independent of the actions of the preacher and the discourse features. The study did not look at the grammatical exchange of the clausal elements such as Subject and Finite in the sermonic text and how these grammatical elements contribute to establishing interpersonal relationship between the speaker and his congregation. In this regard, the function of the Mood element in the sermonic texts as a speech event was not looked at which this study seeks to explore. The present study does not look at the discourse features of sermons as public speech and language meaning but, rather, the interpersonal meaning that is established between the preachers and their congregants based on the preachers' grammatical choices in their sermon delivery.

In a similar study of sermons by Adedun and Mekiliuwa (2010b), they examined the communicative behaviour of participants in sermonic discourse in terms of the social roles of the participants, viz, the preacher and his audience-congregation and how meaning is negotiated and interpreted in sermonic discourse. The communicative principle that underlies the pragmatic use of language and language meaning in sermons as public discourse was the focus of the study.

The study used Grice's Maxim of Cooperative principles of communication as the framework for the analysis which underscores that participants in communication are expected to uphold tenets to ensure effective communication. The preacher is seen as the conveyer of meaning in sermonic discourse but the congregation with shared background knowledge with the preacher interpret the message of the discourse.

The study dealt with the social relations that exist between the preacher and congregation and the fact that the preacher is the source of meaning in the sermonic discourse which is in line with the current study. However, although their study underscored the social relations between the preacher and the congregation in terms of communication, it did not look at how the grammatical composition of the sermons, which is dependent on a preacher's own choices, establishes and maintains interpersonal meaning between the preacher and his or her congregation from functional grammar perspective. Hence, the grammatical constituents of the sermons in the interpretation of interpersonal meaning were not the focus of the study.

Quainoo (2011) in his study of advertisement sermons of Charismatic preachers in Ghana intimated that language has become a weapon for the activities of Charismatics in the electronic media because of their competitive quest for members and popularity. The study revealed that Charismatic preachers use more declarative structures in the active voice to draw attention to themselves by playing Agentive roles while the audience were relegated to the Goal role. Again, the study established that preachers used first person personal pronouns – I, we, our and us. Imperative and interrogative moods were used by preachers to invite, request and promise the audience.

The study dealt with sermons and the Mood types which are also explored in this study. Contrary to this study, Quainoo's study used sermons which were delivered on the electronic media, which, possibly, did not have specific target group, unlike the data for the current study which looks at sermons delivered to targeted congregations. This also implies that the preachers in the present study interact with their own congregations. Moreover, the study looked at the advertisement sermons from the perspective of language, power and ideology but the current study finds out how the Mood system of the language of sermons establishes interpersonal relationship between the preachers and their congregations, not necessarily from the perspective of power and ideology.

In Bankole and Ayoola (2014), they conducted a study on how interpersonal relationships are created and the nature of propositions in religious articles. The study used columns of six editions of a Christian magazine – “Christian Women Mirror” as the corpus data. Their study emphasised the dominance of declarative Mood in Christian religious articles with a few interrogatives and imperatives to encourage interaction and to give specific instructions respectively. Their findings attest to Ye (2010) of the dominance of declaratives in discourse although both studied Mood in different fields. They attributed the dominance of declaratives to the notion that the data were written articles (written communication) which are usually non-interactive but informative where the possibility of feedback between the writer and the audience is either limited or non-existent. The articles' chief concern was to offer the readers some information convincing enough to get them (readers) persuaded. The study also revealed that lexico-grammatical elements did not have direct correspondence to their speech functions which are also founded in Fairclough (2003). Similarly to the present study, they explored the language of the religious articles from the perspective of interpersonal meaning which serves as reference

to the present study. Unlike the current study which looks at transcribed tape-recorded sermons, their study used already written religious articles. However, the current study attributes the dominance of any one particular Mood choice to the kind of interpersonal relationship a speaker wants to establish with his or her listeners but not only necessarily to the form of the discourse – either written or oral. Again, Bankole and Ayoola’s study did not consider other interpersonal meanings such as subject, tense and polarity which the current study explores.

2.11 Studies Using SFG

In a study to examine tenor in Christian discourse in electronic media discourse in Nigeria, Taiwo (2007) looked at how preachers use their social role to relate with their audience in such media discourses as radio, television and the Internet.

Unlike the current study, in terms of data, Taiwo studied electronic media Christian discourse which does not usually have direct audience. However, the current study draws data from communication with a direct contact between the preachers and their congregants. Direct communication which is part of the context of situation in SFG has a great influence on the preachers’ grammatical choices and text organisation.

Taiwo (2007) reiterated that tenor of discourse determines the choice of interpersonal system of mood, *i.e.*, patterns of the clause types such as declaratives, imperatives, interrogatives and exclamatives. Interrogative forms were used to provoke deep thought on what was being questioned and were also used as a hearing-check strategy. Imperative forms were used implicitly to address the listener/audience with an implicit ‘*you*’ as the subject to demand that the listener did something. Similar to the findings of Ye (2010) and Bankole and Ayoola (2014),

Taiwo's study established that radio and television Christian discourse is typically characterized by declarative forms that convey information which are either factual or fictitious.

The study attributed the non-reciprocity of roles between the preacher and his listener/audience to clear unequal power relations between them. Although this assertion may be partly true, the non-reciprocity may also be due to the fact that the speakers interacted with unidentified listeners. The listeners were not present for their opinions to be sought.

The study concluded that the preacher has the social role that confers increased power on him to control the discourse because he is the sole source of information. It is possible that once the preacher has the platform to deliver the message he has been vested some degree of power. However, the preacher's grammatical choices cannot solely be based on the platform s/he has been given but also on the kind of interpersonal relationship that the preacher wishes to maintain with the congregation.

In using SFG, Ye (2010) studied Barack Obama's victory speech. Although the data for this study are not sermons, the study analysed Mood, modality and pronoun which are part of the grammatical categories that the current study explores. The study found that positive declarative clauses dominated in Barack Obama's victory speech followed by imperatives and interrogatives. This, the study concluded, is because it was vital and obvious for a political leader to offer certain messages to his audience showing his political attitude and assumption and to also demand services. The study also revealed that the "you"- "we"- "you" pattern in Obama's victory speech created a dialogic style which explicitly shortened the communicative distance between Obama and other Americans. Similarly, Nur (2015) also studied political speech. He did an interpersonal metafunction analysis of Nelson Mandela's presidential inauguration speech and

established that words can convey different levels of interpersonal meaning such as status, purpose meaning and relationship between the speaker and the audience. The study revealed that Mood, and personal pronouns dominated the use of modals and rhythmic lexical features. The works of Ye and Nur, though focused on speech and interpersonal meaning, are distinct from the current one as they examined political discourse. Both studies are similar because they looked at Mood, modality and pronouns in relation to interpersonal meaning although in different political speeches - Victory speech and inauguration speech. But Nur added a fourth component to his study - rhythmic features of words - which makes his work distinct from Ye's. The current study agrees with Nur's conclusion that choices of words convey different levels of interpersonal meaning. However, the present study explores the interpersonal relationship that preachers establish with their congregations based on their choices of words in their sermon delivery.

Araghi and Shayegh (2011) explored the interpersonal metafunction of gender talk in ELT classrooms to determine the different moods (declaratives, imperatives, interrogatives and exclamatives) used by interlocutors of different genders. They used transcribed oral teacher-student interaction in the classroom as the corpus data. Their study revealed that both genders use greater number of declaratives of third person simple present in their interaction than the other Mood choices. Imperatives were used in low frequency classroom discourse. Speakers used integrative [sic] to get specific information from the listeners in the related discourse topic to create motivation in the listener and make the interaction two-sided and active. Similar to the data of this study, the current study also uses transcribed data from oral text. However, unlike their study which used dialogic data, the current study uses typically monologic data. Araghi and Shayegh's data are from the classroom setting whereas the current study uses data of church sermons. Moreover, although Araghi and Shayegh's study explored the Mood system, it only

limited itself to the Mood choices of declarative, imperative and interrogative. However, the current study in addition to analysing the Mood choices also looks at the interpersonal meaning of subject, modality, polarity and vocative in the sermons of the two selected preachers selected. The current study agrees with the conclusion of Araghi and Shayegh that interrogatives make an interaction two-sided and active because it (interrogative) is the Mood for demanding information and services.

Adedun and Mekiliuwa (2011) examined the strategies adopted by ten Christian preachers to mitigate face-threatening acts with politeness strategies using the politeness principle (PP) as discussed in Leech (1983), Brown and Levinson (1987) and Cutting (2008) as the theoretical framework for the analysis. This study explored the social and situational contexts of language use as well as the participant roles and relationships in Christian sermonic discourse.

The study reported that speakers mitigated face threatening acts (FTAs) such as direct imperatives, orders, requests, admonitions and criticisms through the use of strategies of face-saving acts such as solidarity forms, rhetorical questions, politeness markers and inclusive pronouns. Speakers use rhetorical questions in sermons in a subtle manner to convince and persuade their hearers, which obviously minimized the imposition that the preachers made on the congregation.

It established that the level of politeness in sermonic discourse is determined by other intervening variables, one of which is the social relationships between interlocutors. Politeness was not often observed in religious discourse because of the light of the asymmetrical relationships that existed between the preachers and their congregation but their data showed that

politeness strategies were used to close the social hierarchical distance between the interactants and to draw attention to common discursual goals.

Ayoola (2013) conducted an interpersonal metafunction analysis of two political parties' advertisement in some Nigerian newspapers. Like sermons which are the focus of the current study, political adverts are also supposed to appeal to readers. However, unlike the current study which looks at transcribed audio recorded texts with their own accompanying cues, Ayoola analysed already written texts. In addition, the Mood and modality components of the clauses were analysed and interpreted with no focus on the other lexico-grammatical elements such as tense, polarity, subject and vocatives which also functionally establish interpersonal meaning. Ayoola concluded that declaratives and imperatives are put in writings to incite the readers, appeal to their emotions and negotiate a relation with them. For instance, he opined that speakers use imperatives and interrogatives to demand the services of readers and to highlight issues or information by demanding the cooperation of the readers on their view point. Similarly, both Ayoola (2013) and Bankole and Ayoola (2014) concluded that there is no one-to-one correspondence between the lexico-grammar and the interpersonal meaning of a clauses.

2.12 Metalanguages for Interpersonal Meaning

The Mood system of the clause is the part of the clause that ensures and maintains the clause as an interactive unit. It embodies the Mood element - the Subject and the Finite. It is through the Finite of the clause that the clause realizes mood, modality and polarity which this study terms the metalanguages of interpersonal meaning. The metalanguages are discussed from functional perspective. For instance, the clauses (a) *you said what?* and (b) *you must report immediately* have the lexico-grammatical structure of declaratives, but, in terms of function, they are used to demand information and to give command respectively.

2.12.1 Declarative Mood

The declarative is the basic clause type with Subject-Finite ordering in English (Downing & Locke, 2006, p. 181). It is the Mood for giving information or making assertions. Its' speech function is to make statements. The Subject before the Finite in the clause realises the declarative Mood. Positive declarative clauses usually indicate assertion and are used to exhibit factual meanings whereas declaratives in the negative form are used to deny a proposition and they are also usually associated with non-factual meanings (Quirk & Greenbaum, 1976, p. 24; Downing & Locke, 2006, p. 24).

2.12.2 Interrogative Mood

The interrogative is typically associated with interpersonal meaning. It is the mood for demanding information. This is because the use of interrogatives in interaction usually ensures turn-taking where the speaker at one point of the interaction becomes the listener and vice versa. In speech, a speaker may use either polar interrogative (e.g. do you serve God with all your heart?) or a WH-interrogative question (e.g. why do you serve God?) to interact with the other interlocutor(s) involved in the interaction depending on the kind of response the speaker expects. A polar interrogative is used to demand a Yes or No response while a WH- interrogative is for content questions where the addressee is expected to express his or her opinion. The speaker's choice of an interrogative clause serves various functions. For instance, a speaker may use questions to draw the attention of the listeners or to involve the listeners in the presentation. When questions are used in the course of presentation by a speaker, he/she draws a kind of line between himself/herself and the listeners. Thus, if a preacher employs a lot of questions intermittently in his or her interaction with his or her congregation, we may interpret this as the speaker assigning a somewhat equal role to their addressees to participate and share their

opinions on the issues that are being preached. In other words, a preacher's use of interrogatives may be seen as his/her recognition of their congregation as participants in the sermonic discourse. It signals let us share ideas attitude.

2.12.3 Imperative Mood

The imperative Mood has a different system of person from the indicative. It is the mood for exchanging goods and services (Eggins 2004, p. 176; Halliday & Matthiessen, 2004, p. 138). It has the grammatical function of giving command and it usually emanates from someone in authority expecting compliance from the addressee (Palmer, 2001, p. 8). The Mood element is absent in the unmarked positive form of the imperative which implies that there is absence of the Finite element. Imperatives are employed by a speaker to request from the listener to undertake an action (e.g. *listen to me*). However, imperatives with a Subject may be used by speakers to suggest to listeners to undertake a joint action (e.g. *let's read something from Mark's Gospel*). The subject of the imperative is inferred 'you' or 'me' or 'you and me'.

2.12.4 The Subject

The Subject is the entity by reference to which the proposition is either affirmed or denied (Halliday & Matthiessen, 2004, p. 117). It may be any nominal group that carries the responsibility of the clause. It is obligatory in main clauses (Aarts, 2011, p. 85), except maybe imperative structures where it is inferred. It is the nominal group that is repeated in pronoun form in tag, especially in declarative structures (Halliday & Matthiessen, 2004; Eggins, 2004). In this study the Subject is analysed from the perspective of First Person Subject (subjects referring to the speaker and or the speaker and the addressees), Second Person Subject (subjects referring to

the addressees) and Third Person Subject (subjects referring to the subject matter or the item(s) of person(s) spoken about) and their significance in interpersonal meaning.

2.12.5 The Finite Element

The Finite is the focus for the expression of interpersonal meanings (Butt et al 2003; p. 89). This is apparent because it is the Finite element in the Mood structure that expresses primary tense (Finiteness) and modality (Halliday & Matthiessen, 2004, p. 152), as well as polarity (p. 116). It is the Finite element, according to Halliday (1985) and Halliday and Matthiessen (2004), that makes the proposition arguable. As the primary tense it serves as the point of reference to time in the proposition and as modality it brings out the attitude and judgement of the speaker.

2.13.5.1 Tense

Tense is the grammatical expression of location in time (Comrie, 1985, p. 9). Its function in the clause is to relate the verb to the speech event and to anchor the proposition of the speaker by relating the event time to a point of reference (Cruse, 2000, p. 274; Eggins, 2004; Downing & Locke, 2006, pp. 12 and 352-353). In English speech, the events or the situations that are conceptualized by the speaker as past have the status of known (an event that has already taken place), but not immediate, while, the unmarked tense which is the Present tense expresses situations which have immediate reality to the time of speaking (an event currently happening or currently observed). Future time is used by a speaker to express intention. However, it is more speculative because the future might be changed by the intervening events (Comrie, 1985, p. 43).

2.12.5.2 Modality

Modality is the intermediate degree between the positive and negative poles in the clause (Halliday & Matthiessen, 2004, p. 147). It is either expressed by a modal verbal operator (*will*,

can, must etc) or by a modal adjunct (*always, probably, usually* and *sometimes*). Fairclough (1992, p.159) intimates that hedges (*bit of* and *sort of*) and intonation patterns (hesitation in speech) all somewhat are also models of realising modality in speech.

A speaker uses modality to express their attitudes or judgements of a proposition (Givon, 2001; Palmer, 2001; Lyons, 1977; Frimpong, 2007; Cruse, 2000). In other words, the use of modality is the way a speaker gets into the text to express his or her subjective or objective opinion. (Fairclough, 1992, p. 159). Bloor and Bloor (2004) conclude that modals are often used to disguise demanding proposals or soften propositions.

2.12.5.3 Polarity

Polarity is the grammatical system in which the positive and negative contrast (Huddleston & Pullum, 2005, p. 149). In other words, it is the choice between positive and negative ((Halliday & Matthiessen, 2004, p. 146; Eggins, 2004; Downing & Locke, 2006, p. 182). Polarity is used in speech to assert or deny a proposition. A clause can be non-assertive by being either negative or being a question (Quirk & Greenbaum, 1976). In a positive declarative clause polarity shows assertiveness of the speakers or the speaker uses it to corroborate with or affirm the message of the proposition. On the other hand, negative declaratives have the force of denial, rejection or prohibition. Thus, a preacher who is fond of using negative structures frequently in his/her interaction with the congregation may appear non-assertive as compared to the one who chooses more positive structures.

2.13 Vocatives

Vocatives are a direct address to someone or people, especially in spoken discourse (Butt et al, 2003; p. 93). Vocatives, like exclamations, fall outside the Mood constituent structure of the

clause but have interpersonal meaning because they are used in interactions to enact the participation of the addressees in the exchange. Halliday and Matthiessen (2004) identify three different significance of a speaker's use of vocative in interactions. A speaker uses vocatives to: (i) identify the particular individual being addressed, (ii) call for attention, (iii) mark interpersonal relationship, (iv) claim superior status or power and (v) give text signal. Vocatives include first names, endearments, pronoun 'you' and titles.

A preacher's use of vocative in their sermon delivery establishes the kind of relationship that exists between them and their congregants. It also creates interpersonalness as the preacher directly draws the congregants to be direct participants of the discourse.

CHAPTER THREE

METHODOLOGY AND DATA COLLECTION

3.0 Introduction

The study sought to use a grammatical approach to language to analyse selected sermon texts, from two charismatic church preachers in Ghana. in relation to interpersonal meaning. Halliday's SFG is used as the conceptual framework. This chapter outlines and discusses the methods of data collection and analysis. The chapter discusses research design, study population and sampling technique, sample size, research instrument, data collection and measurement, and data analysis.

3.1 Research Design

The study uses the Mood system of SFG to do a comparative analysis of two sermons each of two Charismatic church pastors in Ghana. In this regard, the study uses qualitative approach to analyse and interpret the data, especially in the light of this study where the two sermons selected are not representative enough for the researcher to draw generalized conclusions about the two participants. The purpose of qualitative research in this study is to describe and understand social phenomena in terms of meaning (Krippendorff, 2004) and to interpret observations for the purpose of discovering underlying meaning and patterns (Babbie, 2005, p. 387). In respect of this, the data are analysed and interpreted within the constraints of the two selected sermons of each of the preachers. This is to ensure fair assessment of the two participants used for the study. That is the findings of this study are respective of the two selected sermons each of the preachers.

However, for the purpose of representation and description of analysis, the study adopts statistical and numerical representation of data which is usually associated with quantitative study. This ensures clarification of the presentation of the analysis. The study incorporates pie charts and bar graphs to elaborate the comparative distribution of the various metalanguages explored in the analysis of the data.

3.2 Study Population, Sampling Technique and Sample Size

Sampling allows the researcher to economise on research efforts by limiting observations to a manageable subset of units that are statistically or conceptually representative (Krippendorff, 2004, p. 84). There is a large population of Christians almost available in almost every corner of Ghana. Many Ghanaians have become interested in the word of God and as such listen to preachers wherever and whenever they encounter them. In view of this, for any study to sample a population within Christendom in Ghana should be done purposively and with circumspection. The researcher adopts a purposive sampling, also called relevance sampling (Krippendorff, 2004, p. 119), for the selection of both the data and population for this study. Purposive sampling is a deliberate choice of an informant by the researcher due to the qualities the informant possesses (Tongco, 2007, p. 147). In addition, it is not probabilistic and the resulting units are not meant to be representative of a population (Krippendorff, 2004, p. 119).

The sermons were selected based on the occasion of delivery and topic of discussion. The motivation for the selection of the two sermons each of the participants was to ensure that the data to be analysed were comparable. Charismatic churches were selected because of their rapid growth in Ghana and the emerging population of preachers with elaborate communication style.

The two preachers were chosen for this study for various reasons. Archbishop Duncan Williams and Pastor Mensa Otabil are among the pioneers of the Charismatic movements in Ghana. Also, their fame and style of communication were considered in the selection. The two Charismatic preachers are among the most famous and listened-to preachers in Ghana and beyond with a great number of followers in Ghana. They are both inspirational speakers. However, Pastor Mensa Otabil can be said to be the ‘calm-speaking’ type while Archbishop Duncan Williams is the ‘possessed-speaking’ type. Again, they were chosen because they have very large followers and have established a lot of branches of their ministry in many parts of Ghana and even across the borders of Ghana.

The data consist of two sermonic texts each from the two preachers - Pastor Mensa Otabil and Archbishop Duncan Williams - in the Charismatic movement in Ghana. The four sermons are considered voluminous enough to ensure detailed and effective analysis using the system of Mood.

3.3 Background Information of Preachers

This section gives brief background information about the two Charismatic church preachers that were selected for this study.

3.3.1 Archbishop Nicholas Duncan-Williams

Archbishop Nicholas Duncan-Williams is the Presiding Archbishop and General-Overseer of the Action Chapel International (ACI) ministry, which has its headquarters in Accra, Ghana. He was born on 12 May 1957. Duncan-Williams was converted in 1976 by the Acquah sisters at Korle-Bu Teaching Hospital when he was receiving treatment at the hospital. In 1977, he went to the Church of God International Bible School of Benson Idahosa in Benin City, Nigeria to be trained

as a pastor. He returned to Ghana in 1979, and founded Christian Action Faith Ministries (CAFM) and the Action Chapel International (ACI) church after he had been denied by the church of Pentecost to be an evangelist of the church because he was not trained by the church. He is one of the famous charismatic preachers in Ghana and he is often recognised as "father" of other charismatic leaders in Ghana. Archbishop Duncan Williams has mentored and trained the likes of Bishops Dag Heward-Mills and Rev. Ampiah Kwofie (Kojok, 2007). He was once the chairman of the National Association of Charismatic and Christian Churches (NACCC). He is currently married to Rosa Whitaker, CEO of a US-based firm that provides consulting services on African trade and investment. Duncan Williams helped found Dominion University College in Ghana, and he was the Chancellor of the university in 2013.

3.3.2 (Dr.) Pastor Mensa Otabil

Dr. Mensa Otabil is the founder and General-Overseer of the International Central Gospel Church (ICGC). He is a pastor, lecturer, motivational speaker and an author. Dr. Otabil presents a radio and television programme called "Living Word" where he addresses life-issues, such as religion, education, economic development, family life, and politics. He is acclaimed for his motivational messages and charisma to draw audiences who are not even his church members. Pastor Otabil brought a new dimension to evangelism in Ghana when he introduced radio ministry on Joy FM in 1995 (Kojok, 2007). His church has branches in Ghana, Europe, the United States, Canada and other parts of Africa. He established the Central University College (CUC), Ghana, and he is also the Chancellor of the university.

3.4 Research Instrument

The data for this study are transcribed tape-recorded sermons of the participants. Hence, the data used for this study are documents from a primary source. Apparently, the study involves both textual and functional analysis of the sermons.

The study uses Excel software analysis as the research tool for the analysis of the data. The four sermons are first analysed differently into their clausal units and numbered according to the number of clauses in each sermon. The various metalanguages of the system of Mood: Mood types (declarative, interrogative and imperative), modality, polarity, Subject, tense and vocative are identified manually (qualitatively) in each of the clauses. The enumerated number of occurrences pertaining to each of the metalanguages of the analysis of the data is collated using Excel Auto Summation. The enumeration results are then represented both statistically and numerically for interpretation.

3.5 Data Collection

Since sermons are usually in the form of oral presentations, this study uses audio sermons which are transcribed into written document. Two sermons each were selected of the two participants based on similarity of topic and occasion of presentation. The topical sermons of the two preachers have the titles *Faith* and *How Great is your Faith?* while the occasional sermons (end-of-year sermons) have the titles *Facing the Future with Confidence and Look forward* by Archbishop Duncan Williams and Dr. Mensa Otabil respectively.

Two of the transcribed sermons (*Facing the Future with Confidence (DUN S1)* and *Look Forward (OTA S1)*) have been attached as appendices 1 and 2. The remaining two sermons in addition to the attached ones have been put on CD as appendix 3.

The durations of DUN S1 and DUN S2 are 46mins., 55secs. and 1hr., 19mins and 25secs. respectively. Otobils' sermons have durations of 50mins, 09secs. for OTA S1 and 1hr., 03mins and 45secs for OTA S2.

3.6 Reasons for the Choice of Sermons

Sermons are common sources of preaching among Christians where the preacher is mandated to exhort numerous followers and listeners. In a sermonic discourse, the preacher interacts with the congregation directly where he or she is expected to convey a message to the audience and also to ensure their participation to sustain their interest in the interaction.

Sermons are also selected because of the interplay of social relation between the preachers and their congregations. Moreover, since sermons are usually monologic and at the same time hortatory, it is significant to study how preachers construe interpersonal meaning based on their grammatical choices in their delivery of the message of sermons to their audience.

3.7 Measurement of Data

The selected sermonic texts were broken down into their clausal elements in relation to structural and functional types under the notion of Hallidayian SFG clause analysis. The tagging of the sermons is to describe the texts in terms of the clause types. The clauses were then analysed into their Mood constituent structure (Subject – Finite) within the framework of Systemic Functional Grammar. Only the major clauses were analysed because of the prominence of the Finite element

to interpersonal meaning in discourse. The grammatical analysis was then interpreted in relation to the interpersonal relationship.

The metalanguages within the interpersonal metafunction framework that are used for the analysis and interpretation of the data are Mood, Modality, Finite element (tense), Subject, Polarity and Vocatives. These elements are chosen for the analysis because of their relevance to interpersonal meaning in the clause.

3.8 Data Analysis and Presentation

The analysis of data involves the measurement of the key variables (metalanguages) within the interpersonal metafunction that ensures interpersonal meaning in relation to the clauses deduced from the coding and categorization of the data. The second part of the data analysis discusses the interpretational relevance of the various metalanguages with respect to the enumerated Mood choices of the preachers in the data. The analysis involves comparative interpretative analysis of the two preachers and the statistical and percentage distribution of their choices within the framework of establishing interpersonal relationship with their congregation.

CHAPTER FOUR

ANALYSIS OF DATA

4.0 Introduction

The purpose of this study was to find out how two selected Charismatic preachers in Ghana establish interpersonal relationship with their congregations per their sermon delivery. Semantically, although there are other elements in the clause structure that ensure interaction, it is the Mood elements that point to the interaction between the interactants, thereby ensuring the exchange in the clause. The Subject and Finite in the Mood Block are the pivotal elements of the clause that make all these types of interactions possible. The order of the Subject and the Finite is the 'grammatical sign' of the type of exchange taking place; it determines whether the clause is declarative, interrogative or imperative. The turns of an exchange are generated and sustained by the way speakers manipulate the Subject and Finite in clauses from one turn to the next. In this regard, this chapter discusses how the metalanguages of the Mood system were exploited by the two selected Charismatic preachers and how each of these metalanguages contributes to establishing interpersonalness in the sermons. In other words, the basic components of the Mood system in the selected sermons are discussed in order to establish the kind of interaction or exchange that the preachers negotiate with their congregations.

4.1 Mood Choices

The Mood systems of declarative, interrogative and imperative are the grammatical categories that realise the four basic functions of speech: statement, question, command and offer. In declarative and interrogative Mood structures a speaker makes a choice between either a statement or a question respectively to exchange information in a form of a proposition while the

choice between command and offer in the imperative Mood (in a form of proposal) is usually used to exchange goods and services.

In all, there were 2091 Mood choices employed by the two participants in the four sermons used for this study. 1635 of the clauses were in the declarative Mood, 136 in the interrogative Mood and the remaining 320 in the imperative Mood representing 78.2%, 6.5% and 15.3%, respectively. Table 4.1 summarises this information.

Table 4.1 Mood Distribution in the Sermons

MOOD CHOICE	DUNCAN WILLIAMS			MENSA OTABIL			DUN & OTA		DUN %	OTA %
	S 1	S 2	TOTAL	S 1	S 2	TOTAL	GRAND TOTAL	%		
DECL.	258	440	698	490	447	937	1635	78.2	42.7	57.3
INT.	12	69	81	27	28	55	136	6.5	59.6	40.4
IMP.	83	148	231	69	20	89	320	15.3	72.2	27.8
TOTAL	353	657	1010	586	495	1081	2091	100%		

4.1.1 Declarative Mood

The preachers employed the declarative Mood in the sermons to give information, make assertion or make personal conviction and even at times to instruct the congregation to undertake an activity. These were most normally made in a form of statements. The choices of declarative Mood structures by the preachers rendered their listeners information-receivers while the preachers assumed informant status.

The data has revealed that both preachers made pervasive declarative choices in their sermons (indicated on the table above). Both participants employed 1635 declaratives in the four sermons

that were selected for this study: Duncan used 698 declaratives representing 42.7%, while Otabil used 937 representing 57.3% of the total number of choices.

It can be observed from the examples below that both preachers were not just giving information to their congregation but they were also making assertions and stating convictions of which the congregation were expected to receive and pay heed to or act upon. The preachers in their choices of these declaratives are seen as vehicles of information dissemination to their congregation.

1. Your greatest enemy is not the devil. (DUN S1 79)
2. You can face the future with confidence. (DUN S1 100)
3. You can't turn your head backwards. (OTA S1 27)
4. God decided to redeem Lot and his family. (OTA S1 41)

For instance, in the example “Your greatest enemy is not the devil (DUN S1 79)”, the preacher denies an assertion of which he wanted the listeners to be aware that their greatest enemy is *the devil*. So if they were thinking the devil as their greatest enemy, then, they were mistaken.

In addition, with the use of the declaratives in the sermons, the preachers assumed the role of reporters who informed their listeners of what someone had said. In such cases, someone might have made a statement which the preachers deemed relevant to their listeners and therefore shared with them. For instance,

5. He said ‘I have seen this evil under the sun and it is an error.’ (DUN S1 112)
6. David said “I have seen the wicked as a mighty tree spread their branches all over.)
(DUN S1 153)
7. He said "I set before you death and life, blessing and curse, choose." (OTA S1 246)

8. God says, 'I know your strength and your strength is little but I have set before you an open door'. (OTA S1 391)

In their choices of these kinds of declaratives, they reported the speech of other people. Although the preachers were making assertions, they rather predicated the validity of the assertion on the referring expressions (third person subjects) *he*, *David*, *He* and *God* and made reference to time of the speech event in terms of past, past, past and present, respectively.

Furthermore, the preachers also used the declaratives in their sermons to perform another speech function or act other than the usual mode of conveying information. The clauses below, although structurally are declarative, were used to perform the speech function of interrogative. Thus, they were used to ask questions.

9. So, you know what he said? (DUN S2 275)
10. You know what integrity means? (DUN S2 381)
11. You know? (OTA S2 291)
12. You know some people? (OTA S2 320)

4.1.1.1 The Subject in the Declaratives

Generally, the Subjects were realised by the nominal group with most of them being noun groups. In addition, the Subjects occurred at the beginning of the declarative clauses (thereby conflating with the Theme) which means that the preachers predicated the Subjects in the propositions.

The preachers employed varying Subjects in the declaratives that they chose in the sermons (first person Subjects, second person Subjects, and referring expression Subjects). Out of a total of

188, 113 and 318 Subjects in the first person singular, first person plural and second person respectively, 176, 94 and 247 of them were used in the declarative Mood accordingly.

All the first person singular Subjects in the declaratives used by the preachers were indicated by the first person singular pronoun *I*. The preachers selected this Subject to project themselves and to indicate that they had the message or information that was supposed to be conveyed to the congregation of which they (listeners) were supposed to listen to, imbibe or refuse as in:

13. **I** want you to follow the story as I read it from Gen 19:15 and 17. (OTA S1 43)

14. **I** am telling you that you will be free from debt and you will begin to operate businesses without debts. (OTA S1 221)

and to express personal concerns or will as in the following sentences

15. **I** appreciate you for that. (OTA S1 6)

16. ...**I** thank God for your life. (OTA S1 7)

17. **I** dare you to attempt to overcome yourself. (OTA S1 77)

In the use of the first person pronoun as the Subject, the responsibility of the argument in the interaction was loaded on to the preachers who became the sole source of information in the discourse. It is suggestive of people in a higher authority above their listeners and hence, expect their listeners to adhere to their information. It also indicates the preachers' assertiveness in their interaction with their congregations. The other participants in the interaction were not brought into the interaction but, rather were assigned information-receiving role. The preachers did not make an attempt to create interpersonalness in their interaction with their congregations with this kind of Subject.

Contrary to the Subject choice above, the preachers, in order to make the validity of the argument the responsibility of both themselves and their congregations, made choices of first person collective (plural) Subjects such as *we*, *many of us*, *all of us* and as in the clauses:

18. *We* will tramp at the back of our horses. (DUN S1 169)

19. *All of us* miss opportunities... (OTA S1 100)

20. *Many of us* struggle with sin... (OTA S1 60)

21. *Our* faith is not just based on what He does for us. (OTA S2 151)

These kinds of Subjects were used in 94 instances in the declaratives with 80 of them being indicated by the first person plural pronoun *we* while the rest were of varying forms (as shown in examples 19, 20 and 22). The preachers rested the success or the failure of their propositions on the joint effort of themselves and their congregants. With the preachers' choice of these Subjects in the interaction with the congregations, they identified themselves as part of their congregations, hence, letting them feel socially equal to them (the preachers). In other words, the preachers used these Subjects to establish a greater interpersonal relationship with their congregations as they projected both themselves and their congregations.

They also used the second person pronoun *you* to directly refer to their addressees. *You* as Subject appeared 318 times in the preachers' interaction with their congregations. 246 of them were used in the declaratives. With the use of these second person Subjects which were directly addressed to the person(s) to whom the message of the preachers was meant to affect ensured 'from me to you' interaction between the preachers and their congregants. Although declarative structures do not generally establish interpersonal relationship in interaction because there is a minimal chance of turn-taking in an interaction between the interlocutors, the preachers' choice of *you* as subject in the propositions in the discourse, as well as their choice of first plural

Subjects, maintained interpersonalness between them and their congregants. This obviously indicates that the preachers established interpersonal relationship with their congregants by projecting them with these choices of Subject.

22. *You* can face the future if you are a believer of the word. (DUN S1 96)

23. *You* can face the future with confidence. (DUN S1 100)

24. *You* will discourage yourself. (OTA S1 133)

25. *You* know it wasn't good when you were in the village. (OTA S1 144)

1088 out of the 1171 referring expressions were used in the declaratives. Most of these referring expressions referred to God or Jesus, the Bible and the subject matter that were discussed in the sermons. The preachers used the referring expressions to either distance themselves from the message they were sharing with their congregations to make the message a general truth or to make the message a general opinion but not their personal opinion.

For instance, in the examples below, the preachers did not rest the responsibility of the propositions on themselves or their congregations; they rather projected the respective referring expressions. These Subject choices did not establish direct interpersonal relationship between the preachers and their congregations as the preachers only made assertions could either deny or accept.

26. *Fear* can abort the purpose for which you were born. (DUN S2 89)

27. *God* will give you ideas and wisdom. (DUN S1 220)

28. *God* decided to redeem Lot and his family. (OTA S1 41).

29. *Great faith* is not one day. (OTA S2 309)

The identity of *I* and *you*, and the expression of solidarity or distance by inclusive or exclusive first person plural pronouns *we*, are expressions of the relationship between the preachers and their addressees. The turns of an exchange are generated and sustained by the way preachers manipulated the Subject and Finite in the clauses from one turn to the next. These kinds of Subject choices established interpersonal relationship between the preachers and their congregations.

4.1.1.2 Modality in the Declaratives

In statements modality is usually used to express the speaker's opinion whereas in questions it is used to request the listener's opinion. Both preachers used modality to express probability of the issue or message they were presenting to their congregations as in the examples:

30. You *can* face the future with confidence. (DUN SI 100)

31. God *will* bring you to still waters. (DUN S1 238)

32. You *can* change the repetition in your life. (OTA S1 249)

33. Back *may* tempt you. (OTA S1 453)

In these statements made by the preachers they expressed possibility or certainty of the information they gave to their listeners. In other words, what these statements meant was that the information of the propositions the preachers are presenting could not be guaranteed. The information could be true or false or the congregation could either adhere to the message or ignore it. For instance, the modal marker *can* in the statements

“You can face the future with confidence” and

“You can change the repetition in your life”

above expresses a possibility or probability of the individual members of the congregation being able to face the future with confidence and change the repetitive nature of life respectively if only they would try to venture. In a similar instance, the modal marker *may* in the clause (OTA S1 453) above is an indication of the preacher expressing his opinion about what back could do to the congregation. Thus there is a tendency of the message in the proposition happening but there is no certainty. With such modal choices made by the preachers, they give their congregations options. This made the preachers tentative which, in a way, reduced the impact of bossiness of the preachers over their congregations.

Furthermore, usually in speech or in writing, it is the clauses in the imperative Mood that are typically used to give directives. However, the preachers used these modalised clauses in the declarative Mood to give directives or commands to their congregants to do or not to do something they wanted them to or not to do as in the examples below:

34. You *have to* declare your wish. (DUN S1 261)
35. You *must* open your mouth and speak. (DUN S1 262)
36. You *can't* turn your head backwards. (OTA S1 27)
37. You *have to* learn to say enough is enough. (OTA S1 199)

This was realised using the persuasive modal finite operators (also deontic modals): *have to*, *must* and *can't*. The preachers informed their addressees (congregation) as to what they were supposed to do: *declare their wish*. *Open their mouth and speak* and *learn to say enough is enough* and what they were not supposed to do: *turn their head backwards*.

The congregations were obliged to adhere to the message the preachers presented to them. Although the clauses are not in the usual imperative Mood, the Finite modal operators *must* and

have to were chosen by the preachers to carry similar directive force which represents degree of obligation of which the listeners were supposed to honour. Such choices by the preachers did not make the preachers outright commanding which unmarked imperative would have done. Hence, these choices established little interpersonalness between the two interlocutors.

However, instead of the usual use of Finite modal operator to express degree of probability or usuality of the message in an interaction, the preacher used the modal adjuncts *sometimes* and *always* in the following clauses to express his opinion in terms of usuality:

38. *Sometimes* they open their mouth. (OTA S2 203)

39. Great faith is *always* based on grace, on God's mercy, on God's goodness. (OTA S2 284)

Example 38 implies that the activity of *they* opening their mouth does not happen regularly but in the second instance (39), the preacher believes that there is no other basis for great faith apart from grace, God's mercy and God's goodness, and these are the opinions of the preacher.

In the clause that follows, the preacher used the adjective *sure* to indicate the certainty of his statement.

40. I am *sure* many of us are in the state where we need mercy. (OTA S2 64)

The preacher expressed a higher degree of opinion of the truth of the proposition that 'many of them were in the state that they needed mercy.'

The preachers also expressed their personal judgement or opinion by the use of words such as *believe*, *think* and *maybe* in the clauses:

41. *I believe* in the man's ministry... (DUN S2 532)

42. *I don't think* so. (OTA S2 237)

43. *I think* Jesus used an analogy to paint a picture. (OTA S2 238)

44. *Maybe* you came to church with a heavy heart. (OTA S2 344)

Although the preachers used these statements to express their opinions, these statements also indicated the preachers' tentativeness regarding the information they were presenting to the congregation. In addition, the modalised expressions in the above clauses made the preachers to be more subjective, especially in the examples 532, 237 and 238 where the preachers overtly showed up (with the use of the first person pronoun I) to take the full responsibility of expressing their candid opinions unlike in example 344 where the entity responsible for the success of the proposition is reloaded onto *you*. This is an indication of a greater interpersonal relationship between the two interlocutors as the preachers give room for their congregations to realise that they (the preachers) are not the final authority but the congregations have a choice as well.

Modality allowed the preachers to be subjective as they expressed their opinions on the message that was being presented. It allowed the preachers not to become openly persuasive or downright bossy in relation to their listeners. The preachers either expressed an opinion or gave a recommendation which indicated their tentativeness.

4.1.1.3 Polarity in the Declaratives

The preachers used polarity in the declaratives to either affirm (positive) or deny (negative) the propositions.

For instance, in the clause complex below the preacher used the first clause to assert or corroborate the proposition of *she* being a nuisance and, used the second one (clause) to deny the validity of *she* being a Jew at the same time.

45. She is a nuisance, but apart from that she is not a Jew. (OTA S2 132)

The consistency of either positive or negative polarity in an interaction by a speaker is an indication of the speaker's assertiveness or non-assertiveness respectively.

In the declaratives below, the preachers used positive polarity to assert the propositions.

46. Our faith *is* based on who He is. (OTA S2 152)

47. That *is* great faith. (OTA S2 308)

48. Mountains *have* ears. (DUN S2 159)

49. That *is* the order of the day. (DUN S2 247)

What the preachers implied in the above clauses was that these statements about *our faith, great faith, mountains and the order of the day* are true, no doubt about them, although the congregation could still argue over them.

On the other hand, the preachers' choice of negative polarity in the propositions below is an indication of their denial of the validity of these propositions.

50. Our faith *is not* just based on what He does for us. (OTA S2 151)

51. Faith *is not* endurance, physical stamina. (OTA S2 304)

52. He *didn't* use the money. (DUN S2 128)

53. Giant killers *are not* followers. (DUN S2 77)

This is an indication of the preachers' non-assertiveness. The preachers denied the validity of the propositions to which the addressees have the volition to corroborate or deny.

In these two subsequent clauses:

54. That *is* great faith. (OTA S2 308)

55. Great faith *is not* one day. (OTA S2 309)

the preacher makes an assertion in the first proposition but in the subsequent proposition he denies the validity of the proposition with the use of the negative marker *not*.

Hence, the use of either positive or negative polarity makes a proposition arguable. The congregations also are at liberty to either affirm or deny the validity of the propositions made by the preachers. What the preachers have done with the choice of both positive and negative polarity is to engage the congregants into a thoughtful agitation to whether agree with the preachers' affirmation or denial, where in any case, makes the propositions arguable. This has ensured an exchange between the preachers and the congregants, hence, an indication of interpersonalness.

4.1.1.4 Tense in the Declaratives

Tense in declaratives orients a speaker's proposition to its time reference.

The Finites in the clauses below that express tense are quite different because they construe time interpersonally in reference to the preachers' message in different contexts.

56. After you have faced your fears, you *will* realise there is nothing to be afraid of again.

(DUN S2 476)

57. They *went* down good. (DUN S2 524)

58. He *is* good. (OTA S2 251)

59. His mercies *endure* forever. (OTA S2 252)

60. She *could* have said Lord it is not true. (OTA S2 258)

61. Those who worship at the feet of the master *will* feed from His table. (OTA S2 279)

The time (tense) of Clauses 258 and 524 is in the past; in clause 524 the single word *went* tells the time the activity took place and also serves as the predicator, but in Clause 258 the pastness

of the activity is mapped on to the Finite modal operator *could* which doubles as modality encoding the preacher's opinion and as the Finite element telling the time of the activity; in Clauses 251 and 252 the verbs *is* and *endures* are the Finites that signify present tense; these Finite elements relate the preacher's propositions to an event that goes on or an activity that is presently going on.

The preachers' use of lexical finites in either the Present or Past tense in their interaction with the congregants indicated their definiteness of the information they were presenting to the addressees.

However, in clauses 279 and 476, the Finite modal *will* tells the congregation that the Event will take place some time after the present time of speaking of the preachers and also expresses the preachers' probable opinion of certainty – the certainty of the preacher for the addressee to realise that there was nothing to be afraid of again and the certainty of the fact that those who worship at the feet of the master feeding from His table.

Whether an Event has occurred, is presently occurring or is yet to occur depends on the preachers' choice of the Finite element. It was the Finites in the above clauses that encoded information about the time of reference of the preachers' message and or their opinions. This ensured the flow of the interaction between the preachers and their congregations since (the Finite) together with the Subject forms the nub of any interaction.

4.1.2 Interrogative Mood

Speakers who demand information normally ask questions. Sometimes, they ask questions to expect a Yes/No response (Polar interrogative) or they ask questions in wh- interrogative structure which require the listener's opinion or comment. Interrogative clauses were the least

used Mood structures in the three Moods identified in this study. In all the four sermons used for this study, there were 136 interrogative clauses out of the 2091 Mood choices (as shown on table 4.1 above) representing 6.5% of the total Mood choices. The distribution was 81 and 55 occurrences which represent 59.6% and 40.4% for Duncan and Otabil respectively.

The preachers used interrogative Mood choices to serve various functions in their interaction with their congregants:

First of all, the preachers used questions to draw the attention of their listeners and to find out whether or not they were really following the message being delivered as in the clauses:

62. Did you hear what I said? (DUN S2 441)

63. Are you hearing me somebody? (DUN S2 449)

They also used the questions to involve the congregants in the interaction.

64. Are you ready to do that? (OTA S2 341)

65. You know some people? (OTA S2 320)

In the clauses below, the preacher in the preceding clause made a statement about Jesus throwing a second barrier

66. Jesus throws in a second barrier. (OTA S2 159)

and in order for him to get the congregants involved in the interaction, he proceeded to enquire from them what that second barrier was in the clause:

67. What is the second barrier? (OTA S2 160)

Furthermore, the preachers used interrogatives to ask for the candid opinion of the listeners as in the following interrogatives:

68. How are you going to get it? (OTA S2 55)

69. “How great is your faith?” (OTA S2 317)

The preachers used questions in the sermons to draw a kind of relationship, thus a shared responsibility between themselves and their congregations, in a posture that signalled ‘let us share ideas.’

In the instances that Polar interrogative clauses were employed by the preachers in the sermons they were used to solicit the congregation’s agreement or disagreement to the propositions as in:

70. Do you want me to say it again? (DUN S2 442)

71. Has it happened to you before? (OTA S1 150)

The preachers asked for confirmation or denial of the clause content, especially in the instances where the preachers based on the responses of the congregation to proceed with the information they were presenting to them. Here, although the preachers demanded information from their congregation, they (the congregation) were not necessarily induced to pass their personal comments to agree or to disagree with the preachers.

On the other hand, the preachers made choices between wh- interrogatives instead of polar interrogatives in order to specify the entity that they (the questioners) wished to have supplied. That is, there was a missing information which was embodied in the ‘wh-element’ which the preachers required the congregation to provide to ensure a complete interaction.

In these cases, the congregants were not only drawn into the interaction by the preachers but they were also tuned or provoked to express their opinions on what had been said by the preachers.

In the clauses below,

72. How many Nigerians are here? (DUN S2 203)

73. When are we going to start daring things and thinking big? (DUN S2 342)

74. Who wants to name a child over Delilah? (DUN S2 520)

75. Why are you so loyal and faithful to another man's vision? (DUN S2 236)

the Preachers demanded that the congregation provide the answers of *the number of Nigerians present, the time they will start to dare things and think big, the number of them who would name their children after Delilah* and *the reason why they are loyal and faithful to other people vision* respectively.

These questions that were posed by the preachers required that the congregation showed much interest and involvement than what usually a mere *Yes* or *No* response would have required.

4.1.2.1 The Subject in the Interrogatives

Out of a total of 188, 113 and 318 Subjects in the first person singular, first person plural and second person respectively, 5, 6 and 70 were used in the interrogatives accordingly. 55 of the 1171 referring expressions were used in the interrogatives. The preachers in their choice of Subject in the interrogatives directly addressed their addressees vesting the success or failure of the propositions on the response of the congregations.

The preachers used the first person singular pronoun as the Subject in the interrogatives to project themselves to the congregants, although the congregants were supposed to respond to these questions, with their approval or disapproval.

76. Can *I* talk to you? (DUN S2 39)

77. What am *I* saying? (DUN S2 219)

78. 2007, may *I* announce and predict to you God will lead you beside still waters? (DUN S1 121)

79. May *I* predict to you that the future is covered by the blood of Jesus? (OTA S1 271)

However, with the six interrogative clauses that had the first person plural pronoun as the Subject, the preachers projected the collective responsibility of both themselves and their congregations to ensure the success of the propositions. The preachers established a greater interpersonal relationship with their congregants.

80. When are *we* going to start daring things and thinking big? (DUN S2 342)

81. When are *we* going to stop being afraid? (DUN S2 343)

82. When *we* say looking forward, what do we mean? (OTA S1 229)

83. What should we first? (OTA S1 350)

In the clauses that follow, the preachers directed their questions specifically to their congregations. This was made possible with the choice of the second person pronoun *you* as the Subject of the respective clauses. The Subject *you* in each of the clauses is the functioning element that is responsible for ensuring the interactive event in the clauses.

84. Aren't *you* glad that you serve a living God? (DUN S1 85)

85. Why are *you* so loyal and faithful to another man's vision? (DUN S2 236)

86. Are *you* lingering in your own Sodom? (OTA S1 51)

87. How far are *you* ready to go in your walk with God? (OTA S2 9)

With these Subjects, which directly refer to the addressees, the preachers incorporated their congregants into the discourse and made them feel as equally important as the preachers themselves. In this regard, the preachers maintained a high interpersonal relationship with their congregants.

In similar instances, the preachers selected Subjects which also directed their questions to their congregants. The following interrogatives were about the congregants to really include them in the interaction. The preachers made these choices to make the sermonic discourse interactive, hence, establishing interpersonal relationship with their congregations.

88. *How many mothers* are here? (DUN S2 517)

89. *How many people* here have daughters named Delilah? (DUN S2 519)

90. *Who* wants to name a child over Delilah? (DUN S2 520)

91. *How many of you* have eyes? (OTA S1 14)

92. Now where are *your eyes*? (OTA S1 18)

There were other instances, where, although the questions were directed to the congregation, as in the clauses below:

93. What is *the second barrier*? (OTA S2 160)

94. Is *God* just? Yes. (OTA S1 71)

95. Why did *Jesus* curse the fig tree to wither? (DUN S2 133)

96. Where are *the heavens*? (DUN S2 427)

but the congregations were not the entities on which the success or responsibility of the propositions to be realised. The preachers chose these interrogatives to project the respective Subjects on which the congregations were probed to respond to in relation to them (the Subjects).

Whether the responsibility of the proposition was placed on the addressee or a referring expression, the preachers employed the interrogatives to ensure that their congregations felt part of the interaction to bridge the social gap between them (the preachers) and the congregants.

Hence, interrogatives ensured a greater interpersonal relationship between the preachers and their congregants.

4.1.2.2 Modality in the Interrogatives

The preachers in a few instances offered to do or give something to their congregants. This was made possible by the preachers' choice of finite modal operator. In the clauses below the preachers used the polar interrogatives to make offer. The preachers were willing to provide their services to the addressees of which they needed their consent first in order to carry on with the action.

97. 2007, *may* I announce and predict to you God will lead you beside still waters? (DUN S1 121)

98. *Can* I talk to you? (DUN S2 38)

99. *May* I predict to you that the future is covered by the blood of Jesus? (OTA S1 271)

The preachers' use of modals to give offer expresses their politeness because by the use of these modals the preachers created conceptual distance between themselves and the speech-act. In addition, distance correlates with less social involvement rendering the congregants at great liberty for possible refusal. The preachers by this interrogatives accord great importance to the opinion of their congregants. This indicates great interpersonal relationship between the preachers and their congregations.

4.1.2.3 Polarity in the Interrogatives

The preachers selected both positive and negative polarity in their interaction with their congregants. The negative polarity in these polar questions employed by the preachers is suggestive of the preachers' quest to expect a positive response from their congregation.

100. *Aren't* you glad that you serve a living God? (DUN S1 85)
101. *Can't* you do your own thing? (DUN S2 237)
102. *...isn't* it amazing God didn't put your eyes where your ears are? (OTA S1 20)

Although there might be doubts as to whether or not the congregation would respond with a Yes or No, the preachers expected the congregation to respond positively. They wanted them to respond *Yes we are* but on the other hand, if a congregant thought otherwise he or she could respond negatively.

But in other instances regarding the preachers' choice of positive polarity in polar interrogatives (as in the clauses below), the preachers had no greater expectation of a positive answer over a negative one but rather swayed between a Yes or No response from the congregation. The preachers did not expect a specific option as the response, thus the congregants to respond *Yes* or to respond *No* in these propositions, but admittedly regarded the listener's response to sway the direction of the interaction.

103. *Can* I talk to you? (DUN S2 38)
104. *Do* you know what I learned? (DUN S2 144)
105. *Are* you lingering in your own Sodom? (OTA S2 51)
106. *Will* He forgive you of the sins you've repented of? (OTA S1 72)

The preachers used interrogatives to keep the talk alive by passing the turn from them to their congregants thereby ensuring effective interaction between them and their addressees. In whatever kind of interrogative clauses the preachers chose in their interactions with their congregations they used them to demand information.

4.1.3 Imperative Mood

The imperative Mood normally has the speech function of either making an offer or giving a command. In both cases, the listener's response is acted out through acceptance or rejection (often non-verbal) of whatever message the speaker instructs. Imperative clauses were employed more than interrogatives in the data but were used less compared to declaratives that were used in the sermons. Imperative structures occurred 320 times in all the four sermons. Duncan used 231 instances representing 72.2% while the remaining 89 representing 27.8% were used by Otabil (shown on table 4.1 above).

In the most straightforward and easily recognised form of imperatives in interactions the Subject or the addressee to whom the instruction by the speaker is supposed to be acted upon is elided as in the following examples:

107. Lift up your hands. (DUN S2 211)
108. Listen to this revelation very quickly. (DUN S2 240)
109. Take delivery. (DUN S2 264)

These imperative clauses are made up of only the Residue without the Mood element.

The preachers' use of imperatives in these sermons also, in a way, reduced the impact of hedging. The preachers rather addressed their congregation directly.

4.1.3.1 The Subject in the Imperatives

Unlike the Subject in declaratives which is usually the speaker, in imperatives, the typical Subject is the person(s) being addressed. The preachers used both marked and unmarked form of imperatives in relation to Subject choice in their interaction with their congregations. In all, there were 28 imperatives that had direct Subjects. 13 of them in the first person plural, 1 in the second

person and the remainder were used in the form of vocatives. The preachers used imperatives without direct subjects to directly instruct or direct their congregants to comply with their demands. The imperative Mood of these clauses made them direct address to the congregations:

- 110. Hear me. (DUN S1 222)
- 111. Take delivery of happiness. (DUN S1 252)
- 112. Forget it. (OTA S2 167)
- 113. Look forward to God's unfailing grace. (OTA S1 351)

Despite the commanding nature of imperatives in interaction, the preachers' choice of imperatives made their interaction direct and a from-me-to you discourse. This assertion is based on the notion that the inferred Subject of the imperative is usually the second person *you* (the addressee) to whom the preachers directly talk to. 'I demand that you do this or that'. These imperative choices established interpersonal relationship between the preachers and their congregations although it indicated a master-servant relationship.

There were other instances where the preachers used varying Subjects intermittently in the imperative structures to address or direct their congregations. They employed Subject-only imperative clauses to command their addressees. By using Subject only imperatives, the preachers addressed the particular addressees in a form of vocatives by calling them first before issuing the directives to them. This made the preachers to make their commands somewhat direct although some of the vocative-subjects *somebody* and *everybody* are indefinite pronouns.

- 114. *Everybody*, all over this place, please be up standing. (DUN S1 208)
- 115. *Somebody* take delivery. (DUN S1 266)
- 116. *Nigerians*, wave at me. (DUN S2 206)

117. *You*, look forward to His grace. (OTA S1 382)

This made the preachers to relate to their congregation directly and also orient the interaction to a typically face-to-face discourse. More explicitly, in these instances as well, the focus of these imperative clauses was the addressees, here in the congregation, because of the inferred Subject *you* of these clauses. What the preachers did in these clauses was to predicate their congregations in the interaction by resting the undertaking of the proposals on them.

Despite the commanding force of imperatives, some imperatives were used to draw the attention of the congregants and to get them involved in the interaction so as to activate them into the interaction. This was realised, especially in the imperatives that involved the use of *let's* as Subjects (first person plural Subject) of the respective clauses. *Let's* was used 13 times by both preachers as Subject of imperative clauses. The self-inclusion reduces the force of the imperative in the following clauses employed by the preachers:

118. *Let's* have the trumpets. (DUN S1 193)

119. *Let's* look at some two scriptures quickly. (DUN S1 451)

120. *Let's* start with the reading from the book of Genesis 19. (OTA S1 35)

121. Now, *let's* look at the right view of the future. (OTA S1 348)

The use of *let's* by the preachers typically expressed a joint action between the preachers and their congregations since *let's* has an implicit first person plural Subject *we* or *let us*. That is *you* and *I* should undertake this task that *I am 'commanding'*. The preachers predicated both themselves and their congregants and enjoined them together with them to ensure the success of the proposals. This Subject choice established a greater interpersonalness between the two interlocutors.

4.1.3.2 Polarity in the Imperatives

The preachers' use of polarity in the imperative clauses was to either demand an action to be done (positive) or to stop an activity or action from being done (negative).

What the preacher did in his choice of these imperatives (negative polarity) was to insist that the congregation do not stop the activity of worshipping and praising 'Him'.

122. *Don't stop worshipping Him.* (OTA S2 333)

123. *Don't stop praising Him.* (OTA S2 334)

But in these instances of positive polarity below

124. Define yourself as somebody different from others. (DUN S2 280)

125. Do something different from what others do. (DUN S2 283)

the preacher expected the congregation to obey the instruction he was giving to them. The preachers used the negative and positive imperatives to instruct their congregations to establish interpersonal relationship with them as partners in the sermonic discourse although these choices elevated the preachers to higher pedestal to relegate the congregation to be subservient to their instructions.

4.1.3.3 Tense in the Imperatives

The preachers used tense in the imperatives to either prescribe or proscribe to the congregations.

Both preachers made choices of the negative Finite element in the imperatives to proscribe to the congregation to hold on to an action or a prescription that they wanted to embark upon.

1. *Don't let the enemy use fear to kill you.* (DUN S2 312)

2. *Don't seek to the counsel of men.* (DUN S2 464)

3. *Don't* carry the guilt of the past into the future. (OTA S1 82)
4. *Don't* look backwards. (OTA S1 452)

These choices by the preachers to interact with their congregations were instructive and hence, signalled master-servant relationship.

The preachers selected the imperatives in order to give orders to the listeners which they expected them to adhere to. Although these were not really authoritative demands, they were presented to the congregations as orders which were to be obeyed if they wanted to achieve the intended results. The preachers by their choices of imperatives in a way assumed a position of superiority to their congregation. In other words, the preachers had the mandate or privilege to let their congregation obey or listen to them.

4.2 Analysis of the Four Sermons

This section does the analysis of each of the four sermons pertaining to each of the two preachers in respect of the Mood types (declaratives, interrogatives and imperatives) and the Mood elements of the Subject, modality, tense, polarity and vocatives.

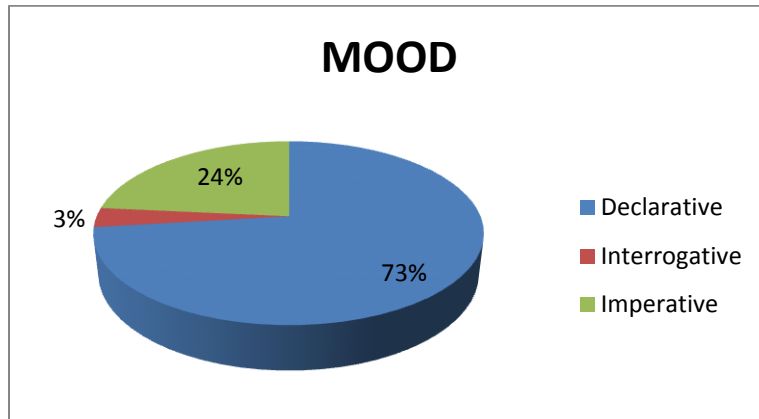
4.2.1 Duncan

4.2.1.1 Mood Types

In his first sermon Duncan chose more clauses in the declarative Mood than the other Mood types. 258 of the 353 Mood choices selected were in the declarative Mood, 83 in the imperative Mood while the remaining 12 were in the interrogative Mood. The percentage distribution (as shown in figure 4.1 below) indicates that the preacher in this sermon gave the congregation more

directives than demanded their opinions in the interaction, but gave them more information than he commanded them. The preacher was more informative and hence, less interpersonal.

Figure 4.1 Mood Distribution in DUN S1

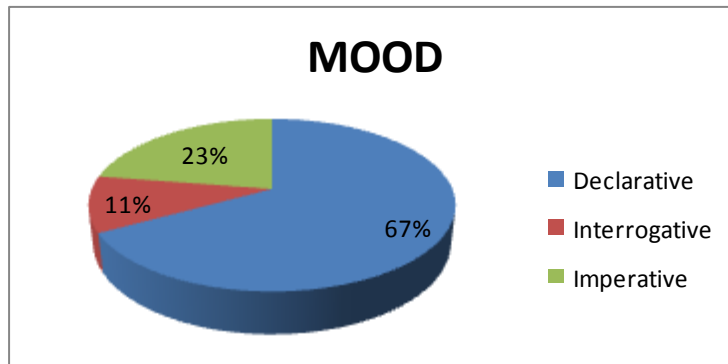


All the 12 interrogative clauses used by the preacher in this sermon were polar interrogatives. This suggests that although the preacher engaged the participation of his congregation and required of their views, they (congregants) were only chanced with the option to either affirm or deny the propositions but were not probed to pass their personal comments which wh-interrogative would have done.

Figure 4.2 below shows the distribution of Mood choices by Duncan in his second sermon. Out of a total of 657 Mood choices selected in the sermon 440 were in the declarative Mood, 148 in the imperative Mood and 69 in the interrogative Mood. (Figure 4.2 below shows the percentage distribution). This implies that the preacher gave more information than he gave directives but gave more directives than he demanded information from the congregation. The overwhelming number of declaratives against interrogatives and imperatives does not place the preacher and the congregation on the same pedestal in terms of social roles in the sermonic discourse. What this suggests is that the preacher placed himself high above the congregants and delivers information

to the listening congregation who are supposed to receive the content as he (the preacher) delivers.

Figure 4.2 Mood Distribution in DUN S2



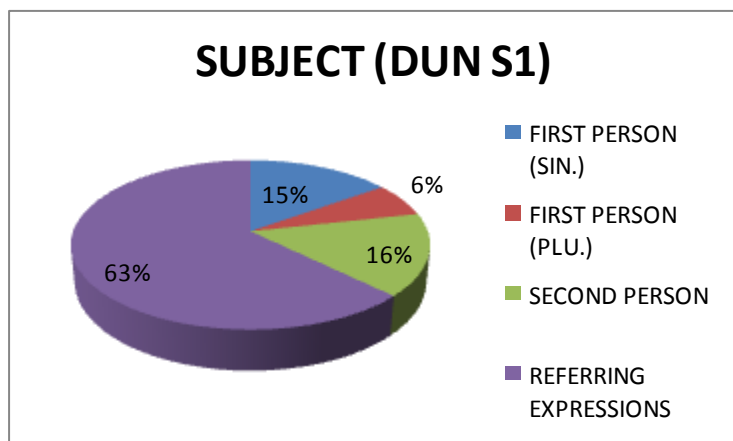
However, the consistency of routine type polar questions *are you hearing me somebody or is anybody hearing me or is someone hearing me* in both sermons were for the preacher to make sure that his congregation were really following his message to ensure effective interaction. This, in a way, reduced the formality between the preacher and his congregation thereby establishing a greater interpersonal relationship between them in the discourse.

4.2.1.2 The Subject

Out of the 279 Subjects identified in Duncan's first sermon 42 were in the first person referring to the preacher himself, 18 were addressed to the preacher and his congregation together, 44 referred to the congregants and the remaining 175 were used as referring expressions to talk about third person entities representing 15%, 6% 16% and 63% respectively (as illustrated in figure 4.3). Since the preacher rested the responsibility of many of his propositions on the first person singular Subjects and referring expressions either than on first person plural and second

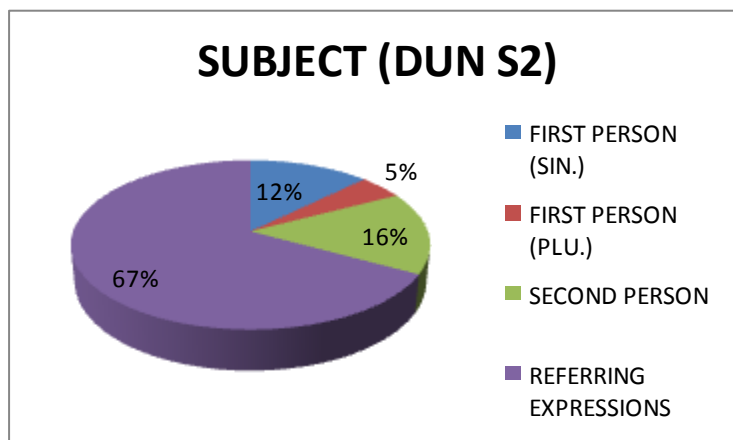
person Subjects (the congregants), the preacher establishes a little interpersonal relationship with his congregants as far as Subject choices in this sermon are concerned.

Figure 4.3 Subject Distribution in DUN S1



In his second sermon, 515 of the clauses had direct Subjects of which the preacher used 62 (12%) to refer to himself, 27(5%) to address his congregation, 81 (16%) to directly address his congregation and 345(67%) as referring expressions. The preacher did not establish a greater interpersonal relationship with his congregation as he did little to enjoin his congregants to participate in the discourse. This is as a result of the overwhelming number of referring expressions which do not necessarily create a kind of interpersonalness that first person plural Subjects and second person Subjects would have established.

Figure 4.4 Subject Distribution in DUN S2

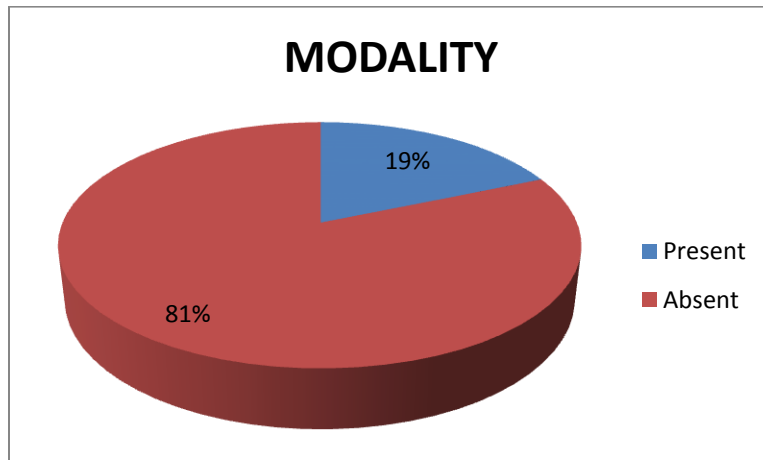


In Duncan’s two sermons, it is obvious from the distribution that the nominal lexical Subjects are given more responsibility than the two other Subjects together. This creates a pattern of more of information-giving interaction than interactive discourse.

4.2.1.3 Modality

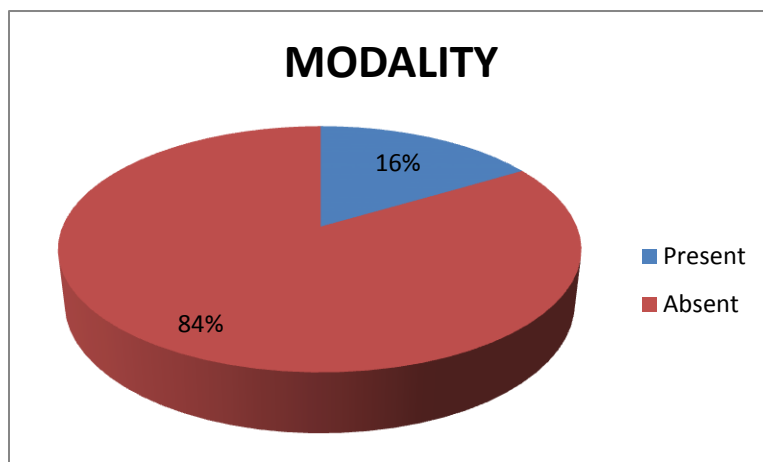
As indicated in Figure 4.5 below, out of the 353 Mood choices chosen by the preacher modality was present in 66 of them which represents 19% of the total number of clauses. He used modality in the propositions to express degree of probability but not usuality. The preacher’s lack of modal markers suggests that he was not tentative. He was confident of the information he conveyed to his congregation.

Figure 4.5 Modality Distribution in DUN S1



Duncan in his second sermon used modality in 108 of 657 clauses representing only 16% of the total clauses used in the sermon. The preacher's use of a few modal markers suggests that the preacher was not tentative. He was confident of the information he conveyed to his congregation hence, there was no need for him to hedge.

Figure 4.6 Modality Distribution in DUN S2

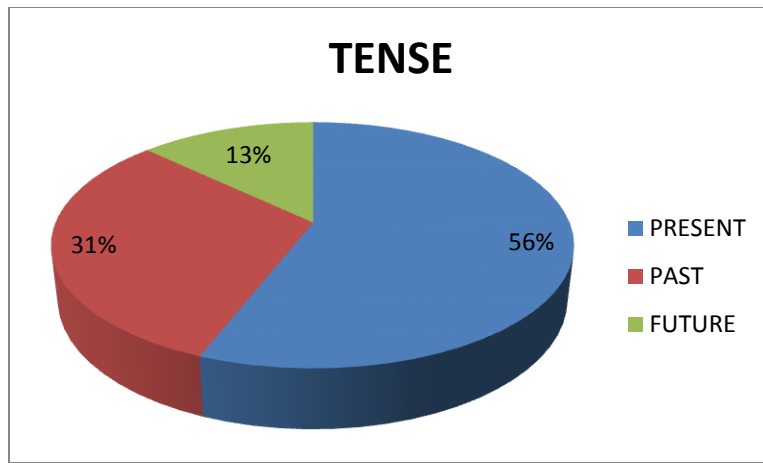


4.2.1.4 Tense

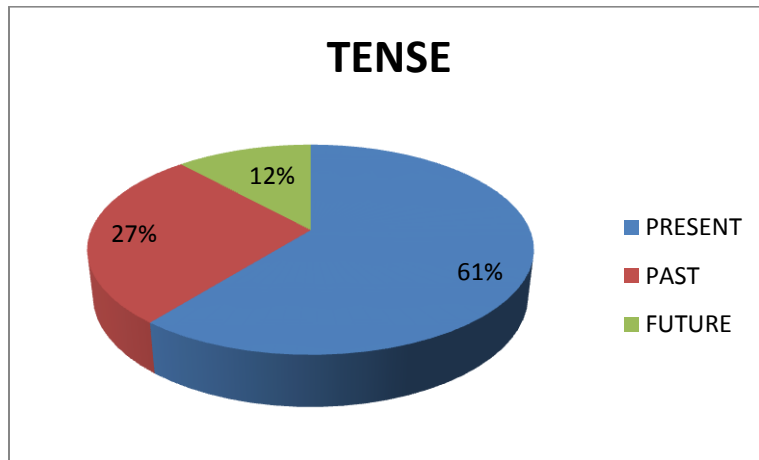
The percentage distribution of the Finite with regards to tense in DUN S1 (as shown in figure 4.7 below) indicates that Duncan related 56%, 31% and 13% of clauses to the Present, Past and

Future respectively. Duncan referred more events and issues to past circumstances than he did in the future but he related his interaction more to the issues that were ongoing at the time of speaking to his congregation than he did in the past or future time. This implies that Duncan was quite definite in his interaction with his congregation.

Figure 4.7 Tense Distribution in DUN S1



In the second sermon Duncan related 61% of the propositions to the present, 27% to the past and 12% to future time. This means that he made reference to time about issues pertaining to his present time of interaction more than he made reference to past and future issues or people. However, with regards to past and future tense the preacher interacted more on issues pertaining to past than he referred to what would happen in the future.

Figure 4.8 Tense Distribution in DUN S2

Like his first sermon, Duncan expressed definiteness in his interaction with the congregations as the majority of his clauses made reference to present time of his speaking.

4.2.1.4 Polarity

The two charts below (Figure 4.9 and Figure 4.10) indicate the polarity choices made by Duncan in the two sermons used for this study. Duncan used 333 positive polarity representing 94% of the clauses used in his first sermon and 20 negative clauses representing 6% of the clauses. In the second sermon 574 of the 657 clauses were positive while the remaining 83 were negative indicating a percentage distribution of 87(%) and 13(%) respectively. The few instances of the preacher's use of negative choices in the two sermons are indications of the preacher denying a few of the propositions. On the other hand, the overwhelming use of positive structures indicates the preacher's confidence of expressing factuality of message to his congregants and therefore corroborating to the majority of the propositions.

Figure 4.9 Polarity Distribution in DUN S1

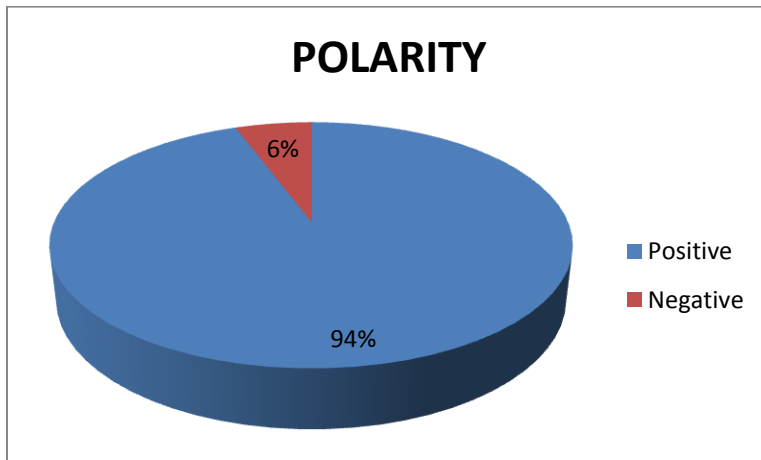
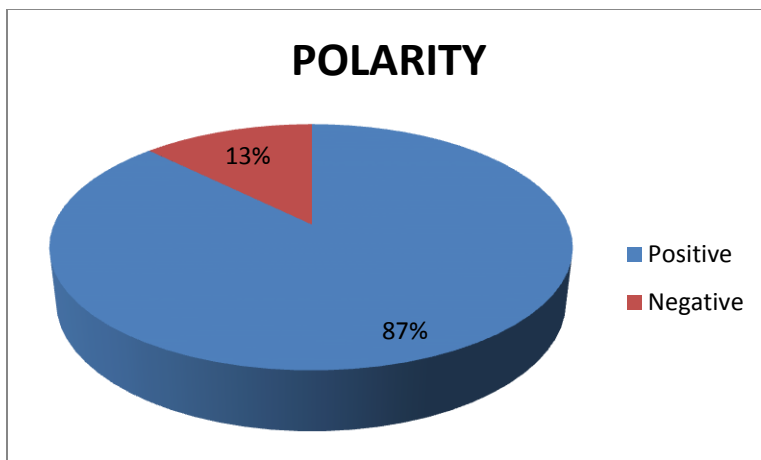


Figure 4.10 Polarity Distribution in DUN S2



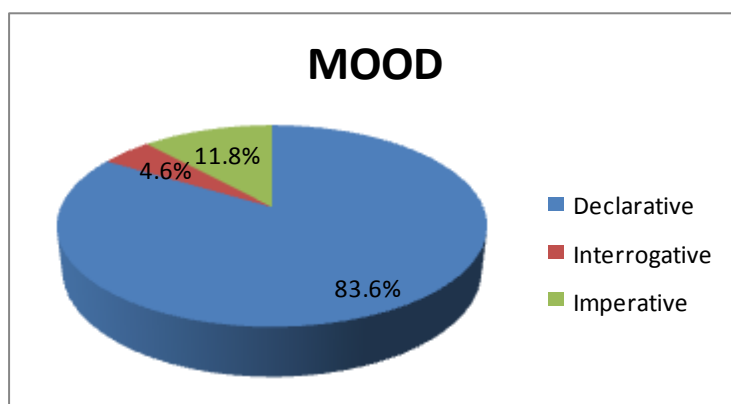
4.2.2 Otabil

4.2.2.1 Mood Types

In his first sermon, Otabil made an overwhelming number of choices in the declarative Mood and less choices in the other Moods (as shown in figure 4.11 below). 83.6% of the clauses were in the declarative Mood with the remaining 11.8% and 4.6% in the imperative and interrogative Moods accordingly. He assumed himself more of information-giver in his choices of the many

declarative Mood clauses but did not fully draw and activate his listeners directly in the interaction by probing or instructing them, the result of the few instances of imperatives and interrogatives in his choices. This implies that the preacher made a little effort to create interpersonal relationship with the congregation. In other words, the preacher was quite less interpersonal as his choices rendered the congregation to more of passive participants in his interaction with them.

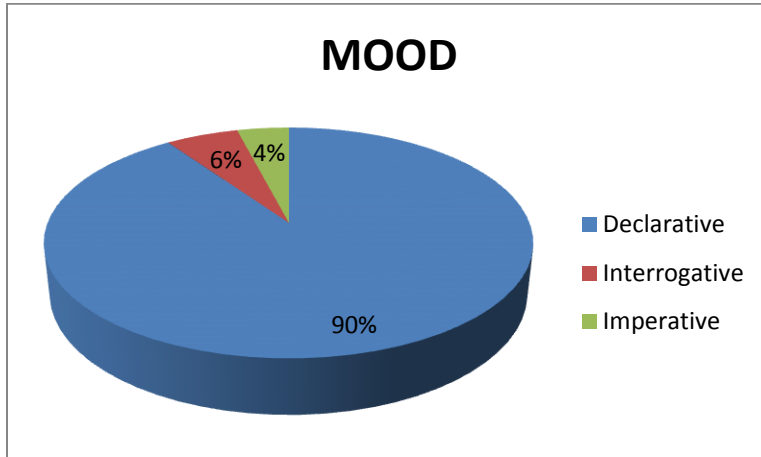
Figure 4.11 Mood Distribution in OTA S1



There were a total of 495 Mood choices made by Otabil in sermon 2. He made 447 declarative Mood choices, 28 interrogative choices and 20 imperative choices. 90% of the Mood choices made by the preacher were of the declarative Mood which implies that the preacher assumed the role of information-giver more than demanding information or demanding goods and services. This further suggests that the preacher rendered his congregation to receivers of the message he was delivering to them. However, he recognised the need to involve his congregation in the interaction by demanding from them their verbal and non-verbal responses with the use of the 6% and 4% interrogatives and imperatives respectively. However, his choices were quite

inadequate as it woefully fall short of his choices of declarative. Apparently, this shows that the Preacher established little interpersonalness with his congregants.

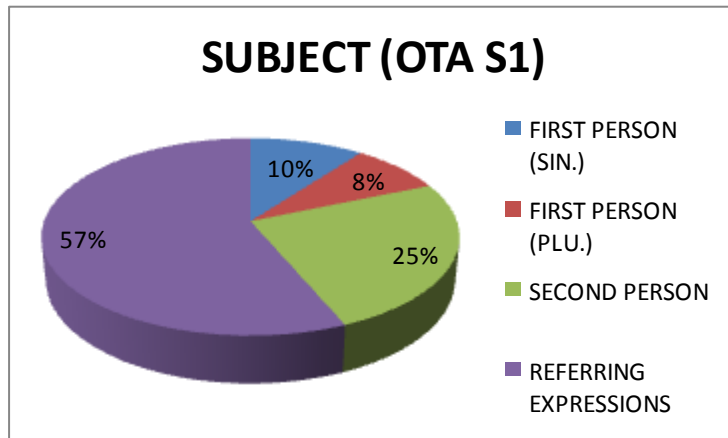
Figure 4.12 Mood Distribution in OTA S2



In both sermons of Otabil, it can be observed that he employed a few choices that greatly make interaction interpersonal and makes little effort to make the congregation feel part of the discourse as he did not frequently request of the views of and participation of them (the congregation).

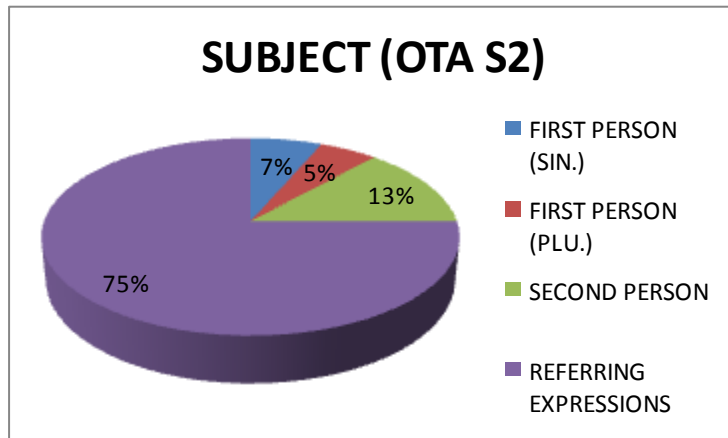
4.2.2.2 The Subject

Otabil employed 516 clauses with Subjects in sermon 1. 53 (10%) of the Subjects referred to himself alone, 43 (8%) to both himself and his congregants together, 129 (25%) addressed to his congregation and the remaining 291 (57%) were referring expressions.

Figure 4.13 Subject Distribution in OTA S1

This shows that Otabil in this sermon selected more than half of the Subject choices to project referring expressions which do not usually exhibit speaker-addressee interaction. This implies that Otabil was less interpersonal in this sermon. However, the first person plural Subjects and the second person Subjects incorporated the addressees into the interaction as the responsibility of their respective clauses was vested on them (the addressees).

In the second sermon, there were 480 Subjects identified of which 31 (7%) of the total were in the first person singular, 25 (5%) had first person plural Subjects, 64 (13%) in the second person and 360 (75%) were about referring expressions. It is obvious from the distribution in this sermon that the majority of the Subjects projected a third person entity. In this regard, the preacher rested much of the argument of his propositions not on himself or his congregants but about the referring expressions. Hence, he projected these referring expressions above himself and his congregation. Therefore, he established less interpersonal relationship with his congregants.

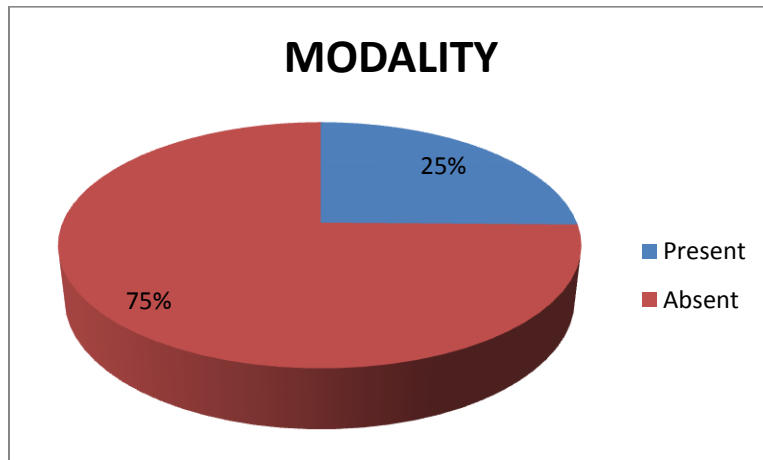
Figure 4.14 Subject Distribution in OTA S2

It can be deduced from the Subject distribution from both sermons of Otabil that he accorded the referring expressions much preference than he did for the other remaining Subject categories that were identified in this study. Such Subjects reduced the interpersonal relationship between the preacher and his congregation.

4.2.2.3 Modality

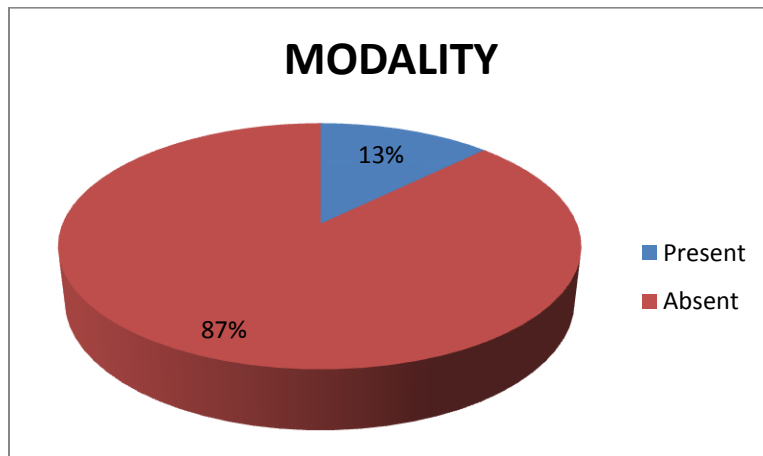
In Otabil sermon 1 (as indicated in figure 4.15 below) he (Otabil) selected 148 modal elements of the 586 clauses he used in this sermon which takes 25% of the total number of clauses in this sermon. The preacher used less number of modality to indicate his assertiveness and confidence in his interaction with the congregation.

Figure 4.15 Modality Distribution in OTA S1



In Otabil sermon 2, modality is present only in 63 clauses out of 495 clauses representing 13% of the total number of clauses in this sermon. This is an indication that the preacher showed certainty and high degree of confidence in the information he presented to his congregation. Out of the 63 clauses that had modality in them, 61 of them were used in propositions; 58 degree of probability and 3 to express usuality.

Figure 4.16 Modality Distribution in OTA S2

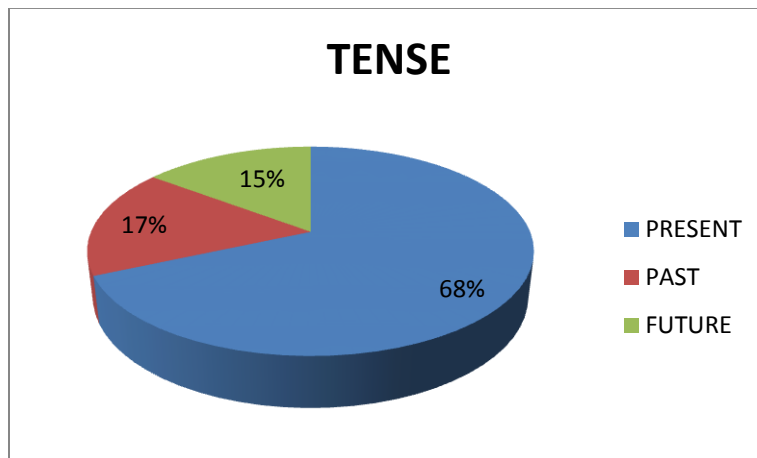


Both sermons indicate that Otabil sparsely incorporated modal markers. This is suggestive of his objectivity of the information he was presenting and of his confidence of presenting factual information to his congregation.

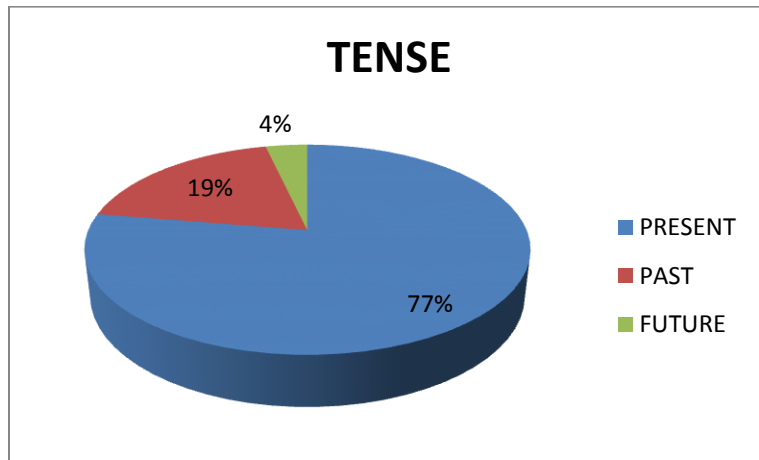
4.2.2.4 Tense

Otabil' made 68% reference to the present, 17% to the past and 15% to the future in sermon 1. These choices imply that Otabil situated his interaction in the present dispensation of the life of his congregants more than he did refer to past and future circumstances. In relation to past and present time in terms of futurity, Otabil oriented his interaction more to situations that have taken place than those that were yet to manifest. This indicates that Otabil was quite definite.

Figure 4.17 Tense Distribution in OTA S1



Otabil in his second sermon made 77% propositions in the present time, 19% and 4% in the past and future time respectively. It is obvious from the percentage distribution above that Otabil construed time interpersonally by situating his interaction more in the present circumstances with less and least focus on the past and future respectively.

Figure 4.18 Tense Distribution in OTA S2

The location of the majority of the clauses in present time reference indicates the preachers' definiteness of the information he was presenting to the congregation.

4.2.2.5 Polarity

As shown in (figures 4.19 and 4.20 below) for the polarity distribution of the two sermons Otabil, he chose 475 (81%) positive structures as against 111 (19%) negative in his first sermon while in his second sermon he employed 448 (91%) and 47 (9%) positive and negative structures accordingly. The preacher had a chunk proportion of his clauses in both sermons being positive. Positive polarity is an indication of factuality and confidence. The preacher did not deny the validity of many of the propositions by adding negative markers but rather affirmed their factuality. The speaker's choices of a greater number of positive structures indicate his surety of presenting facts to his congregants.

Figure 4.19 Polarity Distribution in OTA S1

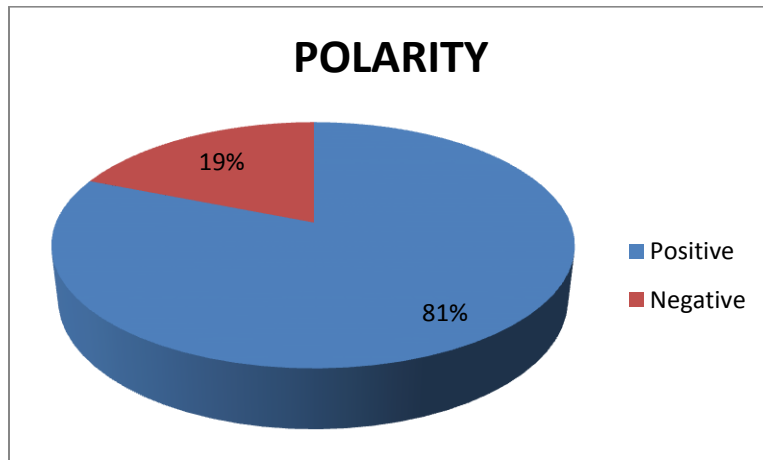
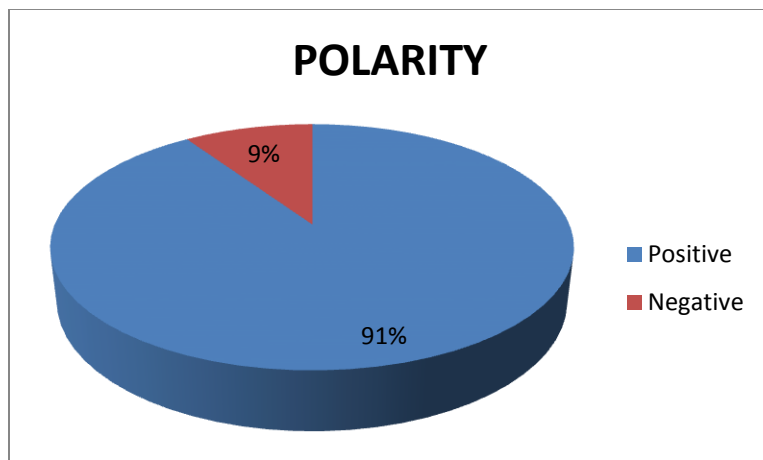


Figure 4.20 Polarity Distribution in OTA S2



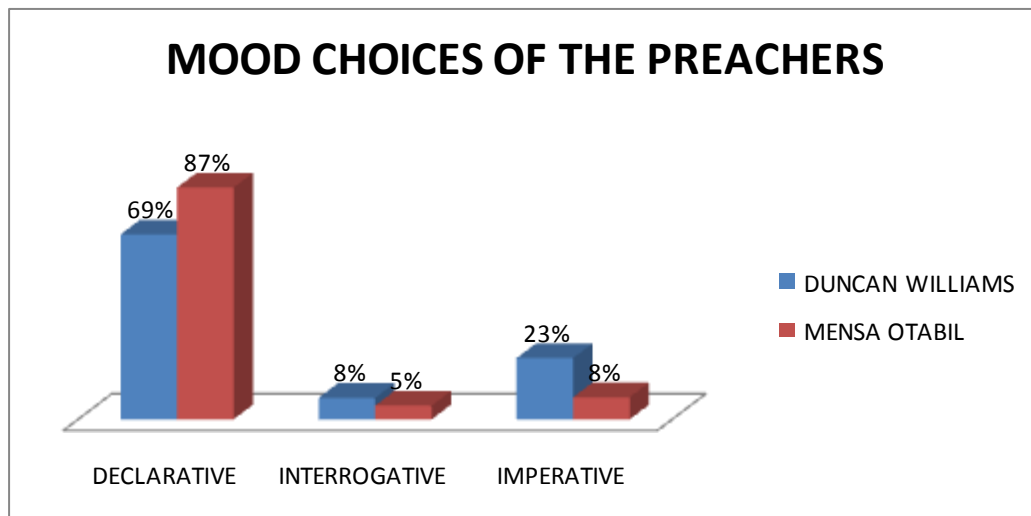
4.3 Comparative Analysis of the Four Sermons

Since the study is a comparative analysis of the sermons of the two preachers, this section of the analysis compares the four sermons in relation to the preachers to draw the similarities and differences between the sermons. The Mood types and the Mood elements of the sermons are compared.

4.3.1 Mood Types

In comparing the two preachers in terms of their Mood choices in the two sermons as indicated on the tables above Duncan out of a total of 1011 Mood choices employed in his sermons 699 were in the declarative, 81 were in the interrogative and 231 were in the imperative representing 69%, 8%, and 23% respectively. On the other hand, Otabil selected a total of 1081 Mood choices of which 937 were in the declarative, 55 in the interrogative and 89 in the imperative representing 87%, 5% and 8% respectively.

Figure 4.21 Comparative Distribution of Mood in DUN (S1 & S2) and OTA (S1 & S2)



In terms of giving information where the preacher assumed the role of information giver, Otabil was more assertive and gave more information to his congregants than Duncan did but with regards to demanding information from the congregation in order to involve them in the interaction Duncan was more interactive than Otabil because he used more interrogatives than Otabil. This implies that Duncan was more interpersonal than Otabil. Duncan made much effort to bridge the social gap between him and his congregation by soliciting their opinions intermittently in his delivery.

Moreover, comparatively, in their use of the imperatives, Duncan was more commanding in his interaction with his congregation than Otabil because the former gave more directives and commands in his sermons than the latter did. However, the imperatives employed by Duncan were generally addressed to the congregation in a way to let them feel part of the discourse although he sounded authoritative.

However, both preachers did not establish and maintain a great deal of interpersonal relationship with their congregation as they both assumed information-giving status more than demanding information in all the sermons that were used for this study.

4.3.2 The Subject

Both preachers used varying Subjects throughout their sermons – Subjects referring to themselves, their addressees and Subjects to referring expressions (the person(s) or issue(s) spoken about). The majority of the referring expressions referred to God or Jesus and the other individuals and the subject matter that were discussed in the sermons.

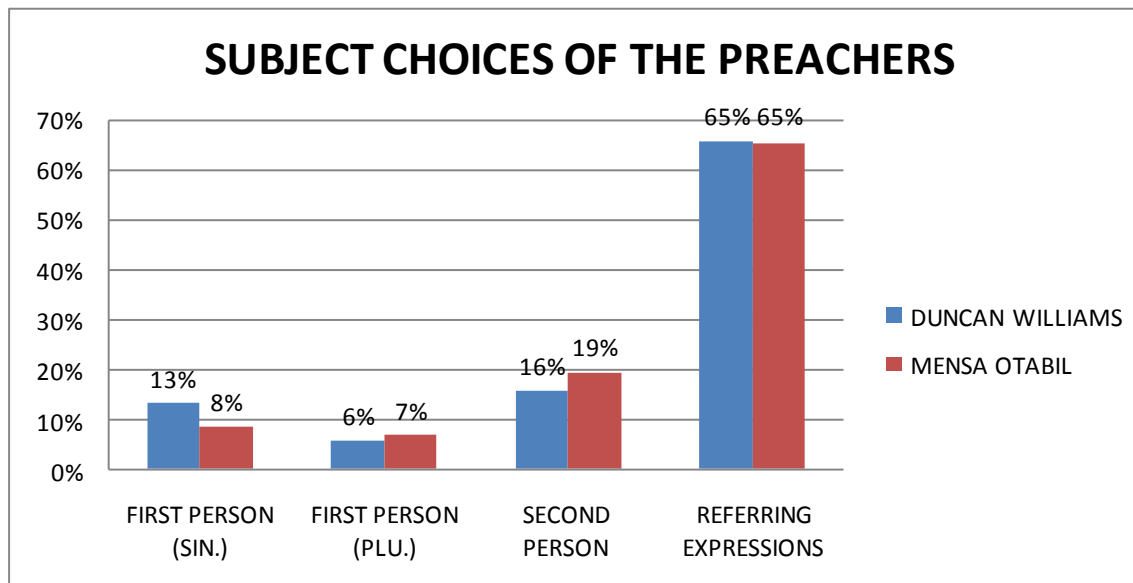
Table 4.2 below shows the Subject distribution of the four sermons that were studied. Out of a total of 1788 Subjects that were used by the preachers, Duncan used 791 while Otabil used 997 Subjects representing 78.3% and 92.2% of the total number of clauses chosen in the sermons for this study.

Table 4.2 Subject Occurrences in the Sermons

SUBJECT	DUNCAN WILLIAMS				MENSA OTABIL				TOTAL	DUN
	S1	S2	TOTAL	%	S1	S2	TOTAL	%	GRAND TOTAL	%
FIRST PERSON	60	89	149	19%	96	56	152	15.2%	301	17%
SECOND PERSON	44	81	125	16%	129	64	193	19.4%	318	18%
REFERRING EXPRESSIONS	175	345	520	65%	291	360	651	65.4%	1171	65%
TOTAL			794	100%			996	100%	1790	100%

Figure 4.22 below shows the comparative distribution of the Subject in the sermons. In comparing the two preachers in terms of their choice of Subjects, they both used the same percentage of 65 referring expressions. But in their choices of first and second person Subjects, Duncan used 13% and 6% to refer to himself only and to himself and his congregants together as against Otabil's choice of 8% and 7% respectively; the former is 5% greater than the latter in terms of first person singular Subjects but 1% less than the latter in their choices of first person plural Subjects. In their choice of second person Subject Otabil used 3% more than Duncan; This implies that Otabil incorporated his congregation in the interaction more than Duncan did in terms of Subject choices because he used more Subjects which were audience inclusive than Duncan who only topped him in projecting himself. Duncan projected himself more than he did for himself and his congregants together or for his congregants alone which are a reversal of Otabil who rested more of his proposition on his addressees than himself together with them.

Figure 4.22 Comparative Distribution of Subject in DUN (S1 & S2) and OTA (S1 & S2)



The implication of the outcome of the Subject choices is that both preachers in their selection of Subjects interacted more with referring expressions they were projecting than they did for themselves or their addressees. This is because both preachers rested much of the argument of their interaction on the persons or issues or the subjects of discussion rather than themselves or the congregants they intended to exhort. However, Otabil was more interpersonal than Duncan in their Subject choices.

4.3.3 Modality

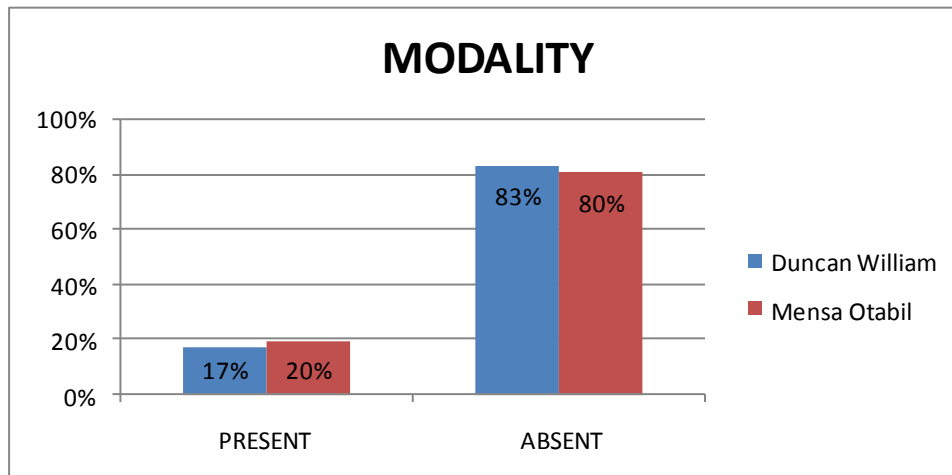
Both preachers used modality in their sermons although they (modality) were employed in a few instances in the sermons. Modality appeared 385 times in the four sermons that were used for this study: 108 occurrences in Duncan’s two sermons and 211 instances in Otabil’s (Table 4.3 below summarises the information).

Table 4.3 Number of Occurrence of Modality

	DUNCAN WILLIAMS				MENSA OTABIL				DUN & OTA	
	S1	S2	TOTAL	%	S1	S2	TOTAL	%	GRAND TOTAL	%
MODALITY	66	108	174	17%	148	63	211	20%	385	18.4%
TOTAL NO. OF CLAUSES									2091	

In comparing the two preachers in terms of their use of Modality in the two sermons, it can be concluded that they both were confident of themselves in the message they presented to their congregants because they both made a few modal choices in the sermons. But with regards to the preachers, in terms of percentage of usage, Otabil used 3% modality more than Duncan which implies that Otabil hedged more in his interaction with his congregation than Duncan which implies that Otabil was a little bit more tentative than Otabil.

Figure 4.23 Comparative Distribution of Modality in DUN (S1 & S2) and OTA (S1 & S2)



4.3.4 Tense

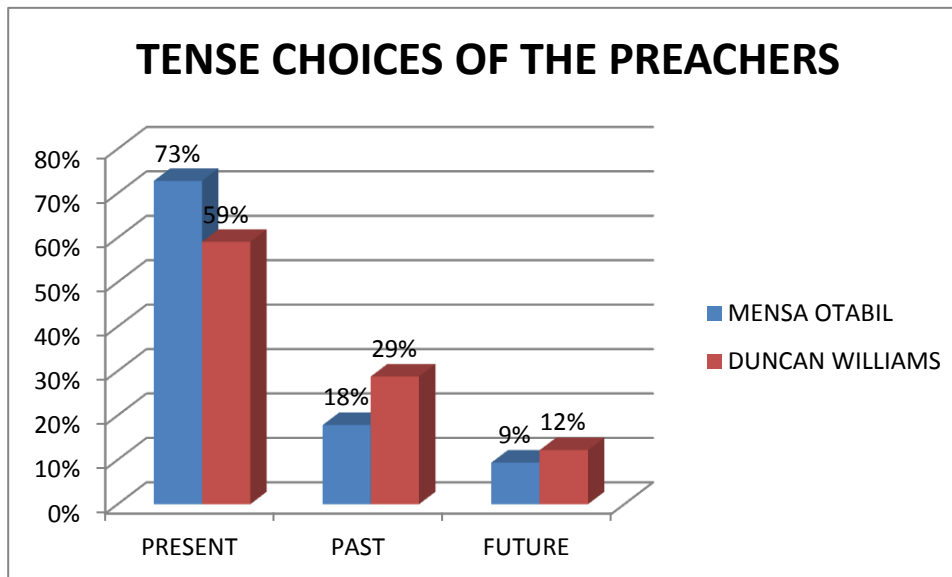
Table 4.4 below summarises the analysis of primary Tense in the sermons of the preachers viz Present, Past and Future. Present tense was used 1171 times while Past and Future tense were used 397 and 186 times accordingly.

Table 4.4 Number of Occurrence of Tense

TENSE	DUNCAN WILLIAMS				MENSA OTABIL				TOTAL DUN & OTA	
	S1	S2	TOTAL	%	S1	S2	TOTAL	%	GRAND TOTAL	%
PRESENT	151	305	456	61%	348	367	715	73%	1171	66.8
PAST	84	138	222	27%	86	89	175	18%	397	22.6
FUTURE	35	59	94	12%	75	17	92	9%	186	10.6
TOTAL			772	100%			982	100%	1754	100%

In relating the propositions to a point of reference, apart from Otabil situating 14% more clauses in the Present tense than Duncan, in terms of Past and Future tense, Duncan related 29% and 12% of his clause choices in the Past and Future respectively against Otabil’s 18% and 9%.

Figure 4.24 Comparative Distribution of Tense in DUN (S1 & S2) and OTA (S1 & S2)



As indicated in figure 4.24 above, both preachers made use of all the time references in their interaction with their congregants. In comparative analysis of the two preachers, it can be inferred from the percentage distribution that Otabil related much of his interaction with his congregation to present time than Duncan did thereby making his propositions a little bit more definite than Duncan but Duncan made many references to past time and futurity than Otabil. In other words, it can be said that Otabil was more categorical in his propositions than Duncan since the use of simple present tense realises categorical modality (Fairclough, 1992, p.159).

4.3.5 Polarity

Positive polarity appeared in the sermons in 1830 instances as against 261 choices of negative polarity. Table 4.5 below shows the distribution polarity in the four sermons of the two preachers.

Table 4.5 Number of Occurrence of Polarity in the Sermons

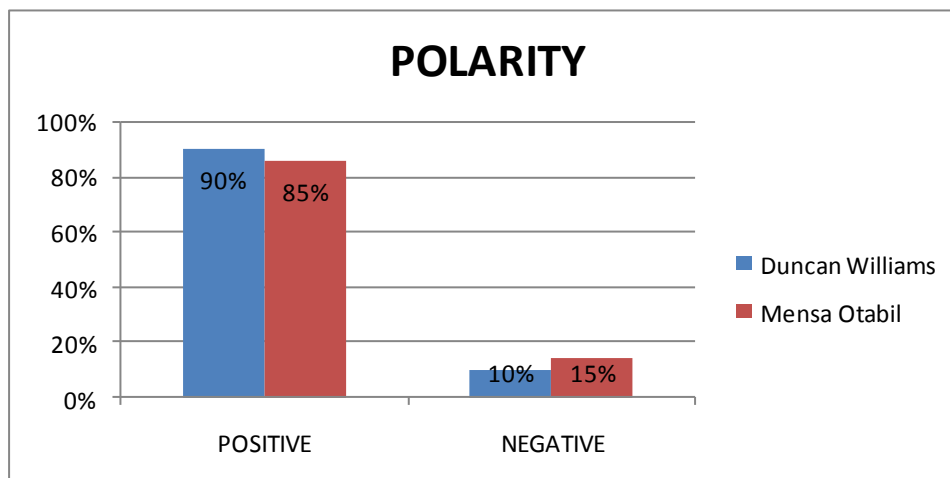
POLARITY	DUNCAN WILLIAMS				MENSA OTABIL				TOTAL DUN & OTA	
	S1	S2	TOTAL	%	S1	S2	TOTAL	%	GRAND TOTAL	%
POSITIVE	333	574	907	90	475	448	923	85	1830	87.5
NEGATIVE	20	83	103	10	111	47	158	15	261	12.5
TOTAL NO. OF CLAUSES									2091	100%

Both preachers chose more declarative Mood clauses and many of these clauses were positive (as shown on figure 4.25). The overwhelming choices of positive polarity imply that both preachers were assertive in their interaction with their congregations. The preachers were confident that they had the mandate and had facts to present to their congregations therefore, they needed to be

more positive in their sermon delivery. However, the use of positive polarity in the few cases of the proposals underscores that the Preachers made more prescriptions than proscriptions.

This notwithstanding, Duncan used 90% positive structures and 10% negative clauses as against Otabil's 85% and 15 % choices respectively; a difference of the former 5% more positive clauses than the latter and 5% less negative structures than the latter. This implies that Duncan was more affirmative in his choices of propositions, an indication of factuality than Otabil. However, Otabil was a little bit non-assertive compared to Duncan.

Figure 4.25 Comparative Distribution of Polarity in DUN (S1 & S2) and OTA (S1 & S2)



4.4 Vocatives

Although vocatives fall outside the Mood system of the clause, with the use of vocatives in speech, speakers establish important interpersonal relationships in drawing someone's attention, or enacting the participation of the other interlocutor(s) into an interaction. There were 43 instances in all the four sermons where vocative was employed by the preachers to interact with their congregants.

The call of *church* and *folks* by the preacher in the clauses below were calls to attention by the preacher to his congregation and to maintain the kind of relationship between the religious leader and the church members. What the preacher implied was that ‘my people the information I have given or I am going to present is for you; therefore listen attentively to act accordingly.’

5. *Church*, you must take delivery tonight. (DUN S1 244)
6. *Church*, I came to tell you this morning stop looking around you. (DUN S2 49)
7. *Folks*, it is time to look up. (DUN S2 469)

The word *folks* used by the preacher is usually associated with a group of people of type (of level) and normally of interpersonal relationship. This underscores the notion that the preacher (Duncan) did not only use vocatives to draw the attention of the congregants into the sermonic discourse but also used them (vocatives) to establish either close or friendly relationship or to mark distance and respect in the sermonic interaction.

8. *Somebody* say greater glory. (OTA S2 121)
9. Are you hearing me *somebody*? (DUN S1 59)

In the imperatives the preachers used the vocatives to wake the individuals of the congregation to alertness for the message after which a command followed. But in the interrogatives the preacher used *somebody* to establish interpersonal relationship. In both cases, the preachers used these signalling entities to identify the particular people to whom the message was meant for, to call for their attention and maintain relationship. This notwithstanding, the 36 different instances of Duncan’s use of *somebody* in his two sermons is suggestive of a mantra of wake-up-call adopted by the preacher to address his congregants.

4.4.1 Comparative Analysis of Vocatives

Otabil in his two sermons only used vocatives in 4 instances to signal or enact the participation of the congregants in the sermonic discourse. Duncan, on the other hand, in the two sermons, employed vocative in 43 different clauses to mark interpersonal relationship with his congregation. Otabil scarcely incorporated vocatives in his sermons which implied that the function of using vocatives by speakers to identify the particular people being addressed and thereby calling for their attention was limited in his interaction with his congregants. Duncan in the use of the sporadic instances of vocatives in his interaction with his congregation enforced the you-and-me dimension of interpersonal meaning. This implies that Duncan was more interpersonal than Otabil in terms of their choice of vocative in the sermons.

4.5 Congregants' Responses to the Mood Choices of the Preachers

In this section I draw on the reactions and responses, both verbal and non-verbal, of the congregants to the Mood choices of the preachers in the delivery of the sermons to show how these Mood choices contributed significantly to establish interpersonalness between the preachers and their congregants.

There were evidences from the audio recordings during the delivery of the sermons where the congregants responded to the Mood choices made by the preachers to indicate interpersonal interaction. The type of Mood selected by a speaker determines the type of response demanded; this is either verbal or non-verbal (Halliday & Matthiessen, 2004).

In some instances where the preachers demanded information from the congregants, the congregants responded verbally. These choices were mainly in the interrogative Mood. For

instance, in the interrogative clauses below, the congregants responded Yes, No and Yes respectively to indicate their participation in the discourse.

Preacher: Has it happened to you before? (OTA SI)

Response: Yes

Preacher: Have you forgotten? (OTA SI)

Response: No

Preacher: Are you hearing me somebody. (DUN S1)

Response: Yes

In other instances of the choice of declaratives, the preachers just made statements in the form of information-giving but the congregations responded verbally. These were not usual demanding propositions that the preachers used to demand answers, however, the congregation responded.

Preacher: The future is unknown but God knows it. (OTA SI)

Response: Yes

Preacher: But God's grace will never fail you. (OTA SI)

Response: Amen

Preacher: Your waters will be still. (DUN S1)

Response: Amen

Apart from the congregation responding to declaratives verbally as in the examples above, they also responded non-verbally by clapping in acknowledgement of the propositions that were made by the preachers to ascertain that they were part of the discourse. In the examples below, the congregants clapped in appreciation of the declarations that were made by the preachers. These

responses were discretionary. It was not the preacher who demanded the response but rather, the congregants responded in their own volition.

Preacher: I am not going to spend the rest of thirty, forty, fifty years ahead of me fighting a conflict my father couldn't complete. (OTA S1)

Response: clapping

Preacher: And our righteousness will speak for us in the days to come. (DUN S1)

Response: clapping

In a sermonic discourse, responses to statements are discretionary. The congregants can respond verbally using Yes, No, Amen or can respond non-verbally by clapping.

Moreover, there were instances where the congregation responded verbally to commands. These responses were non-verbal. In such instances, the preachers required of the congregation to act in response to their demands. These clauses were mainly in the imperative Mood. For example, in the choices below the congregants were expected to act in response to the instructions that were given by the preacher.

Be up standing. (DUN S1)

Please be seated in heavenly places. (DUN S1)

Look at somebody. (DUN S1)

Lift up your hands all over this place. (DUN S1)

There were other imperative choices made by the preachers which the preachers expected the congregation to respond verbally and the congregants responded by repeating exactly what they were asked to repeat. The preachers expected their congregations to say something or to repeat what they the preachers had said as in the examples below.

Preacher: Just say Lord I commit 2013 into your hands. (OTA S1)

Response: Lord I commit 2013 into your hands

Preacher: Tell the person next to you don't look back. (OTA S1)

Response: Don't look back.

Preacher: ... say I can face the future. (DUN S1)

Response: I can face the future.

Preacher: Shout I believe. (DUN S1)

Response: I believe.

Similarly, there were instances as in the declaratives above where the congregation responded to imperatives as in the clauses below by clapping in acknowledgement of the commands made by the preacher. The congregants clapped in appreciation or acknowledgement of the message but not necessarily that the preacher demanded such responses.

Preacher: Thank God for today. (OTA S1)

Response: Amen and clapping

Preacher: Don't look back at missed opportunity because you can never bring them back. (OTA S1)

Response: clapping

It is obvious from the various Mood choices and their accompanying responses from the congregants illustrated above that the sermonic discourse in an interactive unit. The preachers' Mood choices drew the congregants into the discourse as participants to interact, either verbally or non-verbally, with the preachers to establish interpersonalness between the two interlocutors in the sermonic discourse.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

The study sought to find out how two Charismatic preachers use the clause as an interactive grammatical unit to establish interpersonal relationship between themselves and their congregations. The Mood system of the clausal units of four selected sermons was analysed. The fundamental categories of the system of Mood that were analysed were the Mood, Subject, Modality, Tense, Polarity and Vocatives. This chapter presents the summary of the findings emanating from the analysis of the data in relation to the metalanguages for the analysis of the Mood system. The chapter first, outlines the general findings and then, the specific findings pertaining to the two preachers. The chapter ends with the conclusion of the study and the recommendations.

5.1 General Summary of Findings

The analysis indicates that both preachers made use of all the Moods viz. Declarative, Imperative and Interrogative, in the four sermons that were selected for this study, although some of the Moods were used more often than others. The preachers also made use of both positive and negative polarity, as well as modality and vocatives in their sermon delivery.

The study revealed dominance of declarative Mood in all the four sermons that were selected for this study. The dominance of the declarative Mood choice in the texts reveals the specific pattern that sermon delivery usually takes. The preachers assumed themselves as information-givers based on the knowledge they have and the social role mandated to them as pastors or preachers,

as well as their personal perception and experiences of God as their inspirer to make the message real and convincing to persuade the congregants.

Unlike the findings of Bankole and Ayoola (2014) which attributed the dominance of declarative Mood to the fact that the data for their study were written communication which were usually characterised by non-interaction due to the absence of face-to-face interaction, this study, though involved direct address by the preachers to their congregants, also revealed dominance of declarative Mood choices by the preachers. This implies that the dominance of declaratives in sermons is not due to whether the sermons are written or oral communication but due to the nature of sermons as a typical monologic discourse where the preacher has the mandate to present information to the congregants or audience. Per interaction, declaratives achieve less interpersonalness.

Nevertheless, the case of this study, even though declaratives are dominant, the Subject types (we, you, all of us etc.) in the declaratives create interpersonalness because they connote inclusion or inclusiveness.

The study demonstrated that the preachers employed interrogatives to draw the attention of their congregants, to solicit the opinion of their audience and also to involve them in the interaction. The interrogatives were used to ascertain the participation of the congregants to whom the message was meant to influence. These forms were also used by the preachers to get confirmation from the congregants since there was a face to face interaction between the preachers and their congregants.

Imperative forms were used explicitly to address the congregation usually with the inferred subject 'you' or 'somebody' to demand the congregants to do something or to respond to a

proposal with immediate compliance. Choices of imperative clauses positioned the preachers as having some sort of authority over their congregants.

In relation to the speech roles of exchanging goods and services and information the study revealed that there is no one-to-one correlation between lexico-grammatical structure of a clause and the speech function as opined by Butt et al (2003), Bankole and Ayoola (2014) and Ayoola (2014). Some declarative clauses are not merely used to make statements but also to instruct or direct. This is in line with the assertion that information can be sought using the imperative and declarative Mood as well as interrogative, especially with regards to prosodic cues associated with oral communication.

In addition, the study also revealed that the preachers control the sermonic discourse from the beginning to the end and only involve the congregants in the discourse on their own volition. The preachers' authority is but a religious one founded on the notion that they are inspired to speak of God for whom they speak for and represent. This can partly be attributed to the fact that the preachers involved in this study are leaders of their congregations which also entrust in them a somewhat authority in their interaction with the congregants.

Again, in terms of modality, the study also revealed that the preachers sparsely incorporated modal finite operators and mood adjuncts in their sermons to reveal their attitude and judgement in their interaction with the congregants. The message of sermons as delivered by preachers is generally accepted and acclaimed as the word of God. Hence, the sparse use of modality to reduce the resource of hedging indicates that preachers assume the position of speaking from a supreme authority. This also implies that speakers expressed facts which required of them no

need to hedge. Moreover, this assertion is also buttressed by the dominant use of declaratives in all the four sermons that were studied.

Moreover, the study revealed that vocatives, although scarcely incorporated in the sermons, were employed by the preachers to directly address their congregants and to make the congregants aware that the message that was being delivered was meant for them. This, in a way, expressed the preachers' desire to make their congregants feel part of the discourse. The preachers used vocatives to draw and involve the congregants as interlocutors of the discourse to establish a greater interpersonalness.

5.2 Specific Findings Pertaining to the Two Preachers

The study revealed dominance of positive declarative clauses in the preachers' choice of polarity in all the four sermons studied. The two preachers were categorical and assertive in their interaction with the congregants. This underscores the preachers' confidence in expressing factuality in the cause of giving of information to the congregants.

Both preachers exhibited objectivity more than subjectivity in their interaction with their congregants. The preachers rested the responsibility of most of the clauses or the arguments on referring expressions (the subject matter of discussion and the individuals that were predicated in the sermons) more than they rested the validity of the propositions on themselves and their congregants. The choices of referring expressions also reiterate the high level of confidence of the preachers in expressing factuality of information to their congregants.

Moreover, both preachers sounded positive and definite by making reference to circumstances and events at their present time of speaking more than they made speculations with the choice of future time or by situating events in the past. The preachers' choice of locating most events or

issues in their present time of speaking made their interaction with the congregants appear more relevant in the lives of their congregants now. This also reiterates the notion of the message of sermons as being hortatory with the audience always being the focus.

However, despite the similarities between the preachers in terms of making choices of Mood, Subject, Modality, Polarity, Tense and Vocative in their sermonic discourse, the two preachers appeared different with regards to the number of times they made these choices of the system of Mood.

Otabil hedged more in his interaction with his congregation than Duncan did with his congregants. This implies that Otabil was more tentative as compared to Duncan who was less tentative because he employed the resource of modality in his delivery.

The study revealed that Otabil is more informative than Duncan in the delivery of their messages but Duncan is more interactive and demanding than Otabil. Duncan used interrogatives, imperatives and vocatives more than Otabil did but Otabil made more assertions than Duncan in their interaction with their congregants.

5.3 Conclusion

The study sought to use the System of Mood of Systemic Functional Grammar (SFG) to find out how the grammatical choices made by the two Charismatic preachers (Archbishop Duncan Williams and Dr. Pastor. Mensa Otabil) establish interpersonal meaning with their congregation in their sermon delivery.

The system of Mood of the clause obviously is the responsible element in the clause structure that determines the clause as an interactive unit as it ensures the Mood choice of a speaker, the

attitude and judgement of a speaker, the role turn in an interactions, the time reference to events or circumstances in the discourse and the social relationship established by a speaker with his or her interlocutors in discourse.

The sermonic discourse is characterised by lack of reciprocity of interaction, the kind of interaction one will normally find in casual conversations. To a large extent, the preachers assumed the role of informants (information-givers) and relegated their congregations to more of information-receivers. This is an indication of their confidence, assertiveness and certainty of expressing factuality. The preachers provided knowledge, information and demanded either verbal or non-verbal response from congregants, while the congregants very often received the information and complied with the demands of the preachers. The non-reciprocity of social roles in sermonic discourse may have contributed to the kind of grammatical choices made by the preachers which reflects the interpersonal relationship that is assumed to exist or that the preachers establish with their congregations.

5.4 Recommendations

It is recommended that any researcher using Systemic Functional Grammar should not use too much data in order for the researcher to do a thorough study of the mood constituent analysis, especially putting the clausal constituents in their Mood boxes.

In addition, any study in this field can limit itself to specific categories of the metalanguages of the interpersonal metafunction instead of trying to analyse all the categories under the system of Mood. This will ensure a thorough analysis of the system of Mood.

Researchers who want to embark on a similar research may use written data, where possible, in order to spare themselves of the tedious process of transcribing tape recorded data into written ones.

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APPENDIX 1

DUNCAN SERMON 1 – *Facing the Future with Confidence*

1. Please be seated in heavenly places. IMP. P
2. Straight to our point we are on air. DECL. P
3. I began talking this morning about facing the future that lies ahead of us, as a people, with confidence. DECL. P.
4. And in order for us to face the future that lies ahead of us with confidence, we need to understand where the confidence we face the future with comes from and I have been saying this morning that the type of attitudes with which you face the future will determine the outcome of your future. DECL.3 P.3
5. The optimist sees opportunity in every danger. DECL. P.
6. The pessimist sees danger in every crisis situation. DECL. P.
7. The way you perceive the future shall determine what you attract for you attract what you perceive.
8. When the giants went into the promise land, they saw themselves by perception as grasshoppers.
9. Therefore, the Bible said so were they in the eyes of their enemies. DECL. P.
10. So, the way you perceive yourself will determine the way you will act and your attitude and your response will be to the challenges of life and men will treat you and respond to you when you have no value on yourself. DECL. 3 P. 3
11. When you place a value on yourself, then, men and women have no other choice to place value on you. DECL. P.
12. I said the other day that Christmas is a season and the time when the Son of God became a man that the sons of men may become the sons of God. DECL. P
13. It was a season and a time when divinity became man that men may become divine. DECL. P.
14. So, once again I welcome you to this watch night service, a service where we cross over from the 6th year of the 2nd millennium into the 7th year of the 7th millennium. DECL. P.
15. It is a year that we have never entered before. DECL. P.

16. We have never walked this path before. DECL. N.

17. It is a brand new year and we don't know what the new year holds installed for us as individuals, as families, as a people, as a company and as a nation but we are confident in this one thing, that Jesus said because I live you can live also; because I live, you can face tomorrow. DECL. 3, P. 2, N.1

18. And I did mention nine predictions of the Bible of the fact that time, time comes from God and seasons comes out of time and faces come out of seasons and therefore if time comes out of God and seasons come out of time and faces come out of seasons, then for me as a believer I derive therefore my confidence in this fact that it is Him we live and move and have our beings and if it is in him we live and move and have our beings and times, seasons and faces come out of God, then, there is no reason to be afraid of the future. DECL. 3 P. 2 N.1

19. There is no reason to be afraid of the future because God has not planned any evil for His people. DECL. N.

20. He said I know the thought I have of you for they are thoughts of good and not of evil to give you an expected and the Bible said in Isaiah 46 and the 10th verse, and the Bible says God who declares the end from the beginning and the Bible furthermore declares that from ancient times before anything is done that God declares the end of a thing from the beginning. DECL. 4 P. 4

21. It means that He goes to the end and He finishes the end then He reverse to the beginning and begins the beginning to come in compliance with the end. DECL. P.

22. Therefore, it does not matter. DECL. N.

23. It doesn't matter where things are today, where you might be in life and how it looks like. DECL. N.

24. I want you to derive your confidence in this one thing like the Apostle once said 'I am not ashamed neither am I afraid because I know in whom I have believed and I am persuaded that God is able to keep that which I have entrusted into His hands against the glory of the day of this appearance'. DECL. P.

25. Therefore, let the forces gather themselves and they shall be broken in pieces and let them take their counsels and it shall come to not and let them make predictions and it shall not stand for God in the midst of us is mighty. IMP. 3 DECL. 3 P. 4 N. 2

26. Lift your hands and shout yes. IMP.2 P.2

27. I did mention that for the past 6000 years that the Bible has predicated so many things that and the Bible has predicted to be accurate its prediction. DECL.2 P. 2

28. I spoke about the virgin birth and the fact that He would dwell, He would be born in Bethlehem of Judea, His flight into Egypt, number three, and that He would dwell in Nazareth in the nation of Israel and that He will be anointed with Holy Ghost and with power. DECL. P.
29. His ministry in Galilee was predicted. DECL. P.
30. His healing of the sick was predicated. DECL. P.
31. His wise sayings or His sayings in proverbs was predicted. DECL. P.
32. The rejection of His teaching and His boycotting by the Jews was predicted. DECL. P.
33. Number 9 and I did mention also that I will continue tonight. DECL. P.
34. He was betrayed by His friend, betrayed by His friend; Forsaken by his father, Psalm 22:1. DECL. P.
35. When David had the opportunity through the word of wisdom to travel into years events that were yet to happen into years ahead that he was projected by his spirit man through prophetic capabilities and powers to see into thousands of years of events that were yet to become a reality and he overheard from the corridors of eternity the cry of Elohim when he cried and said Eli Eli lama Sabatini my God, my God why have thou also turned your back at me at this crucial moment of my life and David heard and recorded Psalm 22:1 my God, my God why have thou forsaken me. DECL. 2 P. 2
36. Even the cry and the agony of the moment of His trial was predicted and was accurate. DECL. P.
37. He was condemned with criminals. DECL. P.
38. He was offered vinegar for His thirst. DECL. P.
39. Hallelujah.
40. He was bruised and beaten but His bones were not broken and that was also prophesied. DECL.
41. He was buried in the tomb of a rich man and that was prophesied and He rose on the third day.
42. Hallelujah.
43. Nebuchadnezzar had a dream. DECL. P.

44. Nebuchadnezzar, the king of Babylon, had a big dream and he saw this image as a giant and the head of the image was gold and the chest was silver and the loins was made up out of brass and the feet of iron with 10 toes. DECL. 5 P. 5
45. Then, lost glimpse of his dream and lacked the ability to apprehend and comprehend and to accurately interpret his dream but God has positioned a young man by the name of Daniel in whom dwelleth the spirit of God. DECL. P.
46. And Daniel went to the presence of almighty God and accessed the dream of the king and had the understanding and the meaning of the dream and predicted the dream of the king and said to the king, 'the head made of solid gold represents you and the Babylonian Empire' and then he said 'the silver of the chest represents the Medeo-Persian Empire' of which queen Esther in her days was given so much prominence and influence because she trusted not in her beauty. DECL. 2 P. 2
47. She trusted not in herself but she trusted in God. DECL. 2 P. 2
48. You've got to understand, ladies and gentlemen, here, that Esther prepared herself for one year for one day with the king, six months preparing herself with special species and another six months they taught her how to use perfumes. DECL.2 P. 2
49. For one solid year she prepared herself for one night with the king and how today we do not prepare for a lifetime relationships but for one night with the king it took her one solid year to be qualified to be accepted in the presence of a man. DECL.3, P.2 N.1
50. Just for one night with the king it took her 12 months to prepare herself. DECL. P.
51. When the temptation and the trial of the destiny of the Jewish race hanging in the balances as a result of the conspiracy and the scheming and the devise of, of Haman, the Agadite, you've got to understand that when Esther got the hint and of the conspiracy and of the mischief she had access to the king ladies and gentlemen because she was the queen. DECL. P.
52. She was the queen of the entire empire which consisted from Ethiopia to India. DECL. P.
53. It consisted of one hundred and twenty-four provinces but she never took it upon her flesh to go before the king. DECL. 2, P.1, N. 1
54. She realized that this kind of situation and challenges requires more than beauty. DECL. P.
55. That it requires more than sex. DECL. P.
56. That it requires more than charm. DECL. P.
57. That it requires more than raps. DECL. P.

58. That it requires more than manipulation of the beautiful, scent and smell of the spices of the perfumes of Egypt and therefore did not go to the king in her flesh and did not follow the way of the flesh over her beauty nor her charm but she realized that my beauty and my charm cannot stand by this particular mischief but I needed to come out of my flesh. DECL. 2 P. 2
59. Are you hearing me somebody? POL. INT. P.
60. This will require more than flesh and blood. DECL. P.
61. This will require the spirit of God Himself. DECL. P.
62. For the Bible said 'it is not by might nor by power but it is by my spirit' said the Lord. DECL. P.
63. As we enter this brand new year, I told the Bishop and I called all the Pastors across the nations of the world the Lord impress on me. DECL.2 P. 2
64. He said Sam, as you come into this brand new year, it holds great promises and prophecies and there are great potentials for my people but you must contend with the adversary because this year is a defending year in this history of the life of my people. DECL. P.
65. Therefore, by inspiration of the almighty I told the Bishops that we proclaim 40 days of fasting, forty days of fasting for the entire churches worldwide that we may humble ourselves before our God, that we may deny our flesh of meat, of fish or chicken and eat vegetables and go off white rice and white sugar and afflict ourselves before God and allow the spirit men that is within us to arise to Him that made us in His own image. DECL. P.
66. That the potentials that are embedded within us may emerge in the midst of all the witches and the wizards of this land attempted to do but I have a news and I have an announcement and I do announce today that it is written to set aside the right of a man and to subvert the man in his course. DECL. 4 P. 4
67. It is written the Lord approveth it not. DECL. P.
68. For it is written again who is he that feared the thing and it commeth to pass when the Lord God has not sanctioned it. DECL. P.
69. So, let men curse but we shall bless. IMP. 1 DECL. 1 P. 2
70. Let them speak and the blood will answer for us. IMP. 1 DECL. 1 P. 2
71. Let them criticize and our righteousness will speak for us in the days to come. IMP. 1 DECL. 1 P. 2
72. The loins were made out of bronze which represent the Greece Empire ruled by Alexander the Great, the man that conquered the ten worlds. DECL. P.

73. And it was said by history that before he went into battles, he would ride upon his white horse before his soldiers and he would say to them ‘if you can overcome your fears, you can conquer them’. ‘If you can overcome your fears, you can conquer them’. DECL. 2 P. 2

74. And he rode on his white horse before his soldiers and he literally infused and injected into them courage in the face of death that if you can conquer, overcome yourself, fear of death, you can conquer anything and his soldiers went in that might and in that belief and conviction and he did conquer the entire world that history recall that Alexander the Great sat down one day and he asked his men, is there no nation nor a king nor a people that can take me out for a fight and his soldiers said to him, ‘sir, you have conquered every King, conquered every nation and kingdom and there is no kingdom or king you haven’t conquered’ and history recalls that Alexander the Great sat down and he wept bitterly that there is none to fight him. DECL. 6 P. 6

75. And the only reason that he had the audacity to literally intimidate every man and king was the ability he had to literally threaten the existence of every king and had the ability to inhibit anybody and nobody lifted his head against Alexander the Great was the fact that he was not afraid to die. DECL. P.

76. If you can overcome your fears, if you can overcome you, you can conquer anything. DECL. P.

77. I dare you to attempt to overcome yourself. DECL. P.

78. If you can overcome you, you can conquer anything. DECL. P.

79. Your greatest enemy is not the devil. DECL. P.

80. Your greatest enemy is your flesh and as we enter this coming year, holiness, purity, sanctification will be required. DECL. 2 P. 2

81. I was saying to the Bishops that it will be necessary as many as can do it, it is not a law or a decree, but if couples that are married within the forty days of fast will not just abstain from meat and fish to afflict themselves but they can also abstain from sex as a sacrifice so that within that forty days that God will visit the very foundations of our body and your life and your sub conscience and uproot and deal with anything that prevents and deny you of the ability to possess the quality of mastering. DECL. 2 P. 2

82. The next thing was his feet was made out of iron and the prediction from the prophet was that the iron stands for the Roman empire that would be ruled by the Caesars of Rome and after thousands of years it did happen as was predicted by the Bible. DECL. 3 P. 3

83. And Rome conquered the entire world, the then world, but then Rome had to fall as the prediction made it clear. DECL.2 P. 2

84. God controls times and seasons and when the Bible says, ladies and gentlemen, that God changes times and seasons, what it literally means is God has the ability because He is sovereign to manipulate times and seasons to fall in alignment with his original intention and He has the ability to manipulate times and seasons to align themselves and to come into compliance to original decrees of eternity. DECL
85. Aren't you glad that you serve a living God? POL. INT. N.
86. He talks about the ten toes of this giant. DECL. P.
87. That ten toes represent the European Union and the prophesies are beginning to unfold. DECL. 2 P. 2
88. Then, there was another revelation of the fact that they saw a stone, a rock, that was carved out of a mountain without any hand and Daniel said in that stone shall crush every other kingdom and empire of the earth. DECL. 2 P. 2
89. I announce to you that stone that was carved out of a rock without a hand is in motion. DECL. P.
90. Somebody say talk to me. IMP. P.
91. On Wednesday we will be having feet washing to wash our feet representing our way of God, to cleanse ourselves and our sins before God and it is part of the New Testament. DECL. 2 P. 2
92. So, I invite you on Wednesday night to join with me as we do our feet washing. DECL. P.
93. On Friday we will have our first all night of the year where we will have the opportunity to anoint you with fresh oil, fresh oil for new exploits. DECL. P.
94. It is a possibility and then Sunday we will have communion service on Sunday. DECL. 2 P. 2
95. So, please keep these things in mind but let me say to that, irrespective of what your concerns and your fears are, you can face the future. IMP. 2 DECL. 1 P. 3
96. You can face the future if you are a believer of the word. DECL. P.
97. For the Bible says whosoever believeth in Him shall never be put to shame and it doesn't matter what shame or embarrassment has been designed your future. DECL. 2 P. 1 N. 1
98. If you are believer in Christ, whatever is meant for evil, God has the power and the ability to turn it around for your good. DECL. P.
99. Are you hearing me somebody? POL. INT. P.

100. You can face the future with confidence. DECL. P.
101. There is someone seated here, under the sound of my voice, afraid of the future because you don't know what the future hold but I came to tell you if your life is in His hands, for our lives, He keeps us or holds us in the hallow of His hands and if your life is in His hands, there is nothing to be afraid of. DECL. 3 P. 2 N. 1
102. You have to believe that your future is better than your past. DECL. P.
103. You have to believe that God does not consult your past to determine your future. DECL. P.
104. You've got to believe that when God favours you, your past is irrelevant. DECL. P.
105. Is somebody hearing me? POL. INT. P.
106. You have got to stop allowing men and women to determine and to predict your future based on your present circumstance because no man knows the outcome of tomorrow except God. DECL. P.
107. Are you hearing me somebody? POL. INT. P.
108. You've got to trust in God and believe in God as you face the future that you can stand anything that comes your way. DECL. P.
109. A scripture, you know, Bishop, that blew my mind the other day as I read it, ladies and gentlemen, is Ecclesiastes the tenth chapter the fifth and the ninth verse and the Bible says that I have seen this evil under the sun. DECL. 2 P. 2
110. Check this and read it. IMP.2 P. 2
111. It is very interesting. DECL. P.
112. He said 'I have seen this evil under the sun and it is an error'. DECL. P.
113. I have seen evil, this evil under the heavens. DECL. P.
114. There is an evil that prevails under the heavens and to prepare you to face your future with confidence that irrespective of what you've been through in 2006 and the years gone by you have to believe that seven is the number of dominion. DECL. 2 P. 2
115. That you have to believe that, ladies and gentlemen. DECL. P.
116. You've got to believe that it does not matter what fought you and wrestled you in 2006. DECL. P.

117. That thing is not permitted to cross 2006 to 2007. DECL. N.
118. It is prohibited. DECL.
119. Are you hearing me somebody? POL. INT. P.
120. Whatever the trouble was in 2006, it will not follow you to 2007. DECL. N.
121. 2007, may I announce and predict to you God will lead you beside still waters? POL. INT. P.
122. Your waters will be still so you can drink out of the springs of life. DECL. P.
123. Whatever fought you in 2006, by prohibition powers, is disadvantaged. DECL. P.
124. Are you hearing me somebody? POL. INT. P.
125. It has no power whatsoever to cross over with you as this year ends by 12 midnight. DECL. N.
126. All trans-generational curses, all trans-generational pain, sickness, trans-generational diseases, trans-generational setbacks and issues that had pursued you in 2006, as 2006 comes to an end I declare that trans-generational issue expires. DECL. P.
127. It will end as this year ends and you are entering 2007 as a free man and a free woman. DECL
128. Shout I believe. IMP. P.
129. You have to believe. DECL. P.
130. Ladies and gentlemen, you have got to believe that the good, the bad and the ugly shall work for your good. DECL. P.
131. Are you hearing me somebody? POL. INT. P.
132. The Bible said and David encouraged himself in the God himself. DECL. P.
133. There will be times in 2007 that you will find yourself all alone and you've got to learn and cultivate the ability to speak to yourself to comfort yourself and to say oh my soul why had thou cast down. DECL. 2 P. 2
134. Are you hearing me somebody? POL. INT. P.
135. You've to get to a point where you don't allow the face of depression, the facial expression of people to have a negative effect on you. DECL. P.

136. You have to get to a place where who greets you and who does not greet you does not impact on your life negatively. DECL. P.
137. You have to get to the place and you have to make up your mind that in 2007 it doesn't matter who likes you and does not like you, that it has no impact nor power nor effect on your life whatsoever. DECL. 3 P.2 N.1
138. Somebody lift up your hands and shout yes. IMP. P
139. Look at the scripture in Ecclesiastes 10: 5-6. IMP. P
140. I want to conclude with that and make some serious declaration with that because time won't let me finish the message for now because we are on air. DECL. P.
141. We are a little bit restricted but I wished I had all night to tell you that you can face the future with confidence. DECL. 2 P. 2
142. Look at somebody and say I can face the future. IMP.2 P.2
143. Say it doesn't matter what the enemy has predicted. IMP. P.
144. Isaiah 7:7, the Bible says it shall not stand neither shall it come to pass. DECL. P.
145. Let me take the opportunity to prophesy into the airwaves of Ghana that all the conspiracy and the predictions of witches coming from Satan's rooms and satanic incubators and from the reigns of the sea and the underworld and from the imagination of disembodied spirits we declare by the prophetic word that it shall not stand neither shall it come to pass. IMP. P.
146. Listen to these words.IMP. P.
147. Listen.
148. Listen.
149. Listen to these words. IMP. P
150. That evil is error. DECL. P.
151. Folly, foolish people, people who have no respect and regard for God, people who anti order, anti systems, anti government, anti-law are set in high places and people with potential to become rich are in a way set down and people, church, something is going to happen this coming year. DECL. 3 P. 3
152. David said the other day. DECL. P.

153. David said I have seen the wicked as a mighty tree spread their branches all over.
DECL. P.
154. He said and I went and I returned and I looked and behold they were not.
DECL. P.
155. The rich, the rich sit in low places. DECL. P.
156. Something is about to shift. DECL. P.
157. Somebody say power shift. IMP. P
158. Say divine exchange. IMP. P.
159. Say a switch, a switch. IMP. P.
160. Something is about to happen. DECL. P.
161. He said 'watch this'. DECL. P.
162. Stand on your feet. IMP. P.
163. I am through. DECL. P.
164. I am through. DECL. P.
165. He said, he said I have seen servants riding on the back of the horses of Princes
and I have seen Princes, people born to be princes and princesses walking on bare foot on the
earth. DECLP. P.
166. From tonight every servant riding on the back of your horse let sudden dirge cease
on them.
167. Let every servant riding on the back of your horse be overthrown and let
Princes rise up and take their rightful place in the land. IMP. 2 P.2
168. I declare that from today as you hear the sound of my voice, all across this
nation that Princes are rising up to take up their rightful place in the land. DECL. P.
169. We will tramp at the back of our horses. DECL. P.
170. Nobody will ride at the back of your horse. DECL. P.
171. No servant will ride at the back of your horse. DECL. P.
172. No woman will ride at the back of your horse. DECL. P.
173. No man will ride at the back of your horse. DECL. P.

174. Somebody lift up your hands and shout yes. IMP. P.
175. Hey, hey, hey, hey hey!
176. The Bible says, he said, ‘I have seen this evil, I have seen this evil under the heavens’ and he said it is a mistake. DECL. P.
177. It’s an error. DECL. P.
178. Anybody, who by any mistake, by some satanic calculations, by some satanic arrangements has taken your inheritance, let them be disinherited. IMP. P.
179. It’s an error. DECL. P.
180. Anybody who has possession of your possession let it be withdrawn from them for it is an error before the Lord. IMP. P.
181. Anybody who is sitting upon your thrown that you were born to sit upon let them be overthrown for it is an error before the Lord. IMP. P.
182. It’s an error. DECL. P.
183. It’s an error! DECL. P.
184. It is an error. DECL. P.
185. I command divine evictions. DECL. P.
186. I command divine evictions on people who are occupying your possessions, occupying your properties. DECL. P.
187. Let there be divine evictions. IMP. P.
188. Let them be evicted. IMP. P.
189. It is an error. DECL. P.
190. It is an error when somebody takes what belongs to you and the Bible says the ruler and the ruler here stands for the Prince of power of the earth, the God of this world, Satan. DECL. 3 P. 3
191. Satan has learnt to exhort his own to demote those who seek the course of God but I declare today every satanic demotion is cancelled. DECL. 2 P. 2
192. Lift up your hands, all over this place. IMP. P.
193. Let’s have the trumpets. IMP. P.

194. Lift up your hands all over this place. Seven times. IMP. P.
195. Keep blowing it. IMP. P.
196. That is seven times. DECL. P.
197. We need five more. DECL. P.
198. Somebody shout. IMP. P.
199. Now, lift up your hands all over this place. IMP. P.
200. Welcome to the seventh year of the seventh millennium with a shout and with clap offerings welcome to 2007, the year of rest and dominion. IMP. P.
201. I want you. DECL. P.
202. Hear me. IMP. P.
203. Hear me. IMP.P.
204. Hello!
205. I want you to go to seven people, hear me and tell them I welcome you to the year of dominion and rest on every sound. DECL. P.
206. Be up standing all over this place. IMP. P.
207. Let us not lose touch of His presence. IMP. N.
208. Everybody, all over this place, please be up standing. IMP. P.
209. Please be up standing. IMP. P.
210. Please be up standing. IMP. P.
211. Lift up your hands. IMP. P
212. Seven is the number of rest and dominion because God pronounced and announced the dominion of man on the sixth day but man was not made until the seventh day. DECL.2 P. 2
213. So, even though the dominion was announced on the sixth day, man came into dominion or dominion went into motion on the seventh day. DECL. P.
214. Now watch this. IMP. P.
215. 1957 Ghana had independence. DECL. P.

216. Are you hearing me somebody? POL. INT. P.
217. Now, 50 years, 50 standing for jubilee.
218. Are you hearing me somebody? POL. INT. P.
219. It is a time and year when there is debt cancellation and I declare that this year all our business men and women shall work debt free businesses in the name of Jesus Christ the Son of the Living God. DECL. 2 P. 2
220. God will give you ideas and wisdom. DECL. P.
221. I am telling you that you will be free from debt and you will begin to operate businesses without debts. DECL. 2 P. 2
222. Hear me. IMP. P.
223. Now watch this. IMP. P.
224. 50 being jubilee, 7 being rest and dominion, bring the 50 and the 7 together. IMP. P.
225. It's double laughter. DECL. P.
226. You didn't hear me. DECL. N.
227. I said you didn't hear me. DECL. P.
228. I said this is the year of double laughter. DECL. P.
229. God will wipe away your tears. DECL. P.
230. You will laugh on every side. DECL. P.
231. I said you will laugh on every side. DECL. P.
232. The Bible says those who mourn or those who weep shall laugh. DECL. P.
233. So, many of you wept and you mourned in 2006 but I declare that this is your year of laughter.
234. It is your year of laughter. DECL. P.
235. God will increase your greatness this year. DECL. P.
236. God will comfort you on every side. DECL. P.
237. God will bring you to greener pastures. DECL. P.

238. God will bring you to still waters. DECL. P.
239. Now, hear.
240. Listen to this revelation very quickly. IMP. P.
241. Come Pastor. IMP. P.
242. Tell them what you saw. IMP. P.
243. Now, now, now, watch this. IMP. P.
244. Church, you must take delivery tonight. DECL. P.
245. Look at somebody and say I am taking delivery today, I'm taking delivery.
IMP. 2 P. 2
246. Say I am taking delivery of my stolen goods. IMP. P.
247. I am recovering, taking back that which was taken by ignorance, by default, by the scene of omission or commission. DECL. P.
248. Whatever was taken from you, by the reason of revelation of the spirit of God I am taking delivery tonight. DECL. P.
249. Lift up your hands all over the place and open your mouth and begin to take delivery of your peace. IMP. 3, P.3
250. Take delivery of joy. IMP. P.
251. Take delivery of laughter. IMP. P.
252. Take delivery of happiness. IMP. P.
253. Take delivery of breakthrough. IMP. P.
254. Take delivery of freedom from death. IMP. P.
255. Take delivery of everything that you've been deprived and denied of all these years. IMP. P.
256. Open your mouths and begin to take delivery. IMP. P.
257. You have got to open your mouth. DECL. P.
258. You have to speak. DECL. P.
259. If you don't speak, nothing will happen. DECL. P.

260. You've got to say your desire. DECL. P.
261. You have to declare your wish. DECL. P.
262. You must open your mouth and speak. DECL. P.
263. Somebody open your mouth. IMP. P
264. Take delivery. IMP. P.
265. Take delivery. IMP. P.
266. Somebody take delivery. IMP. P.
267. We take delivery of our corporate goods. DECL. P.
268. We take delivery of our individual goods. DECL. P.
269. Somebody open your mouths and begin to take delivery of your stolen goods.
IMP. P
270. Take delivery of stability that is lacking in your marriage, in your finances, in your relationships. IMP. P.
271. Take delivery of everything that is lacking. IMP. P.
272. Take delivery of expectations and desires. IMP. P.
273. Somebody open your mouth and begin to take delivery. IMP. 2 P. 2

APPENDIX 2

OTABIL SERMON 1 –*Look Forward*

1. I hope you still keep your purity pledge and still walk pure before the Lord and, well, we are almost at the end of the year and as it is appropriate I take this opportunity to thank all the people who are members of this church for coming to church for your time, for your giving, for your generosity, for just sitting and listening as I preach as for those of you who have served in various departments for all the great things you have done for the ministers of this church. DECL 3 P. 3
2. For the Pastors of this church and every member of this congregation as your pastor I stand to thank you for your year of service to the Lord. DECL. P.
3. Thank you so much.

4. Congratulations to all of you, even for those of you who came to church for the first time today I thank you for coming. DECL. P.
5. For those of you who are members but have never shown up throughout the year but are coming to say goodbye to 2012, thank you for remembering where to go to church when you want to go once a year.
6. I appreciate you for that. DECL. P.
7. For all of you who keep in coming, you are marvelous and I thank God for your life. DECL. 2 P. 2
8. Amen!
9. I'm, well, as we get to the end of the year, it is important for as to speak a word that will help us to focus properly. DECL. P.
10. So my message is simply titled 'look forward', 'look forward', 'look forward'. DECL. P.
11. It's always easier for people to look backward and forward though naturally we are designed to look forward. DECL. P.
12. Backwards represents where we are coming from. DECL. P.
13. Forward is where we are going and because it has always happened, there is always a temptation for us to look backwards. DECL. P.
14. How many of you have eyes? WH INT. P.
15. Is there anybody who has eyes? POL. INT. P.
16. Ok, anybody who doesn't? POL. INT. N.
17. Ok, everybody has eyes. DECL. P.
18. Now where are your eyes? WH INT. P.
19. Where are your eyes? In front of you! WH INT. P.
20. You know, isn't it amazing God didn't put your eyes where your ears are? POL. INT. N.
21. So, one eye will pop this way: the other one will pop that way. DECL. 2 P. 2
22. You would have been a very confused person not knowing where to look but God didn't put eyes where your ears are because He doesn't want you to face sideways. DECL. 2 P. 1 N. 1

23. God didn't put your eyes at the back of your head because He doesn't want you to look behind.
24. God put your eyes in front of your head because He designed you to look forward. DECL. P.
25. Man is designed by God to be forward looking not backward looking. DECL. P.
26. For any person to look backwards, you can't actually do it naturally. DECL. N.
27. You can't turn your head backwards. DECL. P.
28. For you to look backwards, you have to turn your whole body backwards and turn in a different direction. DECL. P.
29. That is not how you were designed to live your life. DECL. N.
30. God didn't design you that your whole body to face a wrong direction. DECL. N.
31. He designed you that naturally anytime you move your vision it should be ahead of you and not on your side. DECL. P.
32. As easy as God has designed us to look forward and you will think that if God has designed us to look forward, looking forward will come naturally but looking forward is very difficult because many times we are tempted to look backwards. DECL. 2 P. 2
33. It looks as everything about life pulls us to be backward lookers instead of forward lookers although our natural design is forward looking. DECL. P.
34. Today, I trust that as I preach this word, you will be encouraged to stop looking backwards and start acting natural by looking forward. DECL. 2 P. 2
35. Let's start with the reading from the book of Genesis 19. IMP. P.
36. It is a story about a people who were told not to look backward but as it happens with human beings what we are told not to do, that is what we do. DECL. 2 P. 2
37. Genesis 19 and the story is in verse 15-17 or the part I will read is in verse 15-17 and then verse 26.
38. This story concerns Lot. DECL. P.
39. Lot and his family were in the land of Sodom. DECL. P.
40. Sodom was a very bad city. DECL. P.
41. God decided to redeem Lot and his family. DECL. P.

42. So, an angel or angels went to them to inform them that judgment was coming upon Sodom and that for them to escape the judgement, they have to move out and was simple that they shouldn't look back when they were moving out. DECL. 2 P. 2
43. I want you to follow the story as I read it from Gen 19:15 and 17. DECL. P.
44. When the morning dawned, the Angels urged Lot to hurry saying "arise, take your wife and your two daughters who are here lest they consumed in the punishment of the city" and It's very interestingly when you read verse 16. DECL. 2 P. 2
45. It says 'while he lingered, the men took hold of his hand, his wife's hand and the hands of his two daughters. DECL. P.
46. In other words, Lot was so attached to Sodom that although he knew it was going to be destroyed and then he had no place in his future when he was told to leave, the Bible says he lingered. DECL. 2 P. 2
47. Not he lingered his wife lingered and his daughters lingered. DECL. 2 P. 2
48. All of them wanted to stay and the Bible says the Angel had to take them by hand because of mercy.
49. They had to be forced out of an environment that was poisonous and going to be destroyed. DECL. P.
50. I wonder how many of us God wants us to move from a place but we're still lingering and He has to mercifully sometimes bring somebody to move us out of that place. DECL. 2 P. 2
51. Are you lingering in your own Sodom? POL. INT. P.
52. In order for us to look forward, I am going to start by talking about not looking backwards because looking backwards was the problem of Lot's wife. DECL. P.
53. Looking backwards is always a temptation. DECL. P.
54. We always want to look back. DECL. P.
55. We always want to refer to something that happened in the past. DECL. P.
56. I'm going to talk about four areas in your past that you mustn't look back to. DECL. P.
57. The first area is don't look back at sins you have repented of. DECL. P.
58. Your memory is not greater than the blood of Jesus. DECL. N.
59. If you really repented from your sins and asked for God's forgiveness, you can trust him to forgive you. DECL. P.

60. Many of us struggle with sin and every Christian struggles with sin. DECL. 2 P. 2
61. We do things that God says we shouldn't do and sometimes they are very, very bad things - things we regret. DECL. 2 P. 2
62. Things we wished we had never done. DECL. P.
63. Sometimes, you do something so bad then you get angry with yourself for doing it and you knock your own head several times, why, why, why. DECL. 3 P. 3
64. We go through that but then there comes a time when we come to God and say "Lord, I am sorry, forgive me of my sins, wash me in the blood of Jesus, cleanse me, I am sorry. Lord, I repent, forgive me" and even after we've prayed that prayer, we still feel we've not been forgiven. DECL. 3 P. 3
65. It is so easy for God to forgive us but so difficult for us to forgive ourselves and many of us are sitting with guilt over sins we've committed. DECL. 2 P. 2
66. Something you did this year, something you did last year, something you did last 10years is still hanging on you although you have repented of it. DECL. P.
67. Don't look back on sins you have repented of because every sin you repent of is under the blood of Jesus and what God has cleansed, let no man call unclean. IMP. 2 N. 2
68. In 1John 1:9 we read if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. DECL. P.
69. If, if we confess our sins He is faithful. DECL. P.
70. Is God faithful? Yes. POL. INT. P
71. Is God just? Yes. POL. INT. P.
72. Will He forgive you of the sins you've repented of? Yes. POL. INT. P.
73. Even if you remember it, He has still forgiven you of it. DECL. P.
74. Your memory will not be wiped out when God forgives you. DECL. N.
75. Your memory will still be there. DECL. P.
76. There will be people who will remind you of your sins but the blood of Jesus is more efficient and more sufficient than people's remembrance. DECL. 2 P. 2
77. Don't look back on sins you have repented of. IMP. N.
78. Let it go. IMP. P.

79. God has forgiven you. DECL. P.
80. He has washed you. DECL. P.
81. He's given you a new opportunity. DECL. P.
82. Don't carry the guilt of the past into the future. IMP. N.
83. If you're going to really look forward, the first place to start is with your sins that you have repented of and been washed by the blood of Jesus. DECL. P.
84. He is faithful and just to forgive you. DECL. P.
85. I don't know how bad your sin was. DECL. N.
86. Maybe your sins was really bad, really, really bad and you feel bad for being bad and your feeling bad for being bad will not make you feel good. DECL. 3 P. 2 N. 1
87. The only thing that will make you feel good is the true repentance and the forgiveness that comes through Jesus Christ. DECL. P.
88. Don't look back at sins you have already repented of. IMP. N.
89. Don't look back at opportunities you missed. IMP. N.
90. You can't change the past. DECL. N.
91. What is gone is gone. DECL. P.
92. Opportunities missed are missed and each one of us has missed opportunities, something you should have done you didn't do, and many times we look at our past. DECL. 3 P. 3
93. We look back and say aah I should have done that, oh I shouldn't have done that, oh if I knew; if all of us knew, we would have behaved better because hindsight is the best vision. DECL. 2 P. 2
94. When you can look back, you make the perfect decision but when you are making a decision, you have nothing to look back to but what is there and so there will be missed opportunities and each one of us have missed opportunities. DECL. 4 P. 3 N. 1
95. Maybe you should have married somebody you didn't marry but it is gone. DECL. 2 P. 2
96. Maybe you should have taken up that appointment but it is gone. DECL. 2 P. 2
97. Maybe you should have been nicer to that person who came to your shop but it is gone and then you later realize the person was a millionaire who would have really helped you but you were rude. DECL. 4 P. 4

98. It is gone. DECL. P.
99. It is a missed opportunity. DECL. P.
100. All of us miss opportunities and in life you've got to miss some opportunities. DECL. 2 P. 2
101. Missed opportunities cannot come back. DECL. N.
102. It's gone and don't live your life in regret always talking about 'oh! I wished I had done that, oh! I wished I had done that. I wished I had seen it this way. I wished I had it'. DECL. 1 IMP. 1 P. 1 N. 1
103. You didn't have it and it's gone. DECL. 2 N. 1 P. 1
104. Your opportunity is gone. DECL. P.
105. Last 24th December night, after we have closed, Francis said 'man, oh! let me ride through town' and so we rode through town. DECL. 2 P. 2
106. We went through spintex road. DECL. P.
107. You know, years ago I went to my family and we were the first people to live in Sakumono. DECL. 2 P. 2
108. Those days Sakumono was like the end of the world. DECL. P.
109. They pushed a few parliamentarians there, the end of the world and we were with them somewhere there and at the time we went to live at Sakumono, the spintex road was not developed, nothing.
110. It was full of farms. DECL. P.
111. There were okro farms, mango farms and tomatoes farms. DECL. P.
112. When you stand from where we now call the Tetteh Quarshie Interchange, and those days it was Tetteh Quarshie roundabout and you start going and it's just farms and farms and farms, a few warehouses and I went to live here and we saw the farms. DECL. 3 P. 3
113. In those days when it was past 8 o'clock and 9, 7, o'clock in the night 7, 8 you don't go on the spintex road because it was dark. DECL. N.
114. Many times when I was going home, my car will be the only car on the road, believe it or not, the only car. DECL. P.
115. You go empty. DECL. P.

116. You come empty. DECL. P.
117. You don't meet anybody anywhere and there were farms. DECL. 2 N. 1 P. 1
118. Now, on the 24th when I went to pass on the Spintex road, the okro farms have now become banks and there were banks and there were banks and there were all kinds of property and all kinds of shops there and when I went there, there were okro farms and mango farms, why didn't you buy the land.
119. It's called a missed opportunity. DECL. P.
120. I didn't know it will become like that. DECL. N.
121. I thought it would be okro farms forever. DECL. P.
122. It is a missed opportunity. DECL. P.
123. Now, if I want to go and buy a land there, I have to squeeze my future income to buy a land there.
124. It is a missed opportunity. DECL. P.
125. We all miss opportunities. DECL. P.
126. Something you thought would not work will work. DECL. P.
127. Something you gave up on will do well. DECL. P.
128. Somebody who proposed to you and you said o! this guy is a failure; many times you realize he wasn't really a failure. DECL. P.
129. He really had potentials and then you look at him many years later and say wow Jesus! What did I do? DECL. 2 P. 2
130. It's called missed opportunity. DECL. P.
131. Don't look back at missed opportunities because you can never bring them back. IMP. N.
132. When you live your life by looking at missed opportunities, you will curse yourself. DECL. P.
133. You will discourage yourself. DECL. P.
134. You will depress yourself and you can never look into the future. DECL. 2 P. 1 N.1

135. Two areas I have talked about: don't look back at sins you've repented of and don't look back at missed opportunities. DECL. P.
136. Thirdly, don't look back at the past and see it better than your future. IMP. N.
137. Many times we make the past so glorious because many times people look at the past and say o it used to be better. DECL. P.
138. Have you heard people use the phrase 'in the good old days'? POL. INT. P.
139. Well, this is what Ecclesiastes say about those who use the phrase in the good old days, Eccl. 7:10.
140. What is the Bible saying? WH INT, P.
141. Ecclesiastes says if you say why the former days are, why last 10years was better than today, you are not being wise because we have a way of making our past look glorious even when we have miserable past. DECL. P.
142. The human mind has a way of photo-shopping the past. DECL. P.
143. We make everything look nice and we block out all nasty experiences we've had and some of us look back, sometimes you know, you look back at your village and say oh life at the village was so great and then you talk about your village life as it was the best of life. DECL. P.
144. You know it wasn't good when you were in the village. DECL. P.
145. Have you forgotten? POL. INT. P.
146. Some of you remember your childhood; you thought when I was a child oh, the community we were all one people. DECL. P.
147. You know you were not one people. DECL. P.
148. You know your father was fighting the next door neighbor and everybody was fighting. DECL. P.
149. You know when you were a child, you wanted to get food from somebody and he took hot cassava and pressed it in your palm. DECL. P.
150. Has it happened to you before? POL. INT. P.
151. Oh yeah because you were always begging people: give me yam, give me hot cassava and the woman said come and get, come and get. DECL. P.
152. You stretched your hand: she put it. DECL. 2 P. 2

153. That is your past. DECL. P.
154. That is where you are coming from. DECL. P.
155. Your shoes were open. DECL. P.
156. You had no shoes. DECL. N.
157. You had no underwear. DECL. N.
158. Thank God for today.IMP. P.
159. Don't look to the past as if it was the best time of your years. IMP. N.
160. That is deception because when you do that, you miss the future that God is creating for you.
161. The past may be great but the future is greater. DECL. 2 P. 2
162. The past may have been sweet but the future is sweeter and don't get caught into always talking about the past, always talking about the past. DECL. 2 IMP. 1 P. 2 N.1
163. All you remember ten years ago. DECL. P.
164. You remember twenty years ago. DECL. P.
165. You remember when you used to do this. DECL. P.
166. We are not doing it anymore. DECL. N.
167. Forget it.IMP. P.
168. Move on with your life. IMP. P.
169. You know many times people, old school mates meet. DECL. P.
170. You know people like meeting with old school mates ; and o remember when we used to do this, o remember when we used and you are laughing and laughing and laughing and laughing and laughing and after we have stopped laughing, you have to face facts and be with life. DECL. 2 P. 2
171. The past will not protect you from the future. DECL. N.
172. Don't look back to your past and make it look better than your future. IMP. N.
173. You're moving away from your past. DECL. P.
174. You are moving into your future. DECL. P.

175. Fourthly, don't look back at the old conflicts in your past that make you feel bitter, old conflicts in your past. IMP. N.
176. Each one of us has old conflicts, conflicts that make us feel bitter. DECL. P.
177. Sometimes, you find that with marriage couples. DECL. P.
178. Any time they start talking, they may be having a good time and maybe on Christmas day, they will be talking and laughing and then all of a sudden somebody is going to raise a topic in the past that happened 17 years ago and when they raise it the atmosphere changes. DECL. P.
179. Everybody gets up from the TV and everybody goes to their room, both husband and wife.
180. Why do you always bring up old conflicts? WH INT. P.
181. Why do you always feel you must remember yourself of something painful that happened in the past, an old conflict, an old misunderstanding? WH INT. P.
182. If you want to move forward, you have to learn to burry some old conflicts. DECL. P.
183. If it is tough for you, write down the name of that conflict on a piece of paper and burn it and say to yourself, from today I am never ever going to mention this subject again in my life. IMP. P.
184. Don't spin your life around old conflicts, old bitterness, and old anger. IMP. N.
185. In this life if you are human, somebody will annoy you. DECL. P.
186. Somebody will step on your toes because we are close to people and it is natural for us to step on people's toes and they will step on ours. DECL. 3 P. 3
187. It's human. DECL. P.
188. It's human to be offended because guess what you also offend people. DECL. P.
189. Something is going to hurt you. DECL. P.
190. Get over it and move on. IMP. 2 P. 2
191. Don't spend all your life and say and you did this, and you did that and you did this and you did that.
192. Get over old conflicts. IMP. P.

193. It can poison new relationships and for some for us the conflicts that we have, we talk about old conflicts that were there before you were born. DECL. 2 P. 2
194. Some of us inherited conflicts. DECL. P.
195. Oh yes! It happens. DECL. P
196. You grow up and you realize there is conflict between your mother and her sisters, your father and his brothers. DECL. P.
197. They were fighting before you were born. DECL. P.
198. Maybe their parents were fighting before they were born and they inherited that and they passed it on unto you. DECL. 2 P. 2
199. You have to learn to say enough is enough. DECL. P.
200. I'm not going to fight this old conflict. DECL. N.
201. It's been around for the past 70 years. DECL. P.
202. I'm not going to spend my 30, 40, 50 years ahead of me fighting a conflict my father couldn't complete. DECL. N.
203. It doesn't make sense. DECL. N.
204. You are more important than that. DECL. P.
205. Your life is more important. DECL. P.
206. Your future is more important so don't fight those old conflicts. DECL. P.
207. So don't look to the past as if it was the best time of your years. IMP. N.
208. It wasn't the best time of your year. DECL. N.
209. Face reality. IMP. P.
210. Don't look at missed opportunities and beat yourself oh I missed it, I missed it, I should have.
211. You should have but you didn't and don't carry your sins as if you can die for your own sins.
212. 2000 years ago somebody on the cross died on Calvary, took your punishment in His own body and you have no right to carry your sins like a burden to follow you. DECL. 2 P. 1 N. 1

213. Don't look back. IMP. N,
214. I hear God saying to us as He said to Lot and those folks. DECL. P.
215. Don't look behind you. IMP. N.
216. Don't look behind you. IMP. N.
217. You will be tempted. DECL. P.
218. You feel you should. DECL. P.
219. You feel if you talk about it, you will be free but nobody talks about the past and gets free.
220. The more you talk about it the more bitter you become. DECL. P.
221. The more angry you become, the more frustrated you become, the more hopeless your life is and the more you destroy and sabotage your own life. DECL. P.
222. Help yourself. IMP. P.
223. Don't look back. IMP. N.
224. Tell the person next to you don't look back. IMP. P.
225. And if we don't have to look back, we have to look forward. DECL. P.
226. We have to look forward. DECL. P.
227. There are two ways of looking forward. DECL. P.
228. There is a wrong way and a right way and I am going to first talk about the wrong way of looking forward. DECL. 2 P. 2
229. When we say looking forward, what do we mean? WH INT. P.
230. What you shouldn't be doing and then I will talk about the right way of looking forward.
231. So, first, let's look at the wrong view of the future. IMP. P.
232. Don't look forward to a repetition of life as you know it. IMP. N.
233. For many people when they see the future, they only see a continuation of their current situation but remember change is inevitable. DECL. 1 IMP. 1 P. 2

234. If you're to look for a carbon copy of your life, look elsewhere because your life is never going to be a repetition of what you have now. IMP. P.
235. Things are not going to turn out the way they are today. DECL. N.
236. Today, you may be down; tomorrow, you're going to up. DECL. 2 P. 2
237. Today, you may look at life and see no opportunity but who knows what tomorrow is going to bring because every day is a new day? DECL. 1 WH INT. 1 P. 2
238. Every day gives us new opportunities for us to exercise. DECL. P.
239. We can make new choices. DECL. P.
240. Your life is not set to be a repetition of what is set before you. DECL. N.
241. People say well, this how life is cased. DECL. P.
242. Selah, Selah, whatever will be will be. DECL. P.
243. No, that is not Christian. DECL. N.
244. Whatever will be may not be and whatever may not be can be. DECL. 2 P. 1
N.1
245. That is why God set before us choices. DECL. P.
246. He said I set before you death and life, blessing and curse, choose. DECL. P.
247. Your choices make a bid different. DECL. P.
248. If you want to change the repetitive pattern of failure, change your choices.
IMP. P.
249. You can change the repetition in your life. DECL. P.
250. Don't look to the future and say well, this is how my life is, I know it. IMP. N.
251. Last year was like that. DECL. P.
252. This year will be like that. DECL. P
253. No, you cannot predict your future based on your performance in the past.
DECL. N.
254. You cannot say because last year was hard, so, this year will be hard. DECL.
N.

255. You cannot say that somebody was your friend today will always be your friend because in life things change. DECL. N.
256. Be ready for change, for new things, for the unpredictable. IMP. P.
257. Good things can happen to you. DECL. P.
258. Don't look at the future as the repetition of what has been. IMP. N.
259. Don't let that be your mindset. IMP. N.
260. If you're really going to look into the future, you have to expect changes. DECL. P.
261. Don't look into the future with anxiety and skepticism. IMP. N.
262. None of us has experienced the future in reality. DECL. P.
263. We may have imagined the future but none of us have lived in the future because of many at times we are unsure the future we don't know what the future is going to bring and we are scared. DECL. 2 P. 2
264. What if things go bad? WH. INT. P.
265. What if things really, really get bad in my life? WH INT. P.
266. Don't look into the future with fear and skepticism. IMP. N.
267. You know, the unknown can be good. DECL. P.
268. It's like when somebody gives you a big box, big box, wrapped with nice paper wrap and a nice ribbon bow on top of it with a nice card flying somewhere around the bow. DECL. P.
269. You may not know what is inside the box but that doesn't mean what is inside the box is harmful to you. DECL. 2 P. 2
270. You can sometimes judge who has covered or what has covered the box and predict what is inside the box. DECL. P.
271. May I predict to you that the future is covered by the blood of Jesus? POL. INT. P.
272. The future is packaged by God. DECL. P.
273. He knows the plans He has for you and you cannot look to the future with anxiety and skepticism.

274. You don't know what is in the box but I can guarantee you good stuff is in that box.
275. There is good stuff in that box. DECL. P.
276. Don't look into the future always anxious, always fearful that the black cat will come and cross your path. IMP. N.
277. The future is unknown but God knows it. DECL. 2 P. 2
278. Don't look at it with anxiety. IMP. N.
279. You're going to have 365 brand new days given to you free and any of those days can be a miracle day for you. DECL. 2 P. 2
280. Don't look at those days and say well, I don't know maybe bad luck. IMP. N.
281. No, there is no bad luck designed in your future. DECL. N.
282. Don't look into the future with fear, anxiety and skepticism and don't look forward to good things without planning for them. IMP. 2 N. 2
283. When we say the future is going to be goo, it doesn't mean you have to sit down and fold your arms and hope that one day things will be better. DECL. N.
284. No, you have to plan for your future. DECL. P.
285. Being positive about the future does not mean we should not plan. DECL. N.
286. We plan for the future because we believe in the future. DECL. P.
287. If you really believe in your future, you're going to plan. DECL. P.
288. If you really, really believe you are supposed to be a nurse, what are you going to do? WH INT. P.
289. You will go to the nursing school. DECL. P.
290. You will not say I believe to be a nurse and go to a carpentry school. DECL. N.
291. Now, if you really believe you're going to be a nurse, you 'gonna' plan to be a nurse. DECL. P.
292. If you're going to be a theologian, you go to the seminary. DECL. P.
293. That is how life is. DECL. P.

294. You plan for what you believe in. DECL. P.
295. If you believe it's going to be great, then plan great things into your future. IMP. P.
296. If you believe that God is coming to bless you, then plan to receive the blessing. IMP. P.
297. If you believe next week you're going to build your house then buy the land. IMP. P.
298. Don't just say I believe in it. IMP. N.
299. You must do something about it. DECL. P.
300. Years ago I learnt a very important lesson from a very young girl. DECL. P.
301. I was preaching in one of our churches in Oda. DECL. P.
302. This is over 20 years ago, probably 25 or so years ago. DECL. P.
303. The church was a small church. DECL. P.
304. They were meeting in a small place and I was talking about vision and how to plan about your future and so on and normally when I preach in small churches and so on, you know, I pick on somebody and start using them for illustrations. DECL. 3 P. 3
305. So, there was this young girl, probably about 12, 13 years. DECL. P.
306. She was sitting in the congregation and I called her to illustrate the point and I asked this young girl a question. DECL 3 P. 3
307. I said if you knew the future, if you could know the future today and you know that the future is going to be bad for you, you will be disgraced, you will be a disappointment, you will not achieve anything, your life will be frustrated and I described the most miserable life to this girl, she is about 13 years old and I said if you know that was what your future was, what would you do today.
308. And she gave me an answer that blew my mind. DECL. P.
309. I hadn't anticipated that. DECL. N.
310. She said if I knew that is how my future is going to be, I will live anyhow. DECL. P.
311. I said what? WH Int. P.

312. Honestly, that was not the answer I was expecting. DECL. N.
313. I thought she was going to say I will pray that God will change it but she said “if I knew that is how my future is going to be like, I will live anyhow”. DECL. 2 P. 2
314. Now, since she messed up my question sequence, I had to look for a second question. DECL. P.
315. So, I came up with the second question. DECL. P.
316. I said ‘if you knew that your future was going to be great, you are going to be a very significant woman, a very powerful woman and I described the most beautiful future for her’ and I said what would you do today. DECL. 2 P. 2
317. And she said ‘I will be careful with how I will live my life’ and I realized from that little girl that we live our present life based on our vision of the future. DECL. 2 P. 2
318. What you see about the future will determine how you live your life today. DECL. P.
319. If you see the future as hopeless, you will live hopeless life but if you are hopeful about the future, you’ll make very positive decisions today. DECL. 2 P. 2
320. So, that is it is important to look forward because if you look forward it helps you to make the right plans now but if you think 2013 is going to be a miserable year, you’ll, just sit down, get some alcohol, drink your brains out, yee! DECL. 2 P. 2
321. But if you really know that your future was great, if you knew without any failure that you’re supposed to be a doctor, I can guarantee you will fail one exam after the other but you will keep writing and writing and writing and writing why because you’ve seen your future and you are planning for it and you don’t give up on your future. DECL. 4 P. 3 N. 1
322. What you see about your future will determine the plans you will make today. DECL. P.
323. Isaiah 50:7 says “For the Lord God will help me therefore I will not be disgraced, therefore I have set my face like a flint and I know I will not be ashamed.” DECL. P.
324. I want you to note that phrase. DECL. P.
325. It says God will help me, so I know I will not be ashamed because of that I have set face fleet. In other words, I have fixed my vision on the future and I am not going to give up. Why because I know God is going to help me and I know I am not going to be ashamed, so I am determined to live my life. DECL. P.
326. What if you know that God will not help you and you will be ashamed, then, you will not set your face like a fleet? POL. INT. N.

327. Check the way you are dealing with your life today. IMP. P
328. It is a reflection of your vision for the future. DECL. P.
329. If you believe in the future, you believe it is going to be great, you believe it is going to be a massive success story, if you believe you are going to set up whatever in your field that you want to set up, your choices today will be different. DECL. P.
330. Even if everybody is stepping on you, you will get up, brush yourself and move on again. DECL. P.
331. If you go to work today and you fall down, you will rise up. DECL. P.
332. Why?
333. Because you know the future is going to be great for you.
334. If you've lost your vision of the future, I am here to challenge there is something in your future, in your destiny that is bright, that is brilliant, that is great, that is awesome, that is stupendous and the world is waiting for you to be manifested. DECL. 2 P. 2
335. You dare not give up. DECL. N.
336. You dare not give up. DECL. N.
337. We need you. DECL. P.
338. We need your strength. DECL. P.
339. We need your ability. DECL. P.
340. You dare not give up. DECL. N.
341. If you give up, we will not permit you to give up. DECL. N.
342. That is why Sunday after Sunday I will provoke you not to give up. DECL. P.
343. I will stop you from giving up because we believe greater things concerning your future. DECL. P.
344. Look forward but not backwards. IMP. P.
345. Yes, you messed up last week but the future is coming and God is taking you places. DECL. 3 P.3
346. God is taking you places. DECL. P.
347. So, we look at the wrong way not to look at the future. DECL. P.

348. Now, let's look at the right view of the future. IMP. P.
349. What should we be looking forward to when we are looking into the future? WH INT. P.
350. What should we first? WH INT. P.
351. Look forward to God's unfailing grace. IMP. P
352. Look forward to God's unfailing grace. IMP. P.
353. There is something about God you can bank on. DECL. P.
354. That He is faithful and His grace never fails. DECL. 2 P. 1 N. 1
355. That He is the same yesterday, today and forever. DECL. P.
356. Heaven and earth shall pass away but God remains the same and His grace is abundant. DECL.2 P. 2
357. Psalm 145:8-9 says that He is good to all and His tender mercies are over all is works. DECL. P.
358. If everything fails in life, there is something, one cheque I am giving and you can cash any day in 2013 that God's grace will never fail you. DECL. 2 P. 2
359. Man will fail you. DECL. P.
360. People's promise will fail you. DECL. P.
361. You will fail yourself but God's grace will never fail you. DECL. 2 P. 1 N. 1
362. His help will be there. DECL. P.
363. Goodness and mercy shall follow you all the days of your life. DECL. P.
364. He will always make grace available to you. DECL. P.
365. When you are weak, He will be strong for you. DECL. P.
366. When you are down, He will lift you up. DECL. P.
367. When all forsake you, He will be there for you. DECL. P.
368. You have to bank on God's unfailing grace. DECL. P.
369. No matter how challenging your future looks like, the grace of God remains the same. DECL. P.

370. So, when you look to the future, look forward to God's steadfast, unfailing, abiding grace, the grace that will never ever cease. IMP. P.
371. When you sin, His grace will abound. DECL. P.
372. That doesn't mean go and sin but if you should sin somewhere by June, His grace will abound towards you. DECL. 2 N. 1 P. 1
373. God's grace will forgive you. DECL. P.
374. If you repent, He will forgive you. DECL. P.
375. If you come to Him, He will restore you. DECL. P.
376. His grace never ceases. DECL. N.
377. There is no extreme action of man that will make God compromise His grace. DECL. N.
378. His grace is unfailing and you can bank on that in 2013. DECL. 2 P. 1 N. 1
379. The God's grace will walk with you from January through February to March, to April, to May, to June, to July, to August, September, October, November, December and December by this time, you will know that God has not failed you. DECL. 2 P. 2
380. God has been good to you and God has kept you. DECL. 2 P. 2
381. His grace never fails. DECL. N.
382. You, look forward to His grace. IMP. P.
383. You have to look forward to new opportunities. DECL. P.
384. Look forward to new opportunities. IMP. P.
385. That is why you can't look back at missed opportunities because God is going to give you new opportunities. DECL. P.
386. They may not be the same ones as that was missed but there will equally be potent door of opportunity that God will give to you. DECL. 2 P. 1 N. 1
387. Every day He will give you a new opportunity. DECL. P.
388. In Rev. 3:8 the church in Philadelphia, Jesus said these words 'I know your words, see I've said before you an open door and no one can shut it. For a little strength and have kept my word and have not denied my name'. DECL. P.

389. I don't know what your strength is. DECL. N.
390. Maybe your strength is weak and your opponents are mightier, the competition is stronger, the people in your industry are far more established than you are. DECL. P.
391. God says, 'I know your strength and your strength is little but I have set before you an open door'.
392. In 2013, there will be an open door set before you. DECL. P.
393. There will be door set before you. DECL. P.
394. People who have given up on you will live and see that God didn't give up on you. DECL. P.
395. People who said you were finished, they will live and see that God was not finished with you that they are men and they are not God. DECL. P.
396. Thank God that man is man and God is God.
397. Man will give up on you but God never gives up on you. DECL. 2 P. 1 N. 1
398. People have already predicted your doom and they say 'they will finish you, they will finish you, you will be your end'. DECL. 2 P. 2
399. Get ready for resurrection in 2013. IMP. P.
400. God is not through with you yet. DECL. N.
401. There will be new opportunities. DECL. P.
402. If you missed that man 10 years ago, a new one is coming. DECL. P.
403. You missed that woman 10 years ago but a new one is coming. DECL. 2 P. 2
404. You missed that okro farm, land last 10 years but a new one is coming.
405. God is not finished with the opportunity. DECL. N.
406. He blesses us according to His riches in glory and the Bible says 'they are unsearchable'.
407. His mercy is unsearchable. DECL. P.
408. You can't define or quantify it. DECL. N.
409. God will create new opportunities for you. DECL. P.

410. He will open new doors for you. DECL. P.
411. You know, every day you can't predict what will happen. DECL. P.
412. You have had almost 365 days. DECL. P.
413. You know what happened. POL. INT. P
414. That is one chapter and it will end tomorrow. DECL. 2 P. 2
415. The next day, a new chapter will start and a new world begin. DECL. 2 P. 2
416. The Bible says eye has not seen, ear has not heard neither has it entered to the heart of man the things that God has prepared for His servants. DECL. P.
417. What God is about to unveil in your life, you have no clue. DECL. N.
418. You have no idea. DECL. N.
419. All you do is you trust in His fulfilling grace and He is going to walk you through every step of the way. DECL. 2 P. 2
420. You have to trust Him and look forward to new opportunities and finally, you have to look forward to a new of purpose, a new life of purpose. DECL. 2 P. 2
421. God has plans for your future; DECL. P.
422. He will bring you to the expected end. DECL. P.
423. He says in Jeremiah 29:11-13. DECL. P.
424. I like the way the old King James Version renders the verse 11 of Jeremiah 29.
425. He says 'I know the thought that I think towards you' says the Lord of host; 'thought of peace and not thought of evil to give you an expected end not the unexpected end', not an untimely end. DECL. P.
426. He will give you the expected end. DECL. P.
427. Next year may the expected end be your portion. DECL. P.
428. God will bring you to the place He has determined, the place He has put into your heart as your dream, as your vision. DECL. P.
429. He is working you to bring you to that place. DECL. P.
430. It's called the expected end. DECL. P.

431. So, let some people sit on the touchline and shout and scream how your journey will end.
432. Let some people tell you, ‘oh you have failed, you have failed, give up’. You have failed, you are last, you are not going anywhere, everybody’s left, everybody has passed you’.
433. Let them sing their chorus but God has a different plan for your life.
434. He is bringing you to the expected end. DECL. P.
435. You will not fail. DECL. N.
436. You will be denied. DECL. P.
437. You will not be down. DECL. N.
438. You are coming into your own. DECL. P.
439. You are coming to your wealthy place. DECL. P.
440. You are coming to your place of significance and abundance. DECL. P.
441. You are coming to a place of real satisfaction in your life. DECL. P.
442. He knows the plans He has towards you, plans of good and not of evil. DECL.
443. When you look to the future, you are looking to the expected end. DECL. P.
444. I don’t know what your expected end is going to be in 2013 but He says ‘I know the plans I have toward you, they are plans of good’. DECL. 2 N. 1 P. 1
445. Whatever the expected is going to be, it will be good. DECL. P.
446. It will be good. DECL. P.
447. You have no idea what one year can do in your life. DECL. N.
448. You have no idea what one month can do in your life. DECL. N.
449. You have no idea what one day can do in your life, what one hour can do in your life, what one minute. DECL. N.
450. All God needs to do is to link you the right person, connect you, order your steps, bring you to the right people, put something in your heart and draw you and attract you to something and that changes the rest of your life. DECL. P.
451. Look forward. IMP. P.
452. Don’t look backwards. IMP. N.

453. Back may tempt you. DECL. P.
454. You may have great temptation to look back at your missed opportunity, at your sin in the past.
455. You may just be looking back and enjoying things you used to do 20 years ago but I just want to encourage you. DECL. 2 P. 2
456. The future is more exciting. DECL. P.
457. The coming year is more exciting. DECL. P.
458. Better things have been planned for you. DECL. P.
459. Better stories are going to be written about you. DECL. P.
460. When we hear your stories in 2013, we will jubilate at your story. DECL. P.
461. Your testimony will make us rejoice because God has appointed a great future for you.
462. I want us to spend a few moments to pray as we get ready for communion tonight.
463. I want you to pray. DECL. P.
464. I want you to pray and just commit your future into God's hands. "I thank you that you have gone ahead of me. You have made it easy for me". DECL. P.
465. There is great expectation for you but He wants to bring you to the expected end. DECL.
466. I want to encourage this service to get ready for communion, as we prepare our hearts for communion, as we renew our covenant with the Lord, as we come in covenant with Him that He will be exalted in our lives. DECL. P.
467. He will magnify our life. DECL. P.
468. We want to trust God that He will show Himself strong on our behalf. DECL.
469. What is hard for man is easy for God. DECL. P.
470. With God all things are possible. DECL. P.
471. As we partake of communion this morning, He wants to renew covenant with you.
472. He wants to do something new in your life. DECL. P.
473. He wants to manifest Himself to you. DECL. P.
474. He wants to show Himself strong in your life. DECL. P.