A PRAGMATIC ANALYSIS OF THE LANGUAGE OF RELIGION IN SELECTED SERMONS **OF WILLIAM** KUMUYI.

BY

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DECLARATION

I hereby declare that this thesis has been written by me and that it is a record of my own research work. It has not been presented as far as I am concerned, in any previous application for a higher degree. All quotations are indicated by indention or quotation marks and the sources of information are specifically acknowledge by means of references.

Signed:..... Date: 9/11/95.....

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CERTIFICATION

This thesis entitled "A Pragmatic Analysis of the language of Religion in Selected Sermons of William Kumuyi" by Shawai Bahago meets the regulation governing the award of the Degree of master of Arts of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This thesis is dedicated to:

The past and present heroes of faith who laid down their lives for the course of the gospel of our Lord JESUS Christ.

My Late brothers Danladi, Danjuma, Sule and Stephen all of Bahago Family.

My Beloved Mother Sha'ayinshi Bahago who laboured tirelessly for the success of my education.

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ABSTRACT

This was a pragmatic study of the naturally occurring speech situation from sermons in the church context. The study involved a detailed consideration of the various contextual features necessary for the understanding of discourse by identifying, classifying and systematically interpreting the various illocutionary forces behind the utterances of the pastor in the sermons.

The investigation was anchored on the following assumptions:

(1) That religious language deviates from normal linguistic usage.

(2) In everyday religious context, words which in other situation would seem meaningless, absurd, or self-contradictory can be accepted as potentially meaningful.

(3) That in Christian religious context, words that make up utterances operate on a different level of meaning, conveying different associations within and outside church situation.

(4) That to be effective in this kind of communication, the users of language, (the pastor and the congregation) must depend heavily on contextual features.

The results confirmed these assumptions.

The finding from this study provides important pragmatic points of understanding interactional discourse.

They include the following:

(i) Contextual features are most relevant to the production and interpretation of speech.

(ii) The ability to compose sentences is not the only ability needed to communicate. Communication only takes place if the pastor (speaker) make use of different acts of an essentially social nature. Thus the pastor does not communicate by composing sentences, but by using sentences to make statements of different kinds.

(iii) The pastor as well as the congregation are faced with pragmatic constraints which are binding just as syntactic and phonological constraints.

(iv) There are other aspects of meaning which the congregation derived that arc not taken solely from the meanings of words used by the pastor (speaker). When the congregation (hearer(s)) hear pieces of language, they normally try to understand not only what the word

mean, but what the pastor (speaker) intended to convey (illocutionary force).

The study arrived at such findings by integrating Austin and Searle's theory of speech acts and Grice's account of communication. The study adopted an eclectic model of analysis to determine the illocutionary force of utterances and any implicated message intended by the pastor based on the shared assumptions or knowledge with the congregation. The illocutionary force of utterances, thus is part of the total message implicated.

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CHAPTER ONE

INTRODUCTION

1.0 PREAMBLE

A great deal of research has been conducted in the field of pragmatics. Many linguistic researchers have concentrated on the language of law , language of classroom interaction, language of telephone conversation and others, with little, or no mention of the language of religion. There is thus the need to carry out a systematic and elaborate research into the language of religion. Commenting on the variety of language among various groups and institutions, Crystal (1988:95) remarks that

> The variety of the English language encompasses all social institution. As soon as people come into regular contact with each other, the language they use is likely to develop features which reflect the bonds that exist between them, and which distinguish them from other social groups.

This implies with equal force to families, schools, clubs and societies, sports and games, jobs and professions, religious bodies or any other context in which people come together. A society or nation consists of a number of different social groups which have learnt the distinctive language of their particular group. The more a group of people are given the status of a social institution within a community, the more distinctive their language becomes.

It is against this background that the language of religion is said to deviate often in meaning rather than in structure from the pattern we expect to find in normal conversation or interaction. Crystal (1988:135) observes that

> Religious language deviates from normal usage: in that those who believe in God are continually trying to say what cannot be said, and thus have to bend the language in order to express their sense of something that exists beyond language.

This account for the peculiar variety of English associated with context of church situation. Crystal and Davy (1969) observe that in its traditional usage, religious English relies on archaic locutions, speech tones of voice (in church service) and distinctive written style (as in religious order of service). These peculiar feature had given rise to misinterpretation, misrepresentation , inconsistency and heresy in the use of language for religious sermons. This also affects understanding of many professing adherents of the Christian religion.

We therefore postulate; that very often, what words in utterance do is not what is contained in the surface message; but in the conventional meaning associated with the words. Since language performs social acts, a speaker's intention and how it is interpreted by the hearer depends upon the social context. A speaker's intention also depends upon what Searle (1965) calls 'felicity condition'.

1.1 THE NATURE OF THE STUDY

This is a pragmatic study of the language of religion. Pragmatics has been variously defined by different authors. Morris (1938:6) defines pragmatics as 'the study of the relation of signs to interpreters'. Morris (1946:218) revised the definition of pragmatics as

> that portion of semiotic which deals with the origin, uses, and effect of signs within the behaviour in which they occur.

In the opinion of Leech (1983:6) pragmatics is "the study of meaning in relation to situation."

The linguistic Encyclopedia (1991:354) gives a definition of pragmatics as

> the rules and principles which govern language in use, as opposed to the abstract idealized rules of for instance, grammar and the relationships between the abstract system of language use on the other.

Crystal and Varley (1993:54) are of the view that

> pragmatics is the study of the factors that govern our choice of language (the sounds, construction, words) in social interaction, and the effects of our choice upon others. The subject includes the analysis of what it means to be appropriate and *cooperative in our speaking behaviour, and it thus* begins to explain what is involved. When we use language to convey politeness, intimacy, playfulness, rudeness, awkwardness, and a range of other 'social' attitudes.

Levinson (1983:3) provides a 'more plausible' definition of pragmatics.

According to him, it specifically aims at capturing the concern of pragmatics with features of language structure. He first of all identifies the definitional problems of pragmatics which he says

> covers both context dependent aspects of language structure and principles of language and understanding that have nothing or little to do with linguistic structure.

Levinson admits the difficulty of forging a definition that will adequately embrace both aspects pointed out above. He observes that pragmatics is not a hudge-podge concerned only with disparate and unrelated aspects of language; rather pragmaticists are specifically interested in the interrelation of language structure and principles of language use. He goes further to offer a definition of pragmatics as the study of

> those relations between language and context that are grammaticalized, or encoded in the structure of a language.

To comment on the above definition, it is possible to see pragmatics as the study of just those aspects of the relationship between language and context that are relevant to the writing of grammars. Such a definition according to Levinson (1983) restricts or limits pragmatics to the study of some aspects of linguistic structuture, and stands in contrast with the fundamental issues in pragmatic study.

In the present study, pragmatics is seen as a systematic relation between language and context, that is, how utterances convey meaning in real life situations. The researcher shall be primarily concerned with

speech acts, and specifically the illocutionary acts. Speech acts account for the meanings which are conventionally attached to utterances, and the social condition in which utterances succeed or fail. Speech acts also account for the reason why the meaning of certain utterances are not derived from the formal properties of words and sentences. When we try to work out the meaning of an utterance, in an attempt to reconstruct what act is considered as a goal-directed communication, and whatever may be the goal of the speaker by making the utterance, the meaning of such an utterance can be called its illocutionary force.

1.2 STATEMENT OF THE PROBLEM

Speech interaction has to do with the use of language to relate with other speakers. It is the cluster of grammatical structures, words and intonations which permit a speaker to express tenor, to persuade, beg, woo etc. (O'Connor 1981).

This study seeks to specifically describe sermons as speech interaction. In many cases there are series of contradictions, misunderstandings and confusions in the use of language in presenting or delivering sermons of 'salvation'. Such situation arises because of the dynamism of language use. If a preacher says 'you must be born again' without going further to explain what this utterance means, many who do not have any background knowledge of what Christianity is all about will think literally of the physical birth. In the same manner, if the utterance

'you are buried with Christ' is pronounced by a preacher, an individual may take the utterance to be literal burial. This is a clear indication of the fact that in the context of Christian religious sermons, words and sentences operate on different levels of meaning, conveying different associations. It is obvious then to say that there are problems in understanding and interpreting Christian religious sermons without taking into consideration contextual features.

There is a distinction between the 'intended' meaning, that which is in the mind of the speaker when he is framing his message, and the 'interpreted' meaning or that which is conveyed to the mind of the listener when he receives the message. Meaning in our study is equated in its broad sense with 'communicative effect', and communication usually means transfer of information from a source (A) to a target (B). On this basis, one might argue that communication can only take place if we know that, what was in mind (A) has been transferred to, or copied in, mind (B). The 'intended' meaning of the speaker is not in most cases rightly transferred to, or copied in the mind of the hearer. This often leads to misinterpretation and entire misunderstanding of Christian religious sermons.

1.3 GENERAL AIMS AND OBJECTIVES OF THE STUDY

This research aims at studying the language used in Christian sermons. The researcher shall describe the illocutionary force of speech acts from sermons. The study shall consider sermons as speech interactions.

The thesis also aims at examining the conditions under which utterances are appropriate in a given context, showing the meaning and effect of such utterances. As part of its general goal, our study will attempt to see how and why there are misunderstandings in the language used .in Christian religious contexts. We shall in this study specifically set out to:

1. establish that the meaning of certain utterances in Christian sermons depend on the illocutionary force of the words and sentences that make up the utterance.
2. analyze the way in which the illocutionary force of utterances are interpreted in relation to the context of the language of sermons.
3. describe various utterances in order to highlight how the inability to recognize their illocutionary forces can lead to contradiction, misunderstanding and confusion. By studying the language use in sermons, we hope to draw the attention of preachers to the fact that they need to strive at all times to improve their communicative competence, and also in other contexts of language use.

1.4 SCOPE AND DELIMITATION

This study is limited to Christian religious sermons. We shall focus specifically on the sermons of "salvation", that is one of the cardinal Christian doctrines. The data used in this work is based on recorded sermons during retreats and congresses organized by the Deeper Christian Life Ministry (DCLM), a Pentecostal denomination. The research is also

limited to the sermons delivered by William Kumuyi the general Superintendent of the ministry. The recorded tapes will be randomly selected from a collection of sermon delivered between 1993-1996. For the purpose of this study only two will be transcribed and analyzed. The two sermons selected are purely based on 'salvation' an important doctrine in Christianity and it is the central focus in this study. The analysis is limited to speech acts, and in particular the aspects which searle (1969) calls 'illocutionary act' of utterances.

1.5 JUSTIFICATION FOR THE STUDY

Misinterpretation, misunderstanding, contradiction and eventually very serious religious problems for the individual and the entire public can often occur in religious settings' instead of harmonious presentation of sermons on the doctrine of salvation. Incompetence in English language and particularly in the field of pragmatics affects the delivery and interpretation of Christian sermons.

A good understanding of the various acts performed in utterances will bring about a better handling of language by Christian preachers. Man is naturally religious and a proper grasp of the dynamism of language in the Christian community will make for a better understanding. Not many works have been done in this field of research at least in Nigeria. In a setting which about 50% of Nigeria's population are Christians, it is high time attention was drawn to the use of language in Christian sermons. It is

also significant because the nation's religious problems can be reduced by a proper use of language.

1.6 LIMITATIONS OF THE STUDY

The study would be limited to the data collected from the two retreats in the Church which would be used for our analysis. This implies that the analysis may not be absolutely broad enough as to permit categorical generalisation to be made on the contextual factors that affect communication in sermons in the Church context and other similar related context of language use.

Another limitation of this research is that little or no consideration was given to the prosodic features in the data. Although prosodic features do affects communication to some extent such effects would not be considered since they do not form a major analytical objective of the study. Besides, little consideration would be given to the utterances of the congregation (hearers) since the speech situation in the data is that of the single speaker in control of the many. The pastor's orientation is rarely challenged. The process of the sermon would be seen as the congregation accepting the pastor's conceptual world view, since he is the mouth piece of the culture.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 PREAMBLE

This chapter is divided into two broad sections. The first deals with the review of related literature from topical and authorial perspectives. The second part deals with the theoretical framework of analysis in Discourse Analysis, which focus on speech event or interaction.

2.1 TOPICAL REVIEW

2.1.1 CONTEXT OF SITUATION

We shall begin by looking at context of situation within which speech events usually occur. In analyzing the context of situation, there are three broad components to be considered. Each of the component is imperative in the analysis of discourse (Leech 1974, Lyons 1977 and Gumperz 1982. The three components are:

a. Field of Discourse

b. Tenor of Discourse

c. Mode of Discourse

A. **FIELD OF DISCOURSE**

This comprises two situational factors. According to Haynes (1989), the first is the setting in which discourse takes place. The second factor is the topic. The relation between the topic and the setting varies from

discourse to discourse. The topic of any discourse has a very straightforward effect on how the conversation goes on because it is the main point of communication. In discussing the setting, it is often useful to make a distinction between the immediate setting and the wider setting. The immediate setting has to do with what the people involved in conversation can see and hear; while the wider setting is what they are affected by in that immediate setting. The field of discourse therefore, according to Haynes (1989), deals with the setting in which discourse takes place and the topic of discourse. This is similar to what is obtained in any given literary work such as prose, drama and poetry. The setting of any literary text enhances our critical evaluation and understanding of the text, so also is the setting of any discourse.

B. TENOR OF DISCOURSE

The tenor of discourse is the basis for the actual interaction of the speakers, their social roles, personal attitudes and intentions (Brumfit and Johnson 1979: 106, Hynes 1989: 14). Besides having facts and ideas to exchange, people also have relationships and are involved in what they are saying. According to Haynes (1989), tenor is the personal "atmosphere" in which conversation takes place. This can be thought of as having both immediate and wider aspects. The personal relationships established through face to face contact forms the immediate tenor, while the wider tenor is the expected roles that society allots to the speakers. Tenor is

particularly important in the study of conversation because it affects the way in which speakers take turns, make claims to be heard, feel that they must defer (be polite) to others, accede, challenge and so on. The very structure of a conversation depends on turn taking and role-playing (Gumperz 1982:159 Levinson 1983:196, and Haynes 1989:9). Often in a conversation, one speaker assumes a dominant position which leads him or her to take control of the direction the discourse takes, perhaps through his or her authoritative line of question asking or fond of anecdotes or information. This aspect of conversational analysis is very relevant to our study because religious sermons are predominantly all one-way communication. The speaker dominates and performs series of directives (speech acts) and the audience (congregation) is expected to perform series of mirroring 'reaction' each of these preparing the ground for the next directives. For example, the utterance 'There will be gnashing of teeth on that day.' The speaker is hereby directing the attention of the audience to the 'day of judgment' and making them to mirror the suffering, pain and agony of those who refuse to repent of their sins as far as the Christian religious context in concerned.

C. MODE OF DISCOURSE

The mode of discourse is the medium used as a channel of communication. Language has two kinds of mode, that is , the written and spoken modes. The distinction between writing and speech is partly one of

width in the sense that, generally, written communication is between people in different immediate settings. The most important contrast in the study of mode is that between speech and writing. Written language both restricts what the composer can do and enhances it. For effective communication in any given context of situation, the first step is to decide whether speaking or writing is the most effective way to exert influence. Writing is best for presenting complicated information or when time is not a factor. The writer can not make use of intonation and gesture, but he can take a longer time to clarify his thoughts and get them precise and economical (Freeborn, 1986). Writing offers an opportunity to exert long-term influence and, it is permanent and can be re read. We do not usually see the writer, so communication is one-way only. There is no feedback during the interchange.

In contrast, speaking is best when you want to create a mood or inspire someone. Speaking permits feedback (immediate response) negotiation and rapid agreement on decisions. Speech is impermanent (unless tape-recorded), and usually we can see who is talking to us. Hence there is always the possibility of feedback between the speaker and the listener. It is significant to point out here that the terrain of our study is basically speech. Transcribing speech into writing freezes it in a form which we can study. (Freeborn, 1986; Haynes, 1989).

Hudson (1980:106) defines speech as

> Shorter or longer strings of linguistic items used on particular occasions for particular purposes.

This implies that speech is crucial in a number of social activities, including socialization. Ernest Becker (1962) observes that speech is the only specifically human act. We can present and defend our ideas, contribute to the general welfare, enjoy social life and loving relationships, and plan for a better future because we can talk freely with one another. It is imperative to stress the general importance of speech in social life. Speech allows us to communicate with each other at a much more sophisticated level than would otherwise be possible, and since communication is a social activity, it could be said that speech is also social.(Hudson, 1980:107).

In Nigerian context, the understanding of the concept of speech is seen only in formal occasions. Conversation in other social situations is hardly taken as a form of speech among many people in Nigeria. It is important to note that any social context is a context of speech situation which can be described as a means of establishing social relations. This could be both at interpersonal and institutional levels. Speech within a religious context is seen as God given message. It is on this premise that speech plays significant role in social interaction on different occasion. Malinowski (1923) claims that in its primitive uses, language functions as a link in concerted human activity, as a piece of human behaviour. It is a mode of action and not an instrument of reflection. An

example of this would be the kind of speech one hears from people in a factory shifting furniture: 'to you.... now up a bit.... down the other side' and so on. In this kind of situation speech acts as a control on people's physical activity, in contrast to its function in a lecture, sermon etc. where it is intended to influence the thoughts rather than the actions of the listeners (Hudson 1980).

Another important function of speech is simply to establish or reinforce social relations, what Malinowski (1923) call 'phatic communion' the kind of conversation people engage in simply in order to show that they recognize each other's presence.

The review on this aspect becomes necessary because the study is based purely on recorded speech delivered during religious sermons. The speaker (preacher) plays a dominant role in the discourse since he is the instructor and must be obeyed t if the purpose(s) of the listeners (congregation) are to be realized or successful.

2.1.2 CONTEXT OF UTEREANCE

Any utterance-token that is produced on some particular occasions is an actual utterance. In certain situations, the utterance that is produced (as a token of a particular type)is very highly determined by the social role that the speaker is playing and his recognition of what utterance types are appropriate to this role (Lyon, 1977; Brumfit and Johnson 1979; Leech

1983; Levinson 1983). Every utterance is spatio-temporally unique being spoken or written at a particular place and at a particular time (Lyons 1977). There is some standard system for identifying points in space and time through which we specify the actual spatio-temporal situation of any utterance act. Language provides the means, when this is necessary, of making explicit reference to the time and place of utterance. It also provides the means of referring to events that are removed in space and time from the actual situation of utterance (Lyons 1977 and Haynes 1989). There are other components that must also be described in purely external observational terms: the appearance, bearing and attitudes of the various participants in the language event (or language process) of which the utterance in question constitute a part (Lyons 1977).

It is also important to note that the linguistic relevance of much of what is observable is apparent only to those who are familiar with a given language system and culture (Lyons 1977, Levinson 1983). This is very obvious is dealing with religious language. The language system and culture that operates within Christian religious circle is unique and must be clearly understood for effective and meaningful communication. For instance, the utterance '...ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts'. Putting off the old man here implies doing away with sinful life which is expected after repentance. It is only with the background knowledge of the

language-system and culture of the religious discourse that we can appreciate this kind of utterance.

Context is a theoretical construct, in the postulation of which the linguist abstracts from the actual situation and establishes as contextual all the factors that by their virtue have influence upon the participants in the language event. This systematically determines the form, the appropriateness or the meaning of utterances

Many philosophers have said that context is a matter of pragmatics rather than semantics. This was the view that Carnap (1956) took in his earlier work. He maintained that pragmatic considerations were essential for the analysis of language. Katz and Fodor (1963) observe that contextual factors are relevant to the interpretation of actual utterances. Firth (1957) sees the necessity of incorporating the motion of context for the analysis of meaning in language. These views are very essential for the present research since the understanding of the meaning of utterances is necessary for effective communication.

2.1.3 **COMMUNICATIVE COMPETENCE**

One way of embarking upon the analysis of context is to ask what kind of knowledge a fluent speaker of language must poses in order to produce and understand contextually appropriate and

comprehensible utterances in that language. Hymes (1971) introduced the term 'communicative competence' to cover a person's knowledge and ability to use all the semiotic systems available to him as a member of a given socio-cultural community.

Hymes (1971) raises four observations, which, he suggest, are relevant for language and for other forms of communication:

(1) "Whether (and to what degree) something is formally possible;

(2) Whether (and to what degree) something is feasible by virtue of the means of implementation available;

(3) Whether (and to what degree) something is appropriate(adequate, happy, successful) in relation to a context in which it is used and evaluated;

(4) Whether (and to what degree) something is in fact done, actually performed and what its doing entails'.

It is the third and fourth of these observations that concern us here. Under this heading we can include an understanding of certain universal logical principles and the general conditions of appropriateness that Grice (1975) has called 'conversational implicatures' and Leech (1983) referred to as "The cooperative principle and politeness principle". This aspect

would be reviewed latter in this chapter. What we have in mind now is the knowledge of the kind that determines certain utterances and lexical options within language-system in particular contexts of language-use. Some of these factors include the following:

(a) Each of the participants must know his 'role' and 'status'. Linguistically relevant roles are of two kinds; deictic and social. Deictic roles derive from the fact that in normal language-behaviour the speaker addresses his utterance to another person (or other persons who are present in the situation and may refer to himself, to the addressee(s) or to other persons and objects whether they are in the situation or not). This is done by means of a personal or demonstrative pronoun, whose reference is determined by the participation of the referent in the language-event, at the time of the utterance. Here it is sufficient to say that in English the use of 'I' (and 'we') is determined in normal language behaviour, by the speaker's assumption of the role of the speaker in relation to the addressee(s) and fulfilling the deictic role. The addressee must be able to identify the referent of 'I' and also the referent of 'you'. This implies that he knows that he is being addressed.

Social roles are culture-specific functions, institutionalized in a society and recognized by its members: for instance, the function

of being a doctor, a patient, a teacher, a customer, a preacher etc. These roles are typically reciprocal: doctor-to-patient and patient-to-doctor, parent-to-child, and child to-parent and so on. The most obvious effect of social role, as a contextual factor, lies in its determination of terms address: as when 'sir', 'Doctor' or 'My Lord' (in the courtroom) are used with vocative function in English. The speaker in using such expressions accepts, and shows that he accepts, his role vis-à-vis the addressee. In many languages there is a richly differentiated set of terms of address which the speaker must control if he is to produce appropriate utterance in various situations. Role normally implies social status. By social status is meant the relative standing of participants. For instance, the use of various characteristic expressions by a judge addressing the jury or a preacher addressing the congregation, by lovers in a situation of intimacy, or by a person saying his prayer. Each participant in the language-event must know, or make assumption about his status in relation to others, and in many situations, status will also be an important issue in the determination of who should initiate and even dominate the conversation. The degree to which language behaviour is determined by status varies from one language to another. But there is probably no language for which it is totally irrelevant. This deduction is very relevant to our study because it is the social status (religious rank) that enables the speaker (preacher) to initiate and dominate the discourse. The speaker in this study is seen as God-ordained and must

be respected and obeyed.

(b) Participants must know where they are in space and time. At first sight, this might appear to be an unnecessary condition to impose upon the appropriateness of utterances. Consider, however, an utterance-token like 'Good Morning' or 'Happy Christmas' is dependent upon the speaker's knowledge of the time at which he is producing them. In order to be able to employ them correctly, the speaker must know (in addition to other certain facts) what counts as morning or Christmas-tide and whether it is indeed morning or Christmas tide at the time of utterance. The speaker and the addressee are normally in the same spatio-temporal location. It is probably true to say that all languages are designed, as it were, to operate in such circumstances. This invariably affects all kinds of conversation analysis.

(c) The participant must be able to categorize the situation in terms of its degree of formality. Joos (1962) has postulated five degree of formality in English, each of which is said to correlate with systematic phonological, grammatical and lexical differences. The terms for the five kinds of situations and styles of English appropriate to them are 'frozen', 'formal', 'consultative', 'casual' and 'intimate'. Whether the scale of formality in English can be categorized as neatly as Joos suggests in terms of five distinct styles is open to doubt. While the neat compartment may occasionally be dubious Joos' claim strengthens the argument that

particular form of formality is definitely uppermost in each instance. It is intuitively clear that there is a scale of formality, not only in English, but probably in all languages. We all recognize that certain utterances would be stilted if used in certain informal or intimate situations; and, conversely, that there are utterances that are appropriate in informal situations but would be judged by most speakers to be too colloquial in formal situations.

(d) The participants must know what medium is appropriate to the situation. It is important to note that there are medium-dependent differences of grammar and vocabulary that has a bearing upon the situational appropriateness of particular utterances. There is a long-standing association of graphic medium with the formal situations and the phonic medium with less formal situation in many cultures. For example, a judge addressing the jury or pronouncing 'sentence' in English will use the graphic medium, as far as grammar and vocabulary are concerned, even though his utterance is transmitted along the vocal-auditory channel. His utterance will be in a formal style, and it may contain elements peculiar to his role and status.

(e) The participants must know how to make their utterances appropriate to the subject-matter. The *importance of subject-matter as a determinant* in the selection of one dialect or one language rather than another in bilingual or multilingual communities has been stressed by such writers

as Haugen (1953), Weinreich (1953), and Fishman (1965). More recently, however, Fishman (1972) has pointed out the greater appropriateness to subject-matter of one language rather than another in multilingual settings. He has suggested that the selection of one language rather than another may be simply because of the very fact that certain socio-culturally recognized spheres of activity are, at least temporarily under the sway of the language of variety.

It is important to note that participants' awareness of the subject-matter is a potential and frequently relevant disambiguating factor in everyday language-behaviour. For example, the topic 'The two Birth' in a church situation or context is a clear indication that the message of the sermon is specifically based on 'salvation'. It is the message of 'salvation' that deals with the issue of one being 'born twice' and that has to do with that physical and 'spiritual birth'. The spiritual birth here will become the thrust of the sermon.

There is another aspect of subject-matter which relates to the expressive functions of language. This is the selection by the speaker of elements which make the utterances appropriate to his attitude towards or his emotional involvement in what he is talking about. He may be ironical, enthusiastic, skeptical, reserved, scornful, authoritative, sentimental and so on. Although the speaker's attitude towards the subject-matter may be influenced by such other situational factors as degrees of formality and the

interpersonal relations substituting between him and the addressee, it is, in principle, distinguishable from these other factors. For example, some speakers might avoid using what are generally regarded as obscene words in more formal situation, and in informal situation, when addressing mixed audience, but might use them freely, in relation to the same subject-matter when talking informally to members of their own gender. Their employment of such words might be indicative of their attitude towards the subject-matter, as well as having the particular social function of promoting solidarity. The issues raised on this subject-matter are very significant to the understanding of the present research. The data for this study are based on selected subject-matter, that is 'salvation' message delivered in the church situation where the speaker (preacher) is highly involved in the discourse.

(f) The participants must know how to make their utterances appropriate to the domain to which the situation belongs. The term 'domain' is taken from Fishman (1965) who defines a domain as a 'cluster of social situations typically constrained by a common set of behavioural rules'. The term 'register' correlates with the concept of domain. The term register has been widely used in the recent literature of linguistic and stylistics. Register has been defined in terms of systematic variation 'by use in relation to social context'. (Leech 1966:68, Halliday, McIntosh and Strevens 1964:77) 'Register, however, is commonly held to subsume, not

only the phenomena covered by 'domain' but also the subject-matter.

Fishman (1965) relates the concept of the domain of language-behaviour, on the one hand to subject-matter, and on the other, to locale and role-relations. He points out that 'Most major social institutions are associated with a few primary locales. For example, the domain of the family is primarily associated with the home; the domain of religion from the Christian point of view is primarily associated with the church, the domain of employment is primarily associated with the office or factory and so on. Within each domain, a variety of characteristic reciprocal role-relations can be identified; Mother-to-father, wife-to-husband, parent-to-child, priest-to-parishioner, secretary-to-boss etc. The locale of the utterance and the role-relations of the participants tend to be mutually reinforcing and congruent; and they also tend to be congruent with the subject-matter.

Six different kinds of knowledge or competence which have a bearing on the situational appropriateness of utterances have been listed and briefly discussed in this section. Many of the phenomena that have been referred to would generally be held to fall within the field or scope of sociolinguistics, stylistics and pragmatics.

2.1.4 CONTEXTUAL THEORY OF MEANING

There are several senses in which theories of meaning might be classified as contextual. The term 'the contextual theory of meaning'

is used here with particular reference to the Firthian theory of meaning: that is the theory developed by J. R. Firth initially in association with the anthropologist Malinowski which was further elaborated by his followers.

The Firthian view of meaning has been influential and it has something of value to contribute to what might count as a comprehensive and formal adequate theory of meaning. Since no satisfactory formal theory of meaning has yet been proposed by anyone, the semanticist and pragmaticist cannot afford to discountenance the insights and suggestions of Firth's stature.

The first point that must be made is that in discussing the Firthian view of meaning, one is concerned with an all-embracing functionalist view of language, and not merely with semantics as the term 'semantics' is customarily interpreted. According to Firth, the most important thing about language is its social function: "normal linguistic behaviour as a whole is meaningful effort, directed towards the maintenance of appropriate patterns of life" (Firth, 1957:225).

Every utterance occurs in a culturally determined context-of-situation; and the meaning of utterance is the totality of its contribution to the maintenance of what Firth refers to as the patterns of life in the society in which the speaker lives and to the affirmation of the speaker's role and personality within the society.

Semantics and pragmatics, in the Firthian use of the terms, relate

utterances to their context-of-situation; but all branches of linguistics necessarily deal with meaning. This observation is made clear in the words of Firth (195:17).

> Meaning... is to be regarded as a complex of contextual relations, and phonetics, grammar, lexicology and semantics each handles its own components of the complex in its appropriate context.

The analysis of the meaning of an utterance consists in abstracting it from its actual context-of-situation utterance and splitting up its meaning, or function, into a series of component functions. This process of analysis is, on occassions explained by way of analogy:

> the suggested procedure for dealing in (analysis) dispersion into modes, rather like the dispersions of light of mixed wave-length into a spectrum (Firth 1957:192).

This is a clear indication that Firth thinks of the meaning of an utterance as something within which the components are blended in such a way that they are not recognizable as integrated until they have dispersed into modes by linguistic analysis. This is exactly what the researcher shall attempt to do in the chapter that deals with the analysis of data.

The key term in the Firthian theory of meaning is, of course, 'context'. The analysis of the meaning of an utterance will consist in

> a serial contextualization of our facts, context within context, each one being a function, an organ of the bigger context and all contexts finding a place in what might be called the context of culture (Firth 1957:32).

The context-of-culture which Firth appeals to here, is postulated as the matrix within which distinguishable and socially significant situation occurs. By invoking the concept of the context-of-culture (which like that of the context-of-situation proposed by Malinowski). One encounters the evidence of collaborative work. Their main purpose has been to emphasize that language utterances, like other bits of socially significant behaviour, can only be interpreted by contextualizing them in relation to a particular culture. This view is very significant to this study because utterances within a religious setting cannot be meaningfully interpreted except by contextualizing them.

Contextualization can be looked at from two points of view. We can think of it as the process whereby the speaker of a language produces contextually appropriate and internally coherent utterances - a process which involves a lot more than knowledge of the language system. We can also think of it as a process which the linguist carries out in his linguistic description of particular languages. The factors identified by linguists as contextual must be the factors that determine the speaker's production and interpretation of utterances in actual situations of use. The term 'contextualization' is used by Firth with respect to what the linguist does in describing a language; and like most linguists of his generation, he was not concerned with what would now be called 'descriptive adequacy'.

In summary, the perceptions of Firth and Malinowski on the relevance of contextual features in understanding and interpreting utterances is very crucial in the study of language. This aspects of their study has direct bearing with this study. This study sees contextual features as necessary for the understanding of Christian religious sermons.

2.1.5 THE SPEECH ACT THEORY

Pragmatics has been a major development in actual philosophy, logic, linguistics and the social science. Basically, it formulates the rules and conditions under which utterances are appropriate in a given context. Pragmatic analysis of language according to Leech and Short (1981:290):

> can be broadly understood to be the investigation into that aspect of meaning which is derived not from the formal properties of words and constructions, but from the way in which utterances are used and how they relate to the context in which they are uttered.

One important concept which relates utterance meaning to context is that of the Speech Act as developed by Austin (1962) and Searle (1965) The approaches to be adopted in this study are purely the philosophical and pragmatic ones.

The philosophical approach first developed by J. L. Austin in the 1930s as ``Speech Act Theory" and latter expounded in a series of William James lectures in 1955. The theory arises in reaction to what Austin in his work ``How to do Things with Words" (1962:3) calls ``Descriptive Fallacy",

and extensively developed by his student Searle (1965). There is view that a declarative sentence is always used to describe some state of affairs. The speech act theorists posited that the central insight of the theory is that we use language to do things. Describing is only one of the things we do: we also use language to promise, to criticize, to persuade, to convict, to agree etc. Austin (1962) points out that there are many declarative sentences which do not describe, report or state anything, and of which it makes no sense to ask whether they are true or false. The utterance of such sentence is, or part of the doing of some action: an action which could not normally be described as simply saying something.

Austin (1962 : 5) gives a number of examples : "I do" uttered as part of Marriage ceremony, "I name this ship the Queen Elizabeth" as uttered by the appropriate person while smashing a bottle against the stem of the ship in question. To uttered such sentences in the appropriate circumstances is not to describe what you are doing: it is or part of doing it, and Austin calls such utterances "performative 'utterances" distinguishing them from "constative utterances" which are used to state a fact or describe a state of affairs. Only constatives can be true or false; performatives are happy or unhappy. Austin also expresses this by saying that the two types of utterances seem to have value on different dimensions; the constatives have value on the truth/falsity dimension; performatives have value on the happiness/unhappiness dimension.

However, for the analysis in this research, the latter version of this theory shall be followed because it is more elaborate. The latter version of the speech act theory effectively deconstructs the original distinction drawn between constatives and performatives. Any utterance is part of or all of the doing of some action, and the only distinction that now remains is between performative and non-performative verbs. Performative verbs name actions that are performed, wholly or partly by saying something: (state, promise, convict); non-performative verbs name other types of actions that are independent of speech (walk, sleep). Because performative verbs are numerous, Austin hoped that it might be possible to arrive at some broad classes of speech act under which large number of more delicately distinguished speech acts might fall. In order to achieve this, acts are said to be simultaneously performed in the production of an utterance: a locutionary act, an illocutionary act and a perlocutionary act. To perform a locutionary act is to say something in what Austin (1962:94) calls the full normal sense: The complete locutionary act includes:

(a) The phonic act: uttering noises, phones.

(b) The phatic act: uttering noises as belonging to certain vocabulary and conforming to a certain grammar, that is, being part of a certain language. The noises seen from this perspective are called rhemes.

(c) The rhetic act: using these noises with a certain sense and reference. The noises seen from this perspective are called rhemes.

These three simultaneous acts make up the locutionary act. However, each time one performs a locutionary act, one is also performing an illocutionary act, such as stating, warning, promising and betting. If a hearer, through his or her knowledge of the conventions of the language, grasps what one is doing, there is an embracing on his or her part of the illocutionary act of the utterance. The effect the illocutionary act has on the hearer is called the perlocutionary act, such as deterring, persuading, surprising, misleading or convincing.

The illocutionary force of an utterance, if uttered in the appropriate circumstances and with correct explicit performatives will be 'happy' as observed in the words of Austin. This aspect of the speech act is pertinent and useful for the purpose of analysis in this study. This points to the fact that there are certain conditions which an utterance must fulfill before it can be considered to have been a successful performance of the act it names. Austin (1962, Lecture 12) suggests that it is possible to distinguish a number of broad classes or families of speech act, classified according to their illocutionary force. He suggests the following classes:

1. Verdictives: typified by the giving of a verdict, estimate, reckoning or a appraisal, giving and finding.
2. Excersitives: the exercising of powers, rights or influence, exemplified by voting, ordering, urging, advising, warning etc.
3. Commissives, typified by promising or otherwise undertaking;

"they commit you to do something, but include also declarations or announcements of intention, which are not promises, and also rather vague things which we might call espousals, as for example, siding with".

4. Behavitives' which have to do with social behaviour and attitudes for examples, apologizing congratulating, commending, condoling, cursing and challenging.
5. Expositive, which make it clear how our utterances fit into the course of an argument or conversation - how we are employing words. In a way, these might be classed as metalinguistic, as part of the language we are using about language. Examples are 'I reply', 'I argue', 'I concede', 'I illustrate', 'I assume', 'I postulate'.

Austin latter discovered that there are many marginal cases, and many instances of overlap. A very large body of research exists as a result of linguists' effort to arrive at more precise classifications both of the broad classes and of the subclasses. For the purpose of this study, we shall follow up only Searle's (1969) development of Austin's theory. He proposed an alternative classification which includes the following: 'Assertive' whose successful performance depends on the truth or falsity of their speaker; 'Directives', the condition for the successful performance which includes the speaker's desires that listeners does some future action. Under this, we have acts like command, request, plead etc. Searle also identifies

'commisives' which are acts that commits the speaker (and not hearer) to some future actions. 'Promise' is an important act under this category. For an utterance to constitute a promise, the speaker must be committed to an intention to actually be doing (fulfilling) what his utterance names. On psychological ground, Searle identifies what he calls 'Expressive' which include acts like thank, congratulate, condole etc. whose successful performance rely on the sincere feeling of the speaker. Lastly, are 'Declarations' which corresponds fairly with the performative utterances of Austin (1962). Searle (1979:17) observes that the most essential characteristic of this category of illocutions includes the fact that,

> There must exist an extralinguistic institution and the speaker and hearer must occupy special places within the institution;

before the act (of excommunicating, sentencing, naming, resigning and warning) can successfully be performed. Searle (1979:19) goes further to state that:

> *It is only given such institutions as the church, the* law, private property, the state and special position of the speaker and hearer within those institutions that one can excommunicate, appoint, give and bequeath one's possessions or declare war ... institution characteristically require illocutionary acts to be issued by authorities of various kinds which have the force of declarations.

The researcher shall rely heavily on the version of the theory of speech acts as proposed by Austin and others. The distinction between the illocutionary and perlocutionary acts is very important to the present study.

Austin (1962) recognizes both the illocutionary and perlocutionary acts as independent components of the complex act of utterance, which are related in certain standard situations. If the illocutionary force of an utterance is to be understood, its status as a promise, a threat, a request, a statement, an exhortation etc. must be established while by its perlocutionary effect is meant its impact upon the beliefs, attitudes or behaviour of the addressee and, in certain cases its effect upon some state-of-affairs within the control of the addressee.

Austin points out in his discussion of speech acts that there are various felicity condition which an act must fulfill if it is to be successful and non defective. The felicity conditions will be different for different kinds of illocutionary act, but they can be grouped under three main heads, which, following Searle (1969:51-61) we may refer to as preparatory (or prerequisite) conditions, sincerity conditions and essential conditions, respectively. Lyons (1977:733) states that:

> Violation of each of these sets of conditions makes the utterance infelicitous in a particular way:
>
> (a) Preparatory conditions: The person performing the act must have the right or authority to do so; and the context of situation of such an act must be appropriate. If these preparatory conditions are not fulfilled, the act will be null and void: as Austin puts it 'the act will misfire'. (Austin 1962)
>
> (b) Sincerity conditions: If the person performing the act does so

insincerely (that is, without the appropriate beliefs or feelings) his illocutionary act will not be nullified, but he will be guilty of what Austin calls 'an abuse'. In court, the

(c) Essential conditions: The person performing the act is committed by the illocutionary force of his utterance to certain beliefs or intentions, and, if he thereafter produces an utterance which is inconsistent with these beliefs or conducts himself in a way that is incompatible with the intentions to which he is committed, he may be judged guilty of a breach of commitment over and above the three sets of felicity conditions listed and exemplified above, illocutionary acts are governed and determined by what we may call a 'general condition of meaningfulness': This is explicated by Searle (1969:60-61):

> The speaker intends to produce a certain illocutionary effect by means of getting the hearer to recognize his intention to produce that effect, and he also intends the recognition to be achieved by virtue of the fact that the meaning of the item he utters conventionally associates it with producing that effect.

If the performative utterance is 'unhappy' or 'infelicitous', something has gone wrong in the connection between the utterance and the circumstances in which it is uttered. Austin (1962:14-15) points out the following sets of conditions for the 'happy' functioning of a performative:

(1) It must be a commonly accepted convention that the uttering of

particular words by particular people in particular circumstance will produce some particular effect.

(2) All participants in this conventional procedure must carry out the procedure correctly and completely.

(3) If the convention is that the participants in the procedure must have certain thoughts, feelings and intentions, then the participants must in fact have those thoughts, feelings and intentions.

(4) If the convention is that any participant in the procedure binds her/himself to behave subsequently in a certain way, then he or she must in fact behave subsequently in that way.

If any of these criteria is unfulfilled; the performative utterance will be 'unhappy' in one or two ways, depending on which of the criteria is not fulfilled.

If we sin against either 1 or 2, the conventional act is not achieved: a person who is already married may go through another marriage ceremony, but this second marriage may be null and void because its circumstances were faulty. Alternatively, a couple may go through all of the marriage ceremony except signing the register; the marriage will be null and void because the ceremony was not carried out completely. Cases like these in which the act is not achieved are called 'misfire'.

If we sin against 3 and 4, then the conventional act is achieved, but

the procedure will have been 'abused'. A person may say 'I congratulate you' without having the appropriate feelings of joy for the addressee. In such cases, the act will be 'insincere'. Another example is that a person may say 'I welcome you' and the speaker treats the addressee as an unwelcome intruder, in which case he or she will have breached the commitment inherent in the greeting to subsequently behave in a certain manner. Both cases are called 'abuses': the act is achieved, but the procedure has been 'abused'.

The conditions set out by Austin (1962) corresponds to the three-fold distinction of preparatory, sincerity and essential conditions previously cited from Lyons (1977). Following these conditions, it is possible within the context of a church to state whether certin acts have been correctly performed or not. This is possible if we can state all the necessary social conditions that will make the performance of the illocutionary act in the church effective.

Searle (1969:57-61), for instance, lists the necessary and sufficient conditions for the speech act of promising as follows:

(1) Normal input and output conditions obtain (speaker and hearer both know the language; are conscious of what they are doing; are not acting under duress, have physical impairments, are not acting, telling jokes etc.).

(2) The speaker, S, expresses that P (proposition) in making the

utterance, u. This isolates the propositional content from the rest of the speech act on which we can then concentrate.

(3) In expressing that P, S predicates a future act, A, of S. Clearly it is not possible to promise to have done something in the past: promises proper always concern the future.

(4) The hearer will prefer S's doing A to his or her not doing A, and S believes that H would prefer his or her doing A to not doing it. This distinguishes promises from threats.

(5) It is obvious to both S and H that S will do A in the normal course of events. If it were obvious, no promise will be necessary, of course.

(6) S intends that the utterance of U will make him or her responsible for doing A.

(7) S intends that the utterance of U will place him or her under an obligation to do A.

(8) S intends that the utterance of U will produce in H a belief that conditions 6 and 7 obtain by means of H's recognition of S's intention to produce that belief in H; and S intends this recognition of the utterance as one conventionally used to produce such beliefs; and;

(9) The semantical rules of the dialect spoken by S and H are such that U is correctly and sincerely uttered if and only if condition 1 to

8 obtain.

Conditions 1, 8 and 9 apply generally to all illocutionary acts, and only conditions 2-7 are peculiar to the propositional-content conditions for promising, 4 and 5 are called preparatory conditions for promising; 6 is called the sincerity condition ; 7 is called the essential condition, condition 6 can be altered to 6a: S intends that the utterance of U will make him or her responsible for intending to do A- in order to allow for insincere promises.

From this list of conditions for promising, searle now extracts a set of rules for the use of any illocutionary force indicating device for promising, derived form conditions 2-7 above are :

(1) Any illocutionary force indicating device, P, for promising is to be produced only in the context of an utterance or larger stretch of discourse which predicates some future act, A of the speaker S.

(2) P is to be uttered only if the hearer, H, would prefer S's doing A to his or her not doing A.

(3) P is to be uttered only if it is obvious to both S and H that S will do A in the normal course of events.

(4) P is to be uttered only if S intends to do A.

(5) The utterance of P counts as an undertaking of an obligation to do A.

Searle (1967:66-7) also sets out the rules for the use of illocutionary force

indicating devices for the speech acts such as request, assert, question, thank, advise, warn, greet, congratulate etc. In a subsequent article titled 'indirect speech Acts' (1975), he goes on to make an enduring distinction between speaker meaning and sentence meaning. Searle begins by drawing a boundary between the speaker's utterance meaning or speaker-meaning, on the one hand and sentence-meaning on the other hand. In hints, insinuations, Irony, metaphor, and what he calls indirect speech acts, these two types of meaning "Come apart" in a variety of ways (Searle 1979 :122):

(a) In a literal utterance, a speaker means exactly the same as the sentence means, so speaker meaning and sentence meaning coincide.

(b) In a simple metaphorical utterance, a speaker says that S is P but means metaphorically that S is R. This utterance meaning is worked out on the basis of the sentence meaning.

(c) In an open - ended metaphorical utterance, a speaker says that S is P, but means metaphorically an infinite range of meanings, these meanings can be worked out on the basis of the sentence meaning.

(d) In a dead metaphor the original sentence meaning is by passed and the utterance has that which used to be it metaphorical meaning.

(e) In an ironical utterance, a speaker means the opposite of what the sentence means. So the utterance meaning is worked out by

according what the sentence meaning is and what its opposite is.

in an indirect speech act, a speakers means what he or she says but means something else as well, so that the utterance meaning includes the sentence meaning but extends beyond it. Therefore, a sentence containing an illocutionary force indicator for one particular type of illocutionary act can be used to perform that act and simultaneously, another use of type. Such acts have illocutionary forces.

For a hearer to grasp both these forces at once, he or she must:

1. Know the roles for performing speech acts;
2. Share some background information with the speaker;
3. Exercise his or her power of rationality and inference in general.
4. Have knowledge of certain general principle of co-operative conversation.

It is imperative to consider Grices' conversational implicature in this present study because communication in the context of church situation calls for the maxims associated with cooperative principles . Conversational implicature is essentially connected with certain general features of discourse, and these general features of discourse arise from the fact that if our talk exchanges are to be rational, they must consist of the utterances which are in some way connected to each other. What guarantees this connections is called cooperative principles: make your contribution such

as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. In order to comply with this principle, speaker need to follow a number of sub-principles outlined by Grice (1975) in (Kempson 1975 : 142):

1. Maxim of Quantity; (which relates to the amount of information to be provided).

a. Make your contribution as informative as is required for the current purpose of the exchange.

b. Do not make your contribution more informative than is required.

2. Maxim of Quality: Try to make your contribution one that is true

a Do not say what you believe to be false.

b Do not say that for which you call adequate evidence.

3 Maxim of Relation: Be relevant.

4 Maxim of manner (which is concerned not so much with what in said, but how it is said): Be perspicuous. More specifically:

a Avoid obscurity

b Avoid ambiguity

c Be brief

d Be orderly

This study shall focus less on how implicature arises from one or more of the maxims being flouted, rather the major focus shall be to examine how cooperation in the church context is achieved as a result of observing some

of the maxims outlined.

2.1.2 **AUTHORIAL REVIEW OF EARLIER RESEARCH.**

There has been only a few number of publications available to the researcher on the area of religious language. However, there is a fair body of research on the field of study in Discourse Analysis. Studies in discourse analysis have tried to investigate issues such as types of interview question, structure of interview, turn-taking, role-taking etc. Some of these works shall be subject of review in this section. Scholars whose work will be reviewed include:

Crystal and Davy (1969), Sinclair and Coulthard (1975), Berry (1975, 1977), Myers (1979), Frank (1989), Stubbs (1983), Brown and Yule (1985), Leech (1983), Levinson (1983) and Ibileye (1993) .

Crystal and Davy (1969) provide a sub-theme on the language of religion . Their work is based on the analysis of textual religious materials with a strong emphasis on vocabulary, meaning and structure. According to them, religious language includes different kinds of stylistic features. The structural relationship between lexical items in religious English defers markedly from those in other varieties. Crystal and Davy seem to be saying that the range of permissible synonyms, antonyms and so on in religious language is very different from that found elsewhere. Besides, focusing on the religious register whose structure they trace to historical reason, their

work focuses majorly on the features of religious language such as acchaism, theological jagon, complex constructions etc. as a means of revealing content and meaning. They also stress on the grammatical aspects of religious writing which they observe are made grammatically complex through the use of an array of subordinating devices.

Crystal and Davy's work has its strong points as useful exposition on the structure of written religious materials, (it succeeds in telling us why the vocabulary of religious English is fixed, it also reveals the reason for the non-personalisation of religious language through the use of passive constructions). However, it is inadequate and does not help much in the analysis of naturally occurring interaction in the church. This is so because it does not give us an insight on the illocutionary force behind utterances occurring within the church context. For instance, we cannot through their model analyze the utterance "know ye not that your body is the temple of the Holy Ghost." This utterance can only be analyzed properly under the speech act categories as outlined by Austin and Searle.

Sinclair and Coulthaud (1975) propose a definite model of description and attempt to show how much of the structure of linguistic patterning in lessons are pedagogical; and how much are linguistic . They describe classroom situation in terms of function of utterances, that is, in term of whether an utterance is used to evoke a response, or is a response, or mark discourse boundary etc.

They identify three levels of language, non-linguistic at the rank of course, period and topic; the discourse at the ranks of lesson, transaction, exchange, move and act; grammar at the ranks of sentence, clause, word and morpheme.

In the classroom discourse, the lesson is the highest rank while transaction comprises of form, elicit and direct transactions, each made of preliminary medial and terminal moves. The exchange rank includes initiation, response and feedback being optional. At the move rank, we have opening, answering, follow-up, framing and focusing.

The lesson is described as a series of interaction in which the teacher presents some information and goes on to find out whether such information has been assimilated. They got pupils to use the information. It is clear that the pattern described by Sinclair and Coulthard cannot be applied to all talk situation, though most studies in discourse have worked on the same ranks proposed by Sinclair and Coulthard with some addition and few modification of the labels and symbols for the acts. The initiation - Response - Feedback (IRF) structure of the exchange rank has also been criticized. The criticism is justified as many works have shown that other moves (such as challenging, supporting) could be analyzed depending on the kind of data available.

One fundamental thing about their work is that they were interested

in the function of utterances and the structure of discourse. They were looking for answers to such question as: How are successive utterances related? Who controls the discourse? How does he do it? Do other participants take control? How do the roles of speaker and listeners pass from one participant to another? How are new topics introduced and old ones ended.

Sinclair and Coulthard observed from their data that a large part of the meaning of a sentence must always be determined by the context in which it is uttered, even when the most elaborated grammatical structures and most specific lexical items are employed.

Many scholars have attempted to modify this model, making some subtraction and addition. Margaret Berry (1975); Burton (1980) have tried to explain and account for some of the issues not attended to by Sinclair and Coulthard (1975).

Berry (1975) attempted to discuss some of the basic concepts of systemic linguistics. She proposed a general framework for describing texts and constructing a general theory of discourse. Her model aims at analyzing discourse as an exchange structure which includes interpersonal, textual and ideational dimensions. She emphasizes the obligatory and optional feedback. The function of an utterance is normally clear and definite within its particular context. How participants in conversation rely on context in order to understand the meaning and function of utterance

was a major focus of Berry's study.

Myers (1979) defines conversation as:

> verbal and non-verbal interactivity
>
> realized by reciprocal behaviour between
>
> at least two people, who alternate in the
>
> roles of addressor and addressee.

He proposes two types of interactive acts in conversation: verbal and non-verbal acts: The verbal interactive act is an illocutionary act, mainly a statement, question, request or command, and is generally accepted as a unit of communication. Though there is no general agreement on the structural description of illocutionary acts, literally, their grammatical realization is by declaratives, interrogatives and imperatives. Illocutionary acts such as a command can be realized as a request, for example 'can you give me a lighter'.

According to Myers, verbal and non - verbal interactive acts in adults' conversation may have three interactive functions:

(a) Ideational-Informative

(b) Social - Emotional

(c) Interaction - Regulating

Myers observes that discourse acts especially when they realize a response move as used in sinclair and Coulthard's Teacher- Pupil discourse, could be nonverbal.

Myers' work gives a very good foundation for understanding some of the basic issues in discourse analysis. Some of his observations are relevant for an understanding of discourse in the context of church situation, particularly in the presentation of sermons. The three interactive functions - informative emotional and regulating- are usually displayed in the course of sermons by the speaker (preacher) and the hearer (congregation). These interactive functions could be non-verbal on the part of the hearer.

Frank (1989) attempts to describe feature radio interview within a discourse framework. She attempts to answer questions relating to how questions and answers affect the smooth flow of information, and how the kinds of strategies used by participants in manipulating their use of English. The interviewers' questions were found to contain comments and statements which were clumsy and which led to confusion and misinterpretation. There is a great deal of mannerism such as 'alm', 'ahw', 'alm' and silent stresses, which were said to have affected the smooth flow of information and might have led to boredom on the part of the listener.

This study is of little relevance to our present study since it centers mainly on discourse analysis.

Stubbs (1983) examines the typical classroom data for the analysis of discourse on the basis that language performs different functions from one social situation to another. The structure of classroom interaction is as it is, because there is need for understanding and the reinforcement of control by

an individual (the teacher) on whom the position confers such an authority.

Stubbs work is a general introduction to discourse which looks at the structure of conversation from linguistic and philosophical approach. He illustrates with examples, how teachers use language to monitor the teaching process and how pupils occasionally respond to the teacher's language. The teacher could use language to attract, request, show or confirm understanding e.t.c.

In adopting the linguistic approach, stubbs posits that several linguistic device could be used to structure discourse adding that an utterance conditions or predicts what comes after it. For instance, a question is typically followed by an answer. This is similar to the 'initiation/response' category suggested in Sinclair and Coulthard (1975) Whatever criticisms made of Sinclair and Coulthard (1975) can also be applied to stubbs (1983).

Brown and Yule (1983) contain propositions which are relevant for this study. They classify language according to the various functions which it is called upon to perform. According to them, the conversational function of language is message-oriented. This is when language is used basically for the transference of factual and propositional information. A fundamental condition for the effective performance of conversation is therefore clarity- the speaker should make what he says as clear as possible because failure to do so will result into unpleasant consequence in the real world.

The work of Brown and Yule is a general introduction to discourse analysis. It focuses on the general conditions for the effective analysis of discourse. They distinguish between written and spoken forms of language. They observe that different things are taken into consideration in the analysis of each. While the written discourse is used basically for the transference of information, the spoken form, is used for the establishment and maintenance of social relations. Another basic difference they point out between the two is their life spans. The spoken discourse is transitory in nature and process based, because in collecting it one has the option to balance the data collected against contextual information. For the latter however, the same is not true because the data is very often manipulated and idealized by the researcher.

This observation is very important for the present study which proposes to use an institutionally- based naturally occurring conversation as the basis for discussion. Brown and Yule (1983) on the whole, pay particular attention to the context in which conversation takes place. Following firth (1957) they use the term 'context of situation': A linguistic utterance will only have its meaning as a result of its being read against the background of a social context. It is the 'fitting' into social context that will eliminate other possible meanings. Brown and Yule identify the following features of context

(a) The relevant features of the participants;

(b) The relevant objects, and

(c) The effect of the verbal action.

These contextual features are very important in understanding any kind of discourse. Brown and Yule (1983) suggest relevant propositions necessary for the present research. Such propositions enable us to see how and to what extent the context of situation conditions the use of language in conversation in the church. In other words, the effect of the verbal action of the speaker (the pastor) will be seen to be meaningful only by virtue of his occupying the position of a pastor which is sanctioned by God and, recognized and accepted by the congregation.

Leech (1983) proposes a model of pragmatics within an overall functional model of language. He adopts the speech act theory of Austin and Searle, and the conversational implicature of Grice. Leech notes that these two need to be complemented by what he calls 'Politeness Principles'. He accepts the strength of Searle's analysis of illocutionary acts over that of Austin, but rejects the two analysis as being fallacious because of their linking of illocutionary acts to the existence of illocutionary verbs.

Leech (1983) attempts to bring up an electic model out of the works of Austin, Searle and Grice, and his own phatic, politeness and irony principles. He observes that, if a speaker is truly committed to the preposition expressed by the illocutionary verb of an utterance, he or she is

at the same time upholding the maxim of quality of Grice's cooperative principles.

The researcher shall adopt Leech's model of means -ends analysis to analyze the data. This model is very relevant because it sees language as means of bringing about an end in communication. The data in this current study is drawn from sermons which are message oriented. Sermons are meant to bring about an end and that makes this model relevant to the present research.

Ibileye (1993) adopts a pragmatic approach to the study of the language of courtroom conversation. The study attempts to combine the Austinian speech acts model with the Gricean model of cooperative principles. Ibileye uses real life data derived from courtroom proceedings. The work examines the hierarchical structuring of language and especially how this hierarchy affects the outcome of verbal interaction. He portrays the pragmatic effect of cooperative verbal interaction within the context of the courtroom.

This work is very significant to the current research because of the pragmatic model it adopts which shall be applied for the analysis of data in this work.

Stevenson (1993) contains a chapter on 'conversation and Discourse'. The chapter focuses on pragmatics with strong emphasis on conversation. She emphasizes communication: how do we come to understand the

meaning that a speaker intends to convey? Stevenson (1993) sees pragmatics as concerned with contextual influences on meaning, since the use of context requires inferences based on non linguistic general knowledge. This view is consistent with Montague's (1968) definition of formal pragmatics as the study of indexical expressions, that is, expressions that require context for their interpretations. She is also of the view that pragmatics is concerned with the assumptions people make when speaking and the inferences listeners make to recover those assumption. It is also the view of the researcher that in delivering sermon, the speaker (the pastor) operates on some basic assumptions, and the listeners (the congregation) also make inferences based on the non-linguistic general knowledge to recover those assumptions of the speaker.

Stevenson (1993) observes that both linguistic knowledge and non-linguistic knowledge are required to establish reference, and therefore, that the truth conditions of a sentence are determined by the outcome of pragmatic processes and not just by linguistic processes. Sperber and Wilson (1993); Glucksberg and Keysar (1990); Stevenson (1993) following Grice (1975) observe the general knowledgethat are concerned with the nature of social interactions and with the importance of the intentions of the participants in a conversation. These aspects of general knowledge form the traditional subject matter of pragmatics. Grice (1975) tried to account for what people meant as opposed to what they said. For Grice what

people mean is governed by pragmatic principles while what they say conforms to truth conditional semantics. He outlined four conversational maxims that participants in a conversation adhere to and that enable the speaker to make conversational implicatures; that is to implicate something over and above the explicit proposition being expressed.(see the review on the conversational maxims). The researcher also accepts the views of Grice (1975) that participants in our church context) adhere to conversational maxims in order to implicate something over and above the literal meaning of words and sentences in an utterance. But the work shall also introduce a little modification as seen by Sperber and Wilson (1986) which replaced Grice's four conversational maxims by a single principle of relevance that states:

> The speaker tries to express the proposition which is the most relevant one possible to the hearer (1993:137)

According to Sperber and Wilson, the search for relevance is a fundamental cognitive activity on hearing an utterance, therefore, inferences are made to yield a unique interpretation that is consistent with the requirements of relevance. The principle of relevance operates in conjunction with a principle of minimal effort which asserts that people make as little effort as possible that is consistent with maintaining relevance. If the utterance is not sufficiently relevant in the initial context, it is unlikely that its relevance will be increased by further extension of the context. For instance, the utterance 'for ye are bought with a price: therefore glorify God in

your body.....' can only be situated within the church context. The interpretation of the utterance reveals a kind of relationship between a 'believer' and 'Jesus Christ', that requires a good conduct, character or behaviour on the part of the 'believer'. For an individual to have such understanding he or she must rely on the principle of relevance and contextual features. Thus the search for context makes communication successful or meaningful.

According to Sperber and Wilson, what ensures the listener to make the intended implicatures and not some others in the notion of mutual manifestness. A fact is manifest to a person if he or she is capable of representing it mentally . If two or more individuals have a mental representation of the same fact, then it is mutually manifest. They believe that both the principle of relevance and the principle of minimal processing are mutually manifest facts. Thus, implicated premises are identified because they lead to an interpretation consistent with the principle of relevance and because they are manifestly, the easily accessible premises to do so. The implicatures are selected because the speaker must have intended the listener to drive them, or some of them, given that utterance was intended to be manifestly relevant to the hearer. Thus, implicated premises and implicated conclusions are both identifiable as parts of the first iferable interpretation consistent with the principle of relevance. This observation is very relevant to the study because the principle of relevance

is central in delivering sermons under the context of church situation.

Clark and Marshall (1981) also focus on the way in which participants in a conversation can discern one another's intentions. They spell out the ways in which participants can infer (by induction) that certain assumptions or beliefs are said to be crucial for successful communication. They also show how conversational principles, as well as cognitive aspects of general knowledge, constrain the range of inferences that are needed to yield a unique interpretation of an utterance. The views of Clark and Marshall (1981) are important for understanding the kind of data in church context. It is on the basis of certain assumptions or common beliefs that an understanding or acceptance is enhanced successfully during sermons. In the context, of church situation, the mutual beliefs include some of the following:

1.The speaker (pastor) is seen as the minister of God

2.The reference text for the sermon is from the Holy Bible

3.The message is God-given.

4.'Faith' is the basis of receiving any blessing from God.

5.All prayers must be carried out in the name of Jesus.

These beliefs and assumptions, and host of others operate in the context of church situation.

The review has looked at some studies in the analysis of discourse and pragmatics with strong emphasis on conversation and interaction. This

has given us an overall in sight into the theoretical framework to be favoured for this research. The review showed that earlier models of analysis and description are very useful but not entirely adequate for the comprehensive investigation of al kinds of conversations or interactions.

This study will then make use of insights from the works of Austin (1962). Searle (1965),Grice (1975), Leech (1983), Clark and Marshall (1981) and sperber and Wilson (1986). Our review has also helped us to choose the pragmatic models of analysis in preference to other models.

2.1.2 THEORETICAL FRAMEWORK

Our review dwelt heavily on the works of Austin (1962), Searle (1965), Grices (1975) and Leech (1983) and their works have proved fundamental in the analysis of discourse coherence. Austin (1962) attempts to identify social meaning in terms of the activities performed by a speaker. He also attempts to distinguish what he calls "Performative " utterance from other types. following Austin's theory of performative acts, it becomes possible to suggest that in uttering any sentence a speaker could be seen to have performed an act which he calls illocutionary act. Conventionally associated with each illocutionary act is the force of the utterance which is expressed as a performative.

Austin posits in his discussion of speech act that there are various felicity conditions which an illocutionary act must fulfill if it is to be successful and non-defective. The felicity conditions will be different

for different kinds of illocutionary acts, and they can be grouped under three main headings; which following searle (1969:57-61) we can refer to as

i. Preparatory (or Prerequisite)Conditions.

ii. Sincerity conditions and

iii. Essential Conditions

Violation of each of these sets of conditions makes the utterance infelicitous in a particular way.

Over and above the three sets of felicity conditions, illocutionary acts are governed and determined by what we may call a general condition of meaningfulness; and what Austin offers is in principle, a unified theory of the meaning. Utterance within the framework of a general theory of social activity. His theory of meaning can be described as a contextual theory of meaning, the way in which the theories of Firth and Malinowski (1930, 1935) are contextual theories.

Searle (1969) slightly deviates from Austin's triad of locution, illocution and perlocution. According to searle a speaker typically does four things when saying something: the utterance act, prepositional act, illocutionary act and perlucutionary act. On illocutionary act, he puts it this way "The speaker intends to produce a certain illocutionary effect by means of getting the hearer to recognize his intention to produce that effect, and he also intends the recognition to be achieved by virtue of the fact that meaning of the item he utters conventionally associates its producing that

effect" (1969; 60 - 61).

To perform illocutionary acts, he says, is to engage in rule - governed behaviour, and he draws up the rules which govern this behaviour on the basis of sets of necessary and sufficient conditions for the performance of various illocutionary acts.

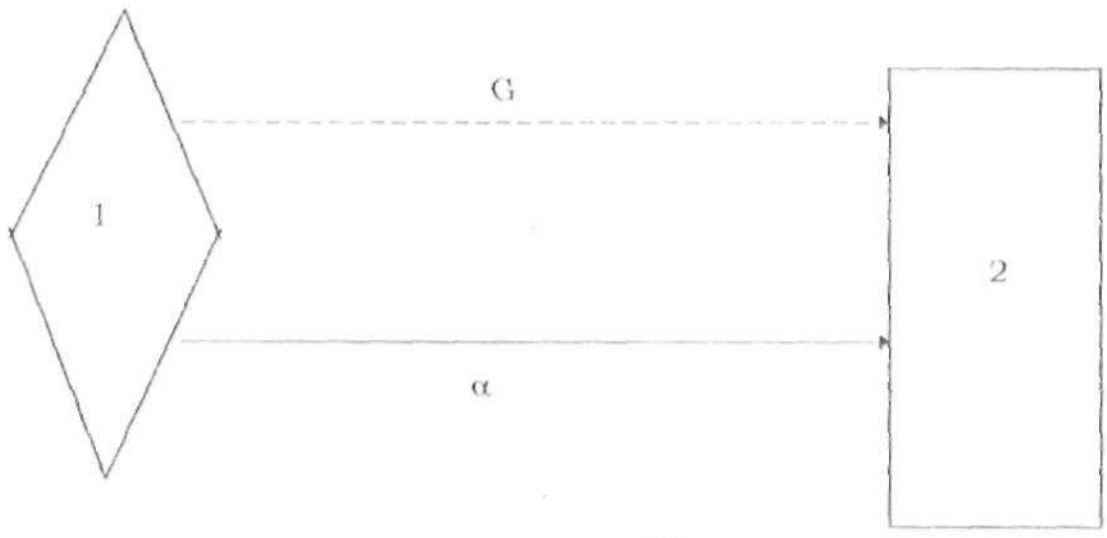
Grices' analysis of the illocutionary acts is based on what he calls "Cooperative Principles". He is of the view that in all communication, there is a general agreement or cooperation that a speaker and a hearer observes. Under this general heading, a number of general maxims are isolated which specify the conventions which participants in a conversation should and normally disobey. His account of communication naturally merges in with Austin's account of speech act, for both the determination of the illocutionary force of an utterance and any implicated message it may be intended to convey depend on shared assumptions by speaker and hearer (Strictly on a set of assumptions which the speaker believes he and the hearer share). Thus, it seems the illocutionary force of an utterance can be seen as one part of the total message implicated.

Leech (1983) develops a model of pragmatics within an overall functional model of language. He adopts the speech act theory of Austin and Searle and the theory of conversational implicature of Grice . Leech observes that these two need to be complimented by what he calls "Politeness Principles" . He accepts the strength of Searle's analysis of

illocutionary acts over that of Austin, but made a radical separation between the analysis of illocutions and the analysis of illocutionary verbs. He rejects Austin's and Searle's view that the analysis of illocutionary act can be suitably approached through the analysis of the meaning of illocutionary verbs, what he calls the "illocutionary verb fallacy"

Leech attempts to fashion out an eclectic model out of the works of Austin; Searle, Grice and his own phatic, politeness and irony principles. He observes that if a speaker is truly committed to the proposition expressed by the illocutionary verb of an utterance he or she is at the same time upholding the maxim of quality of Grice's cooperative principles.

Leech (1983) refers to his model of analysis as means -ends. This model sees pragmatics as problem - solving, both from the speakers and hearer's point of view based on contextual evidence. Language is seen as a means of bringing about some end, and this implies some chain of actions in a discourse as represented in the diagram below.



Source : Geoffrey Leech (1983 : 36)

1 = Initial State (S means h to understand F by U)

2 = Final State (h understands F by U)

G = Goal of attaining State 2

α = Speech act (act of Uttering U)

In the above graph the diamond presents the initial state of the speaker and the square the final state. The solid arrow represents an action taken by some individual in order to fulfill the goal. The broken arrow represents the goal (possessed by the individual at state 1) of attaining the final state.

The frame work of analysis adopted for the present research is derived from a synthesis of all that has been highlighted from pragmatic theories of Austin, Searle, Grice and Leech. The work shall draw insights from Austin's and Searle's sets of felicity conditions necessary and sufficient for the performance of various illocutionary acts: The cooperative principles of Grice will also be considered for the interpretation of the data. The study will also follow Leech's model of means - ends analysis, by explicating from the data the types of utterances and the illocutionary Force behind the utterances, and show how the goals are achieved.

CHAPTER THREE

METHODOLOGY

3.0 PREAMBLE

In chapter two, we briefly considered the theoretical framework appropriate for the analysis of discourse from the works of Austin (1962), Searle (1969), Grice (1975) and Leech (1983). This chapter attempts to explain the methodology in this research. A separate identification and description of the relevant selected models that were considered have been presented. Efforts have been made to focus on the details of the model eventually selected.

3.1 DATA COLLECTION

The data used in this study were gathered from Christian retreat programmes organised by the Deeper Christian Life Ministry (DCLM) in Lagos and Kaduna States. The data tapes were obtained through recording of the sermons. Concentration was on the recorded tapes only because this study is on interactive discourse.

3.2 TRANSCRIPTION OF DATA

The data tapes obtained from sermons were carefully played over and over again in order to obtain complete and accurate information and transcription. Even though this research was basically inclined towards the

total understanding and clarification of the overall utterances in sermons, no consideration was taken of the phonological features such as intonation, stress, pitch etc.

The supra-segmental features of pronunciation was not considered crucial to the focus of this study. This means that the research only embark on a free transcription of the collected data. However, it is important to shed a little light on what supra-segmental features are in a study that deals absolutely with speech:

i. **Stress**: It is the relative strength in which a syllable is uttered. It refers to the extra muscular force or the degree of force with which a sound or syllable is uttered.

ii. **Accent**: The syllable or syllables of a word which stand out from the remainder are said to be accented or to receive accent. The accentual pattern of English words is fixed in the sense that the main accent always falls on a particular syllable of any given word; but it is free in the sense that the main accent is not tied to any particular situation in the claim of syllables constituting a word.

iii. **Intonation:** This is the special colouring or meaning given to an utterance. In English, tone does not change the meaning of words. Intonation forms part of the utterance. Intonation in English has a grammatical function and it can vary in a sentence.

iv. **Pitch:** This is the absolute measurement of the frequency of vibration of

the vocal cords. Tone is relative pitch and it can be low or high for a relative speaker. It is the note a sound is measured and it is measured in cycles per second.

v. **Rhythm:** It is the sequence of strong and weak stresses, that is, the pattern in which strong and weak stresses follow one another.

The supra-segmental features of sound described above were not considered in this study, because collecting related data on them requires special equipment from an equipped language laboratory. More so, the focus of this research is basically on communicative competence in speech situation.

3.3 FRAMEWORK OF ANALYSIS

One significant concept which relates utterance meaning to context is that of the 'Speech Act Theory' by Austin (1962). Speech act theory posits that a declarative sentence is always used to describe some state of affairs, some facts which can be true or false. The central insight of the theory is that we use language to do things. Describing is only one of the things we do: we use language to promise, to criticize, to persuade, to convict etc. Austin (1962) points out that there are many declarative sentences which do not describe, report or state anything and of which it makes no sense to ask whether they are true or false. The utterance of such sentence is, or part of the doing of some actions: an action which could normally be

described as simply saying something.

For the analysis of the data, the researcher shall follow the latter version of Austin's theory of speech act that sees any utterance as part or all of the doing of some action. The utterances having either a performative and non-performative verbs. Performative verbs name actions that are performed, wholly or partly by saying something: (state, promise, convict); while non performative verbs name other kinds of action that are independent of speech (walk, sleep). Because performative verbs are numerous, Austin hopes that it might be posible to arrive at some broad classes of speech act under which successful performance of the act it names. Austin suggests that it is possible to distinguish a number of broad classes or families of speech act, classified according to their illocutionary force. The researcher shall adopt the method of classification made by Austin (1962) in the analysis of the data obtained. The classification of the various speech act by Austin include: verdictives, excersitives, commissives, behavitives and expositives.

In the analysis of the data, the researcher also integrated Searle's (1969) follow-up of Austin's theory. Searle proposed an alternative classification which include: assertives, directives, commissives, expressives and declarations. Another important aspect of Searle's (1969) version of Speech Act that has a bearing on the analysis of the data is what he call "preparatory (or prerequisite) conditions, sincerity conditions, and essential

conditions" necessary for the performance of an illocutionary act.

Furthermore, the researcher considered the general principles of cooperative conversation necessary for the analysis of the data. The Grice's (1975) cooperative principle became imperative. The researcher selected the maxims of quantity and relation to analyse the data. These maxims are central to understanding utterances in the church context.

The researcher also found the "Means-ends" model of analysis by Leech (1983) relevant to the interpretation of the data. This model sees pragmatics as problem-solving, both from the speaker's and hearer's point of view based on contextual evidence. This study is also considered from the same perspective of Leech (1983) which sees language as a means of bringing about some ends, and this indicates some chain of actions in the process of discourse.

Having looked at the various pragmatic models, one noticed that to study religious language particularly Christian sermons, one needs to look at utterances in relation to the various act types and the illocutionary force accompanying each. This provides a support for the eclectic approach adopted for the research methodology. The models discussed in this chapter will be used in analysing the data.

The framework of analysis used for the study was derived from a synthesis of Speech Act theory fashioned out by Austin (1962), Searle (1969), Grice (1975) and Leech (1983) as indicated in chapter two. The

researcher considered only the relevant and meaningful aspects in the analysis and interpretation of the data. The felicity conditions: preparatory, sincerity and essential conditions of Speech Act have a direct application to the analysis of the data.

In this study, the preparatory, sincerity and essential conditions associated with speech act lay the fundamental basis for the success of understanding discourse. Besides, the maxims of quantity and relation are necessary maxims considered in the analysis of the data. By integrating felicity conditions and the two selected maxims, one can have a clear understanding of the illocutionary force involved in making an utterance and how that can mean what it means in the context of church situation.

Before any act can conform to the preparatory condition, the person making the utterance (in this study the pastor) to perform the act must have the right authority to do so. The act must also be performed in the appropriate context of situation. Also, in conforming to the sincerity condition, the individual performing the act must have the appropriate beliefs and feelings. In the area of essential condition, the person performing the act must be committed by the illocutionary force of his utterance to certain beliefs or intentions. This has to do with showing the appropriate behaviour in line with the beliefs and intentions.

We shall also extend these conditions to cover the maxims of quantity, quality and relevance. These maxims are important in our study

because it is obvious that when a person makes his utterance in an ongoing discourse, the basic underlying assumptions are that the individual is making it in such a way that:

a. His utterance is as informative as is required.

b. His utterance is not made more informative than is required.

c. His utterance must be relevant.

If an utterance is made in such a way that it is informative but not more informative than required, then the utterance can be seen to have fit into the right context of utterance as is prescribed by the preparatory condition. Besides this, an utterance that meets the relevant maxim also fulfills the preparatory and sincerity conditions. This is so, because if a speaker is being relevant, he must be seen to be producing an utterance not only in the appropriate context but also producing one that is appropriate to his participant's role.

In the proposed model, for an act to succeed in the context of the church, the following conditions need to be met:

1. The person performing the act must have the right to do so.
2. The person must have the appropriate beliefs and feelings.
3. The person must be committed to the beliefs and feelings, that is, showing the (appropriate behaviour).
4. The act must contain the right amount of information.
5. The act must not be more detailed than is required in that

particular context.

6. The act must be relevant in subject matter to the entire discourse.

7. The speaker must not say that for which he lacks adequate information or evidence.

The research shall also propose in this model the following assumptions in analysing the data:

a. The speaker (pastor) and hearer (congregation) both understand the language, are conscious of what they are doing in an ongoing discourse.

b. The speaker expresses proposition in making utterances.

c. In expressing that proposition, both the speaker and the hearer predicate a future act.

d. The speaker intends that the utterance will make the hearer responsible for doing something.

e. The speaker intends that the utterance will place him or her under an obligation to act in a certain way.

f. The speaker intends that the utterance will produce in the hearer a belief that conditions (d & e) obtain by means of hearer's recognition of speaker's intention to produce that belief in the hearer; and speaker intends this recognition of the utterance conventionally used to produce such beliefs.

The conditions outlined for the success of an illocutionary act and the

assumptions under which such act operates will provide the instruments to characterize the different acts performed in the church during sermons as either appropriate or not appropriate. This will also help us to see the illocutionary force behind each act.

The research shall present diagrams of tables containing five columns. The first column points out the various utterances explicated from the data at different intervals in the course of the sermons. The second column will show the different act types involved in the sermons. In the third and fourth columns, the relevance and quantity conditions that make an utterance successful in a discourse shall be presented. The last column will show the illocutionary force behind the utterances.

CHAPTER FOUR

PRESENTATION, INTERPREATION AND EVALUATION OF DATA

4.0 PREAMBLE

In chapter three, the researcher discussed the theoretical framework for the analysis of the data. In this chapter, the researcher intends to apply this analytical model to the excerpts from sermons (See Appendices I & II). Two different recorded samples of sermons by William Kumuyi were transcribed and analysed in order to find out the various illocutionary force behind some utterances.

4.1 DATA PRESENTATION AND ANALYSIS

THE TWO BIRTHS

UTTERANCE	ACT TYPE	RELEVANCE	QUANTITY	ILLOCUTIONARY FORCE
In Jesus name we pray. Our Father we thank you for this Morning session we are going to have now. We thank you because salvation is so great and so high. We do not know what we could have done were it not your plan for salvation. But we are grateful to you because of your love that gave the Lord Jesus Christ to die	Commissives	The utterance is very relevant to the overall structure of the sermon. Many sermons start with opening prayers to get	The utterance is specific and it is pointing to the very fact that the sermon is based on the topic of salvation.	The prayers predicates the fact that the sermon is coming directly from God (the message is God-given).

for us on the cross of Calvary. We pray O Lord, that as we look into your word this morning, we will allow you to teach us and to instruct us in the way of righteousness in Jesus name. And we pray that these words will benefit every one of us. Thank you because we know you have answered in Jesus name we pray. Amen.		the congregation committed		
I say unto thee, except a man be born again, he cannot see the Kingdom of God.	Declaration	Relevant to the overall subject-matter of the	The utterance is specific as a starting point of the	Without the supernatural or spiritual birth, you cannot partake of the spiritual benefits which is

		sermon.	discourse. The utterance is the most appropriate for a sermon on salvation.	heaven (the Kingdom of God).
You must be born again	Declaration	The utterance is relevant for the purpose of emphasis	The utterance is precise at this level of the discourse	One must partake in the spiritual birth which is total separation from sin – total separation from adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition,

				heresies, envying, murder, drunkenness, reveling etc.
That which is born of the flesh is flesh	Assertion	The utterance is relevant as the previous utterance needed to be explained from another dimension		An individual who had not been separated from sinful life is seen as living in the flesh (carnal life,. He or she is considered as not having any relationship with God. The life of the flesh is the life of unrighteousness.
If you are born of the flesh then you have the works of the flesh.	Declaration	The utterance is relevant. It		The works of the flesh dwell on the

		enhances the explanation of the previous utterance.		characteristics of flesh-propelled life taken from scriptural reference (Galatians 5:21). "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, idolatry, witchcraft, wrath, strife, sedition, heresies, envying, murder, drunkenness, reveling..." Anybody who is not yet born again (without salvation) has some of the

				above mentioned traits.
When you are born of the spirit there is a change, a change in your life and things will turn in a dramatic way.	Directive	The utterance is relevant because it introduces the other dimensions of the discourse (characteristics of spiritual birth)	The utterance is specific to the(spiritual birth) justifying the validity of the spiritual birth.	The characteristics of spiritual birth is referred to as the fruits of the spirit taken from (Galatians 5:22) "But the fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" An individual who partakes in the spiritual birth, that is, obtained

				salvation must have the above mentioned character traits and is considered guiltless before God.
When you are born, just born of the flesh, you are born by the will of man.	Directives	The utterance is relevant based on the preceding utterances		Born of the flesh – that is the first, the natural or physical birth. The physical birth of an individual is the decision of his or her father and mother. The will of the parents brings individual into existence.

When you are born again, you are born of God.	Directives	The utterance is appropriate based on the preceding utterances that focussed on the physical birth	The utterance is adequate, showing the comparison drawn between the physical birth (natural) and the spiritual birth (being born again)	It is not the will of man that makes an individual to be born again. It is the very will of God that brings an individual into the experience of salvation (being born again). Here the illocutionary force is supported by a reference text in (John 1:12-13). "But as many as received him, to them gave he power to become the sons

				of God, even to them that believe on his name: Which were born, not of blood, nor of the flesh, nor of the will of man, but of God".
When you are born with the new birth you are born into the kingdom of God.	Directives	The utterance is appropriate. It shows the result (benefit) of the new birth (being born	The utterance is specifically pointing out the benefit of the new birth.	Anyone who partakes in the new birth (born again) has an express way into the Kingdom of God. This also entails that the person would experience an everlasting life.

		again).		
You see the natural birth gets into trouble. You are born into the world of pain, into the world of trouble and into the world of evil.	Assertion	The utterance is relevant to stress the need or necessity of the new birth.	The utterance is precise to inform what awaits a person that has only the natural or physical birth.	Those who are not born again stand to suffer the troubles and evils of this world. The born again person is seen as an overcomer of the troubles and evils of this world.
He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life : but the wrath of God abideth on him.	Declaration	The utterance is relevant, it emphasizes the benefit and loss of		The everlasting life is for the "born again" people only. Even though the physical body will eventually cease to exist,

		accepting or rejecting salvation (being born again)		the soul of man is seen to live forever and only the "born again" soul will live forever with God. Those who are not born again are considered to have the wrath of God upon them forever (everlasting hell fire).
The son of God has power to deliver you. He has the power to set you free. And if the son therefore shall make you free; ye shall be free indeed.	Directives and Declaration	The sermon is moving to the end and the utterance is inviting the audience	The utterance is emphatic. It is a straight forward call to obtain salvation (born	The Son of God (Jesus) is the only one who can deliver an individual from sin. The deliverance and freedom from sin is only obtainable through Jesus

		(congregation) to obtain or receive salvation (to be born again). The relevance of the utterance is to drive the message to an end.	again)	Christ. Sin is seen as bondage therefore, any sinner is under the bondage of sin and he or she needs deliverance and freedom.
I want you to rise up and tell the Lord I want to be free, I do not want to remain in bondage to sin.	Directives	The utterance is relevant at this point		The call to rise up is a call unto prayer. The prayer is seen as a means

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I want the mark of the new birth to be seen and be known in my life.		because it is a call to bring about an expected end (goal).		of obtaining freedom. Freedom from the bondage of sin. It is also a prayer to seek for pardon from God. The prayer is a means to obtaining righteousness through the new birth (born again).

DEATH AND BURIAL WITH CHRIST

UTTERANCE	ACT TYPE	RELEVANCE	QUANTITY	ILLOCUTIONARY FORCE
In Jesus name we pray. Our	Commissives	The utterance is	The utterance is	The prayer is a

father we thank you for this workers retreat. We thank you for the journey mercies you have granted everyone here. Thank you for all our workers who are here. Thank you for the love and interest you have given us for your word and in your work. We know we cannot really do the work without the word. And the much we know the word the more of the work we would be able to do. If we fail in the area of the word, the work is going to collapse. And so we thank you		very relevant to the overall structure of the sermon since it is in opening prayer aimed at committing the congregation into careful listening.	straightforward and very specific. It creates persuasive mind among the congregation.	pointer to the fact that the sermon is God-given and must be received as coming from God. The 'Word' from the utterance is the scriptures (Bible). The 'Word' is therefore God-given message and must be carefully received

for bringing us together at this time, that you will remind us again of your word. We pray that all this time you will, help everyone of us to pay attention, so that your word will bear fruit in every life in Jesus name.				as coming from God. It is the 'Word' that will enhance the effectiveness of the gospel work among the audience (congregation).
Let these sayings sink down into your ears.	Directives	Relevant to the topic of the sermon because the salvation message is the basis of understanding any	The quantity of the information is specific. It is a persuasive injunction.	The utterance is an appeal on the audience congregation) to comprehend, meditate, act on

		other doctrine from the scriptures (Bible).		and live in accordance with the word of God. Failure to act upon the 'Word' (the doctrine of the Bible) will lead to series of wrong actions, behaviours and decisions on the part of the audience (congregation).
Believers are dead to sin.	Assertive	The utterance is	The quantity of	

		relevant to the overall topic of the discourse.	information offered is precise specifying a transformation.	Sin does not have influence or dominion over an individual who is "born again". There is no longer interest and attraction for sin anymore in the life of a "born again" person. The life of a "born again" person is separated from all sinful desires.

They that are in Christ have crucified the flesh. Our old man is crucified with him.	Assertive	The utterance buttresses the preceding utterance.	The quantity of information is specific and it explains the preceding utterance. It is a repetition for emotional effect and spiritual upliftment.	The "flesh' is the source of evil (sin) that produces all forms of unrighteousness in the life of an unregenerated (not born again) person. The 'flesh' here represents the inward depravity in man. A

				believer (born again) is identified with Christ: having put off evil deeds and its affection.
Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?	Directives	The utterance is rhetorical to give another dimension to the preceding utterance.	The quantity of information given is to stir up the thoughts of the congregation.	The baptism into his death (Jesus Christ) refers to separation or putting off completely the evil deeds and desires. It is a

				separation from all unrighteous acts and conforming with the righteousness of Jesus Christ.
Therefore we are buried with him by baptism into his death.	Declaration	The utterance is a highlight of the preceding utterances.	The utterance is definitive following the preceding utterance.	The immersion during water baptism is seen as an act of burial. It is seen as burial with Christ. This also shows an

				identification with Christ's suffering on the cross.
As Christ was raised up from the death by the glory of the father, even so, we also should walk in the newness of life.	Assertive	The utterance is relevant to the preceding utterance because it portrays the result of dying with Christ, which is newness of life.	The quantity of information is appropriate.	The walking in newness of life typifies a believer's identification with Jesus Christ in resurrection. At the point of salvation (born again), the believer is seen

				as having being resurrected with Jesus Christ. The newness of life shows that old habits have been dealt with. The believer goes beyond the laws of nature and operates by the supernatural laws, living a victorious Christian life.

If you will come before the Lord today and say I want total identification with Christ with all honesty, you look at your life, you see the 'I' that is refusing to bend and say Lord today, today this 'I' will be crucified.	Directive	The utterance is relevant because it is a move to call the audience (congregation) into prayer of repentance.	The quantity of the information is specific.	The 'I' to be crucified is the self will in man that must be submitted to the Lord for crucifixion in order to experience the new life (born again) and be obedient to the Lord.

Come to the cross, come to the cross, come to the cross, come to Calvary once again, come to Calvary one again.	Directives	The utterance is relevant because it reinforces the call unto repentance.	The quantity of information is clear and straightforward. It is specific and being repeated. The repetition is for spiritual upliftment.	The phrase - the cross and Calvary - refers to Jesus Christ. Going to the cross or Calvary entails identifying with Christ and this identification is through repentance from sin. Anyone who visits Calvary is seen as having

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				repented of his or her sins.

4.2 INTERPRETATION AND EVALUATION OF DATA

The analysis of the data clearly confirms the fact that the meaning of certain utterances in Christian sermons depend highly on the illocutionary force of words and sentences. In what follows, the researcher shall consider the various aspects of the data analysis.

1. UTTERANCE AND ACT TYPE

The data reveals that directives, declarations, assertives and commissives are predominantly used in delivering sermons by the pastor.

a. There are directives which are intended to produce some effects through utterances on the audience (congregation). The pastor's aim is to get the audience (congregation) to do or not to do something. Such utterances tend to take the form of ordering, commanding, requesting, and advising. They frequently belong to the category of illocutions in which negative is important. They are like utterances which the underlying structure "I advise you to..." This kind of utterance is revealed in the pastor's request "Let these sayings sink down into your ears." This kind of utterance is also found in proverbs 3:21-23.

> "My son, let not them depart from your eyes: Keep sound wisdom and direction: So shall they be life into thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble.

This conjures intimacy and immediacy as well as urgency. The utterance at this level of the discourse is intended to get the congregation prepared and ready to receive the message from the sermon. It is not only aimed at getting the congregation to receive the message but to also make the congregation get the desired effect of the sermon by walking in accordance with the teaching of the message from the sermon.

Many directives are revealed in the data ordering the congregation by the pastor as in

> I want you to rise up and tell the Lord I want to be free, I want to be free, I do not want to remain in bondage to sin. I want the mark of a new birth to be seen and be known in my life.

This type of ordering utterance is also found in the second sermon "Death and burial with Christ'. At the end of the sermon, the pastor utters "come to the cross, come to the cross, come to Calvary once again, come to Calvary once again". The orders are intended at calling the congregation to respond positively to the message of the sermon. Besides, the intention is to make the congregation to seek the face of the Lord in prayer and the prayer is that of seeking for repentance from sin.

b. Another act type revealed in the data analysis is declarations. The acts are expressed in statements and are intended to bring about a new state when they are uttered. Declarations are illocutions as revealed in the data whose successful performance bring about the correspondence between the

propositional content and reality. Such utterances take the forms of resigning, dismissing, christening, appointing, and sentencing. In the data, the utterance: "I say unto thee except a man be born again, he cannot see the Kingdom of God" is a declaration of sentencing the individual's among the congregation who are not "born again" to understand the consequence of refusing to be 'born again'. The desired effect of the pastor is to bring the individuals who are not 'born again' into a new state through repentance thereby obtaining salvation (born-again) under the context of the discourse it is the pastor who is specially authorized to do so within the institutional framework of the church.

c. Assertives constitute the major act types revealed in the data. The assertives from the data commits the pastor to the truth of the expressed propositions. The underlying form of such utterances includes stating, suggesting, boasting, complaining, claiming and reporting. Such illocutions tend to be neutral as regards politeness. Most written discourse comes into this category. They are revealed majorly in the data because the reference text for the discourse is the Bible. For instance, the utterance "When you are born of the spirit, there is a change, a change in your life, and things will turn in a dramatic way". This is a claim by the pastor and he must be committed to the truth of the utterance if at all the

desired effect is to be achieved from the congregation. He cannot say that which he believes not to be the truth. In this kind of utterance, the general assumption of the congregation is that the utterance made by the pastor is God-given and cannot be false or contradicted. The kind of assertives revealed in the data sustains the discourse in the kind of context under consideration.

d. Commissives also make up some of the act types in the data. The commissives commit the pastor to some future action. The commissives take the form of promising, vowing and offering. The acts are performed in the interest of the congregation other than the pastor. The opening prayers in the data revealed the commissive acts:

> In Jesus name we pray. Our Father we thank you for this Morning session we are going to have now. We thank you because salvation is so great and so high... We pray O Lord, that as we look into your word this morning, we will allow you to teach us and to instruct us in the way of righteousness in Jesus name. And we pray that these words will benefit every one of us. Thank you because we know you have answered in Jesus name we pray. Amen.

The prayer offered by the pastor commits the congregation into accepting the message of the sermon. This kind of utterance brings about the desired effect from the congregation since they will pray at the end of the sermon and the prayer depicts the act of promising, offering or vowing to do one thing or the other.

RELEVANCE

The data of this research revealed that the principle of relevance is very essential in the context of church discourse. The pastor tries to express the proposition, which is the most relevant one possible to the congregation. The search for relevance is a fundamental cognitive activity as revealed in the data, because the pastor monitors his utterances to avoid any serious or overwhelming constraints on the congregation's performance. On hearing an utterance therefore, inferences are made by the congregation to yield a unique interpretation that is consistent with the requirements of relevance. The principle of relevance operates in conjunction with the principle of quantity and that asserts that the congregation makes as little effort as possible that is consistent with maintaining relevance.

The utterances are sufficiently relevant in the general context of the church situation. Thus, communication flows easily between the pastor and the congregation. What enhances this flow of communication is the contextual assumptions and contextual implications. The data revealed that contextual assumptions are made by the pastor when making an utterance and by the congregation when interpreting the utterances. In the data, the utterance "The Son of God has power to deliver you. He has power to save you" shows the assumption of the pastor. The underlying

assumption is that deliverance and freedom from sin can be received from God and the congregation interprets it the same way. These contextual assumptions, along with the utterance itself, serve as premises to which rules of deduction applies. The conclusion drawn by the congregation from these premises is a contextual implication. Thus, contextual implications are deduced from the assertion of utterances and from the context, but not from either of the two in isolation.

Furthermore, the data revealed that the congregation makes intended implicatures (illocutionary force) through the use of the notion of mutual manifestness. The facts of the sermons are manifested to the congregation who is capable of representing them mentally. The pastor and the congregation have a mental representation of the same fact, therefore, the facts are mutually manifested. The implicature (illocutionary force) in the data are selected by the pastor because he must have intended the congregation to imbibe them, or some of them, given that the utterances are intended to be manifestly relevant to the congregation. In the data, the utterance "I say unto thee except a man be born again, he cannot see the kingdom of God" is intended by the pastor to bring about repentance from sin and to seek after righteousness from the members of the congregation. Some of the members responded to 'altar call' (call for repentance) at the end of the sermons indicating that they were able to arrive at the

desired implicatures intended by the pastor.

Another aspect of relevance portrayed in the data is the context - context is assumed by the pastor and the congregation. The congregation defined their context through the interpretation of immediately preceding utterances in the interaction or discourse. The congregation first attempts an interpretation in this context by looking at what contextual implication or implicature (illocutionary force) can be drawn from it. This situation is the normal state of affairs when the utterance has no additional covert meaning; but this is not the case in the data because of the various covert meaning in the utterances as revealed in the data. The congregation in this study can expand the meaning of the utterances in three ways. First, the congregation can add to the context what is remembered from the earlier portions of the conversation or previous conversations with the same speaker (the pastor). Second, the congregation can retrieve general world knowledge that is activated by the concepts which underlie the utterance of the context. Finally, the congregation can add contextual information about whatever he or she is attending to at the time the conversation is taking place. In brief, the context is called from previous discourse, general knowledge of the world, and the situation in which the discourse occurs.

ILLOCUTIONARY FORCE

When the congregation try to work out the meaning of an utterance, in order to reconstruct what act is considered as a goal-oriented communication, whether it is the goal of the pastor to perform a particular act in producing the utterance or not – it is in this way that the illocutionary force is realized or achieved. The illocutionary force of the utterance and the implicated message by the pastor is based upon the shared assumptions, which he (the pastor) believes the congregation is invited or expected to endorse. The illocutionary force of utterances in the data is seen as part of the total message implicated. The pastor and the congregation mutually know the effects particular utterances are intended to produce. The pastor who intends an utterance to be interpreted in a particular way must also expect the congregation to be able to supply a context that allows the interpretation to be recovered.

A mismatch between the context envisaged by the pastor and the one actually used by the congregation may result in a misunderstanding, contradiction, and misinterpretation. For instance, the utterance "I say unto you except a man be born again he cannot see the Kingdom of God" is intended by the pastor to mean – regeneration and this in turn entails –

(i) Transition from an old life of sin to a new life of obedience to God in righteousness.

(ii) All people, by their inherent nature are

sinners, incapable of obeying and pleasing God; therefore, they need repentance.

(iii) Those who dwell in immorality and follow the world's ways, whatever they profess demonstrate that they are still unregenerated and children of Satan who need repentance.

All these are intended by the pastor to bring the people in this category of the unregenetaed into repentance in order to have access to the Kingdom of God.

The relationship between what is said in communication (that is, the concepts and meanings that are communicated by the pastor's choice of particular words and constructions) and what is done in communication (that is, the effect the pastor's utterance has on the congregation, such as to convince, promise, vow, offer etc.), is the fundamental premise of pragmatic model of this analysis. The focus of the analysis on speaker meaning and hearer-effects, and how the two are related is seen as pragmatics (Fraser, 1983).

The model of analysis is speaker-based in that it is concerned with meanings the speaker selects the construction of propositions from concepts, and the speaker's attitudes toward these propositions have perlocutionary effects on the hearers. It is therefore, essentially, a theory of speech act. The focus of this analysis is also on how propositions are

interpreted as different types of speech acts, and these are presented in terms of the

assumptions about the world, about communication, and about linguistic meaning which speakers and hearers share and which appear to make use of in interpreting utterances and assigning them appropriate meanings. It is in this fashion, that an interaction in this context, the listeners and speaker make sense or try to make sense of what is going on not simply by decoding the meaning of words and their functions but by integrating what they hear with what they assume the interaction is all about. So they have to bring what Gumperz (1982) has described as cultural knowledge into the interpretation.

Although communication is in many different modes, linguistic communication occurs only in those cases in which the speaker intends using language to convey certain attitudes to the hearer (for example, we want our utterance to have the force of a request) and the hearer to recognize what these attitudes are, based on what the speaker said. Such communication is based on contextual factors and it is certainly not exhausted by what the speaker says when we speaks.

It is very clear from the analysis of the data that the ability to compose sentences is not the only ability we need to communicate. Communication only takes place when we make use of the sentences to perform a variety of different acts of an

essentially social nature. Thus, we do not communicate by composing sentences, but by using sentence to make statements of different kinds, do describe, to record, to classify, to vow, to offer and so on, or to ask questions, make requests, give orders. Knowing what is involved in putting sentences together correctly is only one part of what we mean by knowing a language and it has very little value on its own. It has to be supplemented by a knowledge of contextual factors familiar to the participants in the discourse. This conforms to the statement of Honey (1997:118).

> The task of linguist is never to prescribe how words should be used, only to describe how they can be seen to be used in actual practice.

This is exactly what the researcher has done by employing the theory of speech acts by Austin (1962) and Searle (1969).

CHAPTER FIVE

SUMMARY AND CONCLUSION

SUMMARY

In this study, the researcher has looked at the interactional discourse of church using the appropriate analytical pragmatic model. This research has been informed by the need to shed light on the language of religion used in the church, which many believe, is fundamentally confusing and thereby always misunderstood and misinterpreted.

The recorded data forming the analytical basis of this study was obtained in the natural process of discourse in the Deeper Life Christian Ministry (DLCM), Lagos and Kaduna.

In chapter one, the researcher postulated that very often, what words in utterances do is not contained in the surface message but in the conventional meaning associated with the words that make up the sentences of the utterance. This is as a result of the fact that language perform social acts, speakers intention and how it is interpreted by the hearer depends upon the social context of situation. The study shows that the speaker's intention also depends upon what Searle (1969) calls 'felicity condition' if communication is to be achieved.

In chapter two, the researcher reviewed relevant literature particularly in the field of discourse analysis and pragmatics

focusing on the contextual features that are significant to the production and interpretation of speech such as context of situation, context of utterance, communicative competence, etc. The researcher also focused on other related contextual features such as shared knowledge, beliefs, intentions, presuppositions, inferences etc.

In chapter three, the researcher proposed a theoretical framework based on the Austinian speech act theory, Gricean cooperative principles and Leech's means-end analysis for the analysis of the data. The three models were integrated into an analytical framework. The analytical model used in this research has helped us to understand some fundamental issues associated with the language of religion in Christian sermons; these include:

(i) The meaning of certain utterances in Christian religious sermons depend highly on the illocutionary force of words and sentences.

(ii) The factors involved in linguistic communication, and what can be communicated, and how the speaker goes about accomplishing the intended communication.

(iii) Linguistic communication succeeds only when the speaker has an attitude, which he intends to convey to the hearer in using language, and the hearer recognizes the attitude.

The analysis presents some of the fundamental and significant issues involved in saying something. It also revealed three factors, which play a vital role in determining what a speaker says:

a. The sense of the utterance uttered.
b. The identity of the objects in the real world referred to by the speaker.
c. Whether or not the speaker was speaking literally or figuratively.

This points to the fact that when the pastor use language, he characteristically do three things: he says something, he indicates how he intends the congregation to take what he has said, and the definite effects on the congregation as a result. These three things are done at once.

Furthermore, the data revealed that the sense of what the pastor intends for an utterance involves potential ambiguity of the sentence used as clearly depicted in the various illocutionary force. This indicates that in uttering a sentence, the pastor always means more than one sense to be understood by the congregation. The task of the congregation therefore, is to determine which one concerns them. Part of determining what the pastor has said involves determining which of the possible semantic interpretations of the sentence was the intended one.

The study also shows that when talking about linguistic communication, we are referring to the case in which the pastor (speaker) is attempting to communicate to the congregation (hearer) by relying at least in part on the semantic interpretation of the linguistic form uttered and the contextual factors surrounding the discourse. This clearly demonstrates that for any understanding of meaning in context of the church situation there is the need to take account of the unique ways in which a discourse is built up turn by turn, and to relate this to the processes of inference that are based on general maxim, principles or assumptions. It is on this basis the study revealed that what words do is not what is contained in the surface massage but is in the conventional meaning associated with the words in the utterances. It is in this way that language perform social acts, pastor's intention and how it is interpreted by the congregation depends upon the social context. The pastor's intention also depends upon what searle (1969) called "Felicity condition". This kind of dependence on certain conditions is like people who want to play a game together they have to agree on the rules. For communication to take place, the pastor and the congregation must share the same conventions. The pastor can communicate with the congregation only because they share with him a set of 'agreed' ways of behaving. It is significant to state that language in this sense is possession of a social group, an indispensable set of rules which permits

members to relate to each other, to interact with each other, to cooperate with each other. It is asocial institution (Corder 1973).

This study proves a point in Jesperson (1951:17) that

> the essence of language is human activity - activity on the part of one individual to make himself understood by another and activity on the part of that other to understand what was in the mind of the first

These two individuals, the producer and the recipient of language (in this study the pastor and the congregation) or for convenience the speaker and hearer, and their relation to one another should not be lost sight of if we want to understand the nature of language and that part of language which is dealt with in grammar.

It is evident in this study that only by examining the context in which an utterance is produced, the illocutionary force behind the utterance, the intention of the pastor (speaker) and the evidence available to congregation (hearer(s) can one really understand the meaning of utterances. This is also in agreement with firth (1935) who observes that in conversation "We shall find the key to a better understanding of what language really us, and how it works". It is on this premise that this research makes the submission that a large part of the meaning of a sentence must always be determined by the context in which it is uttered, even when the most elaborated grammatical structures and most specific lexical items are employed.

Finally, the study revealed that the pastor behaves as he does because his audience (congregation) shared with him some contextual and cultural beliefs. Therefore, one cannot hope to explain what happens in a conversation without taking into account the characteristics and behaviour of the hearer as well as the speaker. Language in this kind of approach is a social event. It can be fully described only if we know all about the people who are involved in it, their personalities, their beliefs, attitudes, knowledge of the world, their relationship to each other, their social status, what activity they are engaged in, linguistically, what happens after, where they are and a host of other facts about them and the situation.

CONCLUSION

The study has attempted to describe the church sermon as a kind of interaction or conversation, which is a naturally occurring speech situation that depends heavily on contextual features for its understanding as a communicative event. The research has revealed that it is possible to draw insights from various pragmatic models for the analysis of a particular speech event by either improving on them or selecting the relevant aspects of the models and applying them to data. The various acts belonging to different classes made by the pastor in the church have some common functional characteristics. Thus, we should agree that the acts if ordering, instructing, demanding, commanding, warning, asserting all have some common quality,

that of getting the congregation (hearer(s)) to do or not to do something. They have a functional similarity. These categories of speech functions following Austin (1962) and Searle (1969) can be called directive acts because they aim at regulating the behaviour of the congregation or ultimately controlling the environment through the medium of other people. The centrality of context in this study has made pragmatics useful in helping us to understand what interactants can and cannot do if they are to communicate meaningfully together. In other words, there are systematic pragmatic constraints which are binding as syntactic or phonological constraints.

Levinson (1983) described same of the constraints. He points out that people from the same cultural background will tend to make the same inferences about a particular conversation, for example, about the other's status, about the time and space in which the interaction and the topics discussed take place and the amount of shared knowledge the speakers have of a subject. This implies that "The task of linguists is never to prescribe how words should be used, only to describe how they can be seen to be used in actual practice" Honey (1997:118).

SUGGESTIONS FOR FURTHER RESEARCH

The research focused mainly on the various contextual factors as it relates to the effect which utterances have on the state of things both in and outside the context of the church situation. The study is predominantly a pragmatic one. However, there is the need to

carry out further research in other aspects of sermons especially the deictic features. Further research could be directed at the written discourse of the sermons particularly in situations where there are prepared written outlines of sermons.

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APPENDIX 1

THE TWO BIRTH

In Jesus name we pray. Our Father we thank you for this Morning session we are going to have now. We thank you because salvation is so great and so high. We do not know what we could have done were it not your plan for salvation. But we are grateful to you because of your love that gave the Lord Jesus Christ to die for us on the cross of Calvary. So that we believe on the Lord Jesus Christ our Sins will be forgiven, we will have the joy of heaven, the joy of your salvation and then we can spent eternity with you. We pray O Lord, that as we look into word this morning, we will allow you to teach us and to instruct us in the way of righteousness in Jesus name. And we pray that these words will benefit everyone of us. Thank you because we know you've answered in Jesus name we pray. Amen.

In the session we have how, we have a teaching session, which is, Bible teaching. And I want to appeal to you as students that you will really learn as we teach. Generally when you look at many fellowships today, it appears that they have lost what it means to have real teaching in the word of God and everything seems to be emotional, everything seems to be based on what they feel and we use less of our brain, less of our mind that we use of our feeling and our use of other senses. And in fact in some fellowships they use more of their feet in dancing, more of their hands in clapping than using their brain to think through and to see what the word of God has to teach us. And in this teaching session in particular I will appeal to you to allow the words we are going to look into to sink deep down into your heart, into your mind so that the words will do you good. Let us look at the words of Jesus Christ in Luke 9:44 "Let these saying sink down into your ears for the son of man shall be delivered into the hands of man" Jesus Christ called upon his own disciples and he told them he wanted the saying, the words, the teachings to sink into their ears. And it is the same thing we are applying to ourselves today, that words of God will sink very deep into the mind, into the heart of everyone. And as students I expect that you shouldn't just have a Bible, you should have your Bible and shouldn't just have a part of the Bible. You should have both Old Testament and New Testament. You know it suppress me when I see some so called Christian and they carry some of these little things about that is eeh you know, either a New testament if they are going to a particular meeting. I don't know whether they do not expect we should quote from Genesis or Psalms or from Ecclesiates or we should quote from Isaiah or Daniel or Hosea or some of these Revelation deep revelations of God in the Old Testament, the Old Covenants. They have just a little New Testament with them and you know, they come to the meeting and when we quote references out of the New Testament, that is, we get into the Old Testament they are lost.

How many of you have a complete Bible here this morning? Can you raise it up? Thank you very much. I like for students to have a textbook on one hand and to know that it is indispensable eeh so we are going to look at the word of God this morning On The Two Births, The Two Births.

Everyone is familiar with the natural births and that is the first birth but not everyone has the experience concerning the new birth which is the second birth and we have being told in scriptures of the importance of being Born Again, born a new, born from above, born of the Spirit of God. The natural birth relates to our natural life. It is the new birth that relates to our spiritual life. You will know as human being that the first birth terminates in death, man is born to die and if you are born only once, you are going to die twice: the physical death and there is spiritual death, there is the eternal death. If you are born twice: born first of the flesh, born second of the spirit then you die only once and you may not die at all because the trumpet may sound and the Lord may come to call us away. So when you are born twice you are born of your parents which has taken place already that is why you are has and then you are born a second time, you are again, born a new, Born of the spirit of God then you have life eternal which means then the first birth terminates at death, but second birth which is the new birth leads us into an everlasting life, eternal life the very life of God. As you look at the natural birth and the new birth. These are some interesting things as we look at both births you will see the comparison between the two. We put this on this side we put that on that side. We compare the two and see the similarities but then we do not see only the similarities, we see the differences. Therefore we are going to look at the contrast between the two births. So my point number one or part one is the comparison and the contrast between the two births. When we deal with that you will see the necessity of being born again which will lead us to point number three. The mark of the new birth when you are born again. How do you know? When you are born again how does heaven know? When you are born again How does your neighbours know? What are the marks, the characteristics that we will see in your life, that we will see in your disposition and in everything that you do that will make us to know that you are actually born again, born anew. You have tasted, you have experience of the new birth. Let us go to the first point subtitle number one: The compares and the contrast between the two birth and first of all let us look at chapter three (3) John chapter three (3) I am reading to you from verse one to ten "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou does, expect God be with him. Jesus answered and said unto him, Verily, Verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be

born when he is Old? Can he enter the second time into his Mother's womb, and be born? Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is everyone that is born of the spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Jesus Christ himself spoke about being born again. He said it over and over and over and he put the stamp of heaven's approval upon it when he said Verily, Verily, I say unto you: As he says to everyone else except a man be born again he cannot see, he cannot enter, he cannot partake of the benefits of the kingdom of God while then since the Lord Jesus Christ used the terminology of being born again or in the other parts of the New Testament being begotten of God or as you look at it becoming babes in Christ, so since these terminologies are there in the Bible how can we understand? How can we compare between the first birth and the second birth. The natural birth and new, the natural and the supernatural or the spiritual first we look at the comparison and this comparisons relates to the time before you are born again. Now think of a child before a child is born although the child exist but the child is not counted as part of the human family, although we can see very clearly that the mother is carrying a baby but you see that baby is not counted as part of the family because the child is not born yet Isn't that so with those who are not born again? Although we can see that Christ is interested in them, they are interested in Christ. They may be very near to the church. They may even congregate with us, fellowship with us but because they are not born again they are not counted as family of God. Not only that you will see that the child that is not yet born is completely close and enveloped in darkness; we see the sun, we see the light we see everything around us. Although that child has a kind of light but that child is not yet seeing the light. He has eyes he cannot see and he dwells in darkness completely all through that time, although he might be going some nutrient or nourishment from the mother because of the cord that binds them together and yet that child is in darkness. Don't you see it is the something with somebody who is not born again yet. Although he may be having some benefits from God, there are times God will even give him food and give him cloth, and give him protection, might even give him healing, might even give him some things but is still in darkness even until this time. In Ephesians four (4) verse seventeen (17) Ephesians Chapter four reading from verse seventeen to eighteen. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being

alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." So then we know that before a child is born in the natural he remains in the darkness, before a person is born again he is in darkness even until now. Number two (2) you know that a child that is not yet born in a way is linked with the family and yet not part of the family. Can you think of something like that already when the mother, as the mother gets pregnant the mother will be rejoicing a baby is coming, a baby is coming, but nobody knows yet whether the child will really come or whether there may be a miscarriage or abortion although the Joy is there, although the link is there and then the mother is advised to take this kind of food and take milk and take this and that and have balanced diet so that the baby yet to be born that is linked to the family or linked with the mother will be able to have everything it ought to have to grow and yet very much linked with the mother linked with family yet not point of the family. Don't you see that before somebody is born again he may have a link with a denomination, he have a link with the church, it may be that the person will say I am Anglican, I am Catholic. I m Methodist, he might even say I am Deeper life, he might even say I am Baptist, he has a link with the people of God, he has a link even with the Lord, he might have a Bible. Don't you know that people that are not born again yet they have two, three Bibles and they have commentaries,, Christian Literature, there is a link between them and the people of God and the family of God yet they are not part of the family. They come to church like every body comes and the ushers will even count and say we have one, two, three, four (1 2 3 4) and then count about two hundred, we are two hundred in the church today and the pastor of that church might even say our church is becoming bigger because of all these people that are there you see just as the mother is rejoicing that you know the pregnancy is there and yet that person is not born again is part of the family of God. In Romans Chapter nine,(9) reading to you from verse six (6). "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel" You see that they are not all Israel which are of Israel they have a link, they have an association, they have an interest they may even read the Bible the word of God, the oracles of God given through those people of Israel, although the link is there yet they are counted as part of the family of God and in verse eight (8) " That is, they which are the children of the flesh these are not the children of God: but the children of the promise are counted for the seed" that is, they that are the children of the flesh these are not the children of God, the people that say I was born by Christian parents I have being going to Sunday school since I was born. These people that are of the flesh, of the flesh they were brought to Sunday school, of the flesh, they brought to a denomination and yet he says these are not the children of God but the children of promise are counted for the seed, it is when you go beyond coming to church and you look at the promises of God that born again at it means to be born

again and then you are born again Number three (3) we are still comparing the two birth. So near yet so far, so near yet so far. You see when conception has taken place, the other children in the family they are rejoicing because those children do not have any experience at all. They say we are going to have junior sister and they will be telling Daddy and Mummy what is going to be the name of our junior sister, they are already talking about that individual so near and yet the parents know that it is still so far, even when labour pain has started, even when the child is about to be born you know they sent to the ward and they say this person is labouring now and the nurses are running up and down so near yet so far because you know you do not know the outcome yet, we cannot say, this is part of the family yet and are there not people like that they appear to be near to the kingdom of God but they are not in the kingdom of God yet, they appear to be near but they are still very far. In fact you know there are people that are near into kingdom of God they know about repentance but they have not repented, they know what it means to belief in the Lord Jesus Christ but they have not. There are I can count for you the people that are born again yet that will tell you Yes, I know restitution is in the Bible. How did you know that Oh he says I have being near the church all the time, I have being coming to the Sunday meeting, I have being listening to the cassette, I have being listening to this and that so near yet so far. They can being tell in and out of the second coming of the Lord and they can sing many songs. How many people do you know that are not born again yet and they can sing the song of Zion and sing in the book, they can sing about God, about Christ, about the Holy Spirit they can sing about eternity of God, the divinity of Christ, they can sing about the power of the spirit of God, they can even give some testimonies, they will tell I believe in God the creator, he created the heaven and the earth, they tell the stories in the Bible, you check up from them and they will tell you how David killed Goliath, they will tell a lot of the stories in the Bible, they will sing Christmas carol, they will sing about how Jesus was born in Bethlehem there was not place in the inn, they tell a lot of stories about how Jesus was born at the time of Easter they are going to tell you how Jesus was betrayed they know the name of the person that betrayed Jesus Christ, they even know the name of the fellow the disciple try to cut the ear of one of the servants of the high priest and they know all these things but do you know so near so far, not born again yet, they do not know what it means to know the Lord although they appear to be very near. In Mark twelve (12) verse thirty-two (32) to thirty - four (34) (32-34) "And the Scribe said unto him, well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, thou art not far from the kingdom of God. And no man

after that durst ask him question". Who is talking here is this an apostle, is this a disciple, is this a child of the kingdom look at the great doctrine that he brings out, he said master you have said the truth and then he even added to it he amplified it and said to love the LORD with all your heart, with all your soul, with all your mind and with all your strength and to love your neighbour as your self is greater, better than all burn sacrifices of the Old Testament and then look at what Jesus said in verse thirty-four (34) "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." You are not there yet but you are not far, so near and yet so far and that is what we learn of the comparison between the child that is yet to be born and the one that is yet to be born again. Number four (4) he is supported by the mother and yet without knowing the mother. You think about it that that child is yet to be born is getting everything for sustenance from that mother and yet has never seen the face of the mother does not even know that you call her mother, the unknown personality that is supplying all these things to him and yet I don't even know her the same thing for the people that are not born again. The Bible says he gives us life, he gives us food, then he gives us everything. Jesus Christ said he gives rain to the just and to the unjust and yet a lot of these people receiving these things from the Lord they do not know the Lord, they don't know him as father, they do not have experiential relationship they do not have a kind of experience to make them related unto the Lord in Act of the Apostles chapter seventeen (17) Act of the Apostles chapter seventeen verse twenty-three (17:23) "For as I passed by, and beheld your devotion, I found an alter with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" And then he began to tell them in verse twenty - four (24) "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" Look at this, seeing he giveth to all life and health and all things you know.

There are people who did not know God. To the unknown GOD and yet it is that unknown GOD that sustains their lives that unknown GOD that supports them that unknown God that gives them everything they live by it. It just like that child unborn yet that is supported and sustained by the mother yet not knowing the mother. Number five (5) You see when the child is not yet born the child has eyes and the child has ears and the child has brain but eyes that cannot see, ears that cannot hear and brain that cannot think. The brain is there it cannot think, the mind is there you know but it cannot put things together does not know any part of the alphabets does not know a lot of things that we all know after becoming born again. In Isaiah chapter forty - eight (48) Isaiah chapter forty-eight reading verse eight (8) "Yea, thou heardest not; yea, thou knowest not; yea from that time that thine ear was not opened; for I know that thou wouldest deal very treacherously,

after that durst ask him question". Who is talking here is this an apostle, is this a disciple, is this a child of the kingdom look at the great doctrine that he brings out, he said master you have said the truth and then he even added to it he amplified it and said to love the LORD with all your heart, with all your soul, with all your mind and with all your strength and to love your neighbour as your self is greater, better than all burn sacrifices of the Old Testament and then look at what Jesus said in verse thirty-four (34) "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." You are not there yet but you are not far, so near and yet so far and that is what we learn of the comparison between the child that is yet to be born and the one that is yet to be born again. Number four (4) he is supported by the mother and yet without knowing the mother. You think about it that that child is yet to be born is getting everything for sustenance from that mother and yet has never seen the face of the mother does not even know that you call her mother, the unknown personality that is supplying all these things to him and yet I don't even know her the same thing for the people that are not born again. The Bible says he gives us life, he gives us food, then he gives us everything. Jesus Christ said he gives rain to the just and to the unjust and yet a lot of these people receiving these things from the Lord they do not know the Lord, they don't know him as father, they do not have experiential relationship they do not have a kind of experience to make them related unto the Lord in Act of the Apostles chapter seventeen (17) Act of the Apostles chapter seventeen verse twenty-three (17:23) "For as I passed by, and beheld your devotion, I found an alter with this inscription; TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" And then he began to tell them in verse twenty - four (24) "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" Look at this, seeing he giveth to all life and health and all things you know.

There are people who did not know God. To the unknown GOD and yet it is that unknown GOD that sustains their lives that unknown GOD that supports them that unknown God that gives them everything they live by it. It just like that child unborn yet that is supported and sustained by the mother yet not knowing the mother. Number five (5) You see when the child is not yet born the child has eyes and the child has ears and the child has brain but eyes that cannot see, ears that cannot hear and brain that cannot think. The brain is there it cannot think, the mind is there you know but it cannot put things together does not know any part of the alphabets does not know a lot of things that we all know after becoming born again. In Isaiah chapter forty - eight (48) Isaiah chapter forty-eight reading verse eight (8) "Yea, thou heardest not; yea, thou knowest not; yea from that time that thine ear was not opened; for I know that thou wouldest deal very treacherously,

one (1) of the differences the one that is born in the natural just have the birth that is of the flesh born of the flesh and the one that is born *in the second time born a new is born of the spirit of God. You see the* difference one is of the flesh the other one is of the spirit. In John chapter three (3) verse six (6) " That which is born of the flesh is flesh; and that which is born of the spirit is spirit." What is the significance of that? To understand the significance of that we have to go to *Galatians chapter five verse nineteen through to verse twenty-one* and then the later part which being born of the spirit verses twenty-two and twenty-three. "Now the works of the flesh are manifest, which are these Adultry, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditious, Heresies, Envying, Murders, Drunkenness, Reveling and such like: of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" now verse 19 those are the people that are born of the flesh and as they are born of the flesh these are the characteristics of the fleshy life, the characteristics of the fleshy works, you are born of the flesh you have tasted of the grace of God, you are just a natural man. What the natural man will do is the list that we have here. There will be adultery, adultery means the immoral relationship between people that are not married together but one or two of them are married to other people and they talk about fornication as well among young people you have the sin of flesh, you see there as some young people that are controlled by the flesh, controlled by the feelings in their flesh, controlled by their emotions in them it says fornication and then talks of uncleanness there are those who get into pornography they read all these magazines with all this kind of literature that has this immoral language, immoral pictures and stories that will corrupt their mind then they get into the practice of sodomy as those two boys are may be sleeping together and then they begin to do evil together. It may be also that you know two ladies are living together, sleeping together, they begin to have the works of the flesh, immorality and uncleanness and it talks of lasciviousness, talks of idolatry, those people that worship idol, now you may say that well we are educated people we don't worship idols, they are educated people you may be surprised they worship idol more than the idol worshippers in the villages, there are some students they have a big notebook. When this happens you take a cockroach and you take lizard and you take the back of a paw-paw tree and put everything together and you take some onions you know you do this and mix everything together. If you eat that, if you swallow that, you are going to get grade one, you are going to get distinction. Somebody deceived them that they did not have to use their brain, they don't have to go to the library, they don't have to write their notes. They don't have to do everything at all. If they just know the right colour of the chameleon, if they just have to know the right colour of the lizard to put together and they are able to swallow

everything though it may be poisonous. if they are to swallow everything one way or the other. The lizard that does not know Mathematics when that lizard was alive when that lizard is burn in fire and put into charcoal form then mathematics will just come into your brain as a result of eating and swallowing the ignorant, illiterate lizard you know don't think this intelligent people say a lot of these things you know that is idol worshipping and it say the people that do not know God, it says that they are going to have idolatry and it talks about witchcraft, socecery or familiar spirit, it talks of hatred, malice. You know it says I just hate that individual, I don't like the sound of her voice I don't want to see her around at all. These are works of the flesh. Therefore if you are born of the flesh then you have the works of the flesh. Let us go into the second part which is born of the spirit of GOD in verse twenty-two (22) "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law". It is telling us when you are born of the spirit there is a change, a change in your life and things will turn in a dramatic way. You will be transformed while, let us go into the second difference Number two (2) it is that when you are just of the flesh you are born by the will of man that is the first birth, that is the natural birth, when you are born of God, you are born again, you are born of God, on the one hand you are the decision of your mother and your father your parents decided they wanted another child or they wanted or they wanted a first child or they were praying to God, O God give us a child. Give us a child, they willed it, they desired it, they planned it and eventually you came so you are born of the will of man but in the case of being born again, it is not the will of man that makes you to born again. It is the very will of GOD in John chapter one verse twelve and verse thirteen (1:12 & 13) "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the flesh, nor of the will of man, but of God". You can see on the one side there are those who are in the natural sense they are born of the flesh, born of the will of the flesh, born of blood, born again, you give your life to the Lord Jesus Christ, it is a higher thing, it is not just the will of man that bring you into the kingdom, it is the very will of GOD of not wanting you to perish that has brought you into the kingdom of GOD. Number three (3) when you are born in the natural you are born into the world. When you are born with the new birth you are born into the Kingdom of GOD. Let us look at the first part you are born in the natural you are born into the world born into the world. *In Job* chapter five reading from verse seven. In Job five verse seven (5:7) "Yet man is born unto trouble, as the sparks fly upward. "You see the is born sometimes with Jaundice, born sometimes with some deformities natural birth gets into trouble you are born into the world of pain, into world of trouble, into the world of evil. In fact you see with most of us when the child is born like this born sometimes with a hole in the

heart, born sometimes with a kind of blood system that is not very very healthy, born with a retardation born with a lot of problems. That is the first birth as you are born into the world, into world of troubles. In Job chapter fourteen. Job chapter fourteen verse one (14:1) "Man that is born of a woman is of few days, and full of trouble." In chapter fifteen verse fourteen (15:14) "What is man that he shoul be clean? And he which is born of a woman, that he should be righteous? " So you are into this world and you are righteous, you are born into this world and you are not righteous, you are born into this world and you are sinful, you are bron into this world you are into trouble but then when you are born of God, you are into the kingdom of God and there is no darkness there, there is no evil there and there is no weakness there. You are born into the kingdom into the realm of King Jesus Christ. In Colossians chapter one verse thirteen and verse fourteen (1:13 & 14) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: In whom we have redemption through his blood, even the forgiveness of sins" So then you see the difference when a person is born into this world that is born in the natural is born into the world of trouble but when somebody is born again, born a new, born by the power of God is born into the kingdom of GOD. Number four (4) when somebody is born in the natural you are born without your personal decision, you are born with out your personal dicision, you know sometimes there are some of us young people that we look at our family set up and look at the mother and look at the father and look at all the surroundings then a though will come into your mind you will say why wasn't I born into another family, why are you saying that? You will say if I will have my way, if I had my choice I wouldn't be in a family like this. When you think of you know a condition in the country and hear of what is going on in another place although what you hear is not exactly correct but sometimes you hear the news in some other places, you say well why was I even born in Nigeria, Why wasn't I born in another place may be the place you are mentioning is that you want to be born in Thailand and you know, is the land of Buddisms is the land of idolatry but because you don't know that perspective you say why wasn't I born in the land of technology? If I was born in Japan, well if you are born in Japan is very likely your name may not be in the book of life by now because the percentage of Christianity in that place is just less than one percent. You might not be one of those lucky people that will come across the gospel. Well, what I am saying is that here you are born into this country. It was not by your choice you did not have a personal decision concerning it, when you are born again that is very different you are born again by your personal decision I put before you life and death choose life that ye may live so then you know that to be born again that comes out of your personal decision. In John chapter six verse thirty-seven, John chapter six verse thrity - seven (6:37) which means your personal choice, your personal decision comes into play

when you are to be born again, Number five (5) when you are born of the flesh, you are born the first time you have, you possess the human nature, human nature, you are born of God. Do you know what you have, you have a divine nature, God's nature, when it says you are born first time, you are born of the flesh, you have a human nature, what scriptures do you have for that in psalm five verse five (5:5) "The foolish shall not stand in thy sight: thou hatest all workers of inquity." That is the first birth, when you are born that first time you have a depraved nature, a human nature, a sinful nature. You see when you look at a little child, nobody teaches that child to steal, to cover up and to lie to be wicked and to be naughty to the parents or to be disobedient, is part of the nature that that child brought into this life, into this world that is the thing you have as a result of the first birth but then when you are born again you now have God's nature. In second Peter one, second Peter one verse three and four (1:3 & 4) "According as his divine power hath given unto us all things that partain unto life and godliness through the knowledge of him that hath called us to glory and virtue whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature having escaped the corruption that is in the world throught lust." So then you understand that when you are born again the old nature is dealt with and now GOD passes unto you the very nature of God from all that we have said concerning comparism between the first and the new birth, the contrast between the natural and the new birth from all that we have seen you will know that it is very necessary if you want to see the kingdom of God, if you want to enjoy peace with GOD, if you want to spend eternity with Almighty God after this world it is very necessary that you are born again. That leads me to the second part of the message, the necessity of the new birth. We go back to John three (3) John three and this is so very important because here is Jesus Christ the King of the kingdom, here is Jesus Christ the only beloved begotten son of God here is Jesus Christ the very personification of the truth who says I am the way, the truth and the life, here is Christ the only way that leads to life eternal and leads us to God, is telling us of the necessity of the fact that it is indispensible to be born again it says in John three verse three (3:3) "Jesus answered and said unto him, Verily, Verliy, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Jesus Christ says except a man anywhere is born again, he cannot see the kingdom of God. The Jews were religious and they thought their religion will make them to get into the kingdom of God without repenting and believing on the Lord Jesus Christ and Jesus said except a man even though he be a religious Jew must be born again he cannot see the kingdom of God. The Pharisees were self righteous, they were the people that thought they were righteous and they despise others and then Jesus said except a man, even thought that man be a self righteous pharisee, except he is born again he cannot see the

kingdom of God. These were some of the people that were Philanthropic in the sense that they will give things to the beggars, and they will give tithes of all that they poasses and one of them came to the temple and said God you know I am not like this other man, not an extortioner, I even give tithe of all that I posses and Jesus said except a man even though he has being very generous to people except he be born again he cannot see the Kingdom of God whoever we are whoever you are if you have not tafsted of the grace of GOD you have not being born again. The power of Christ has not come into your heart to turn you around to change you and to transform you except you be born again you cannot see the kingdom of GOD. There are some peolpe that will say you know since I started growing I did not go to all those other things that other people are doing. I tried to be honest, I tried to be this, I tried to be that you find in your history book read parts about some gentiles about some people that it appeared they were righteous when you look at them if you have studied ancient history you will, we are told in history he was just like a person of a moral standard but those other people in his writing, in his philosophy, in way of doing things, you will see that he was like that just wanting to be righteous and yet do not know that all that righteousness you can have on your own, cannot recommend you to God in your business books your might have being told on how to deal in business and how to really make a success in business and successful businessmen will tell you that number one there should be honesty, there should be diligence, there should be perseverance and they tell you a lot of good characteristics and they will give you examples of that individual and that individual that is because of honest, is because of he was so generous and is because everybody know him. If you check up his books, if you check up his paying card, everything was all right and then you will think I might do like that too. If I can do like that and I am honest in my business and I am honest in everything, I will be okay, no you cannot be okay, you will not be as righteous as to qualify you to heaven because except a man as honest as you may be, be born again he cannot see the kingdom of GOD. There are some people that have done some rituals and they have some religious ceremonies and they say I don't eat this, I don't eat that I am a vegetarian I am so sensitive that I cannot think of people killing animals and eating animals. Therefore I keep myself to this and they think because of that they are soft nature, they think because of that their perspective, that they are going to inherit the kingdom of GOD all alone by themselves but it says, except a man whatever man, it may be you take care of animals, it may be that you are so sensitive, it may be that you even fight public justice and you say whenever there is injustice in a society be it at school or in the government or anywhere we are going to fight for it because we do not want injustice except a man be born again a man that may be a social critic, except that man is born again he cannot see the kingdom of God. You see it is so very important to be born again so therefore

Jesus said except a man whatever man it may be, be born again he cannot see, he will not see and he cannot enter the kingdom of God. Let me show the example of a man that as you look at the man it appear that the man would have being able to make it if anybody could make it without being born again but he couldn't make it. In mark ten, Mark ten and from verse seventeen (10:17) "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" Here was this man interested in eternal life he ran, he came to Jesus Christ, he even called Jesus by a good name, Have you seen some religious people whenever they are singing and they come across the name the name of Jesus they will bow their heads religiously and whenever they come across the name of Jesus while singing if they are ladies they will bend the knee religiously and can you say they are born again because that is not, there are a lot of people that run to prayer houses, a lot of people that carry big Bible around, a lot of people that have a lot of books in there library on Christianity or Christ, on salvation, on a lot of things, not all those people are born again. This fellow ran to Jesus Christ and he said Good master what I do what shall I do that I will inherit eternal life. In verse nineteen "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, honour thy father and your mother" What was his answer? He answered and said all this have I observed from my youth. Now here is a man if self righteous men could make it this man could make it and Jesus knows he was telling the truth he tried to keep himself away from every bad company he tried to keep himself away from every evil conduct and then he said all these I have done from my youth without knowing you I did that, without knowing that there is anybody called Jesus I did that without the sacrifice on calvary I did that, without being cleansed from my sin I did that without having to manifest faith in the Lord Jesus Christ I have done that already and then in verse 21 " Then Jesus beholding him loves him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven and come, take up the cross and follow" You check up your life you have not being born again no matter how you appear to be good no matter how honest you appear to be, no mater how pure you appear to be. You don't have boy friend, you don't have girl friend, you don't drink, you don't smoke, you don't go to night club and you don't gamble you don't have occultism, you don't have idolatry you don't have this you don't have that and don't do anything that is publicly unrighteous check up your life you will see that when you see Jesus Christ he will tell you although you have done all those things one thing thou lackest one thing thou lackest you know it is like a student at school very good in a lot of subjects and you know he will get a pass mark here, a distinction here, credit there everything is good except in the compulsory subject he is lacking there

and although he appeared to be an all rounder and we say he knows that, he knows that, yet he is not able to make a good grade, he is not even able to pass at all because of one thing thou lacketh it is the same, thing there are many people that may have pass mark here, pass mark here, pass mark there. You look at their character, you look at language, you look at their outlook, look at everything and then there is still one thing thou lacketh. Have you believed in the LORD Jesus Christ have you made him your saviour, is he your substitute, have you looked at calvary, have you said calvary is for me, have you plunged yourself by faith into the redeeming cleansing blood of Jesus Christ one thing thou lacketh and then Jesus said go thy way sell whatever thou had give to the poor and thou shall have treasure in heaven and come and take thy cross and follow me. You see you needed to follow the LORD Jesus Christ, he needed to give his life fully to Jesus Christ that his will not be isolated from God his life will become embedded in the life of Christ through the sacrifice of Jesus that he could not do he was sad at that saying and went away grieved for he had great possession you see there are people who appear they are very hear to the kingdom of God but they are faraway and if you have not being born again, if you have not given your life to the Lord Jesus Christ, this morning I am telling you of the necessity of the new birth, the necessity of being born again. In John three verse thirty-six (3 : 36) "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life : but the wrath of God abideth on him." Whosoever it may be a Jew or a Gentile, educated or illiterate, wise or Barbarian, a generous person or a stingy fellow whosoever it may be he that does not believe on the Son shall not see life but the wrath of God abideth on him well then it means you need to be born again, you need to give your life to the Lord Jesus Christ. How do you get born again. In Ephesisns two verse eight, Ephesians two verse eight (2:8) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." To show how to be born again so that you can be a part of the kingdom of God, part of the family of God. For it say for by grace are ye saved, for it say for by grace are ye saved. I need to explain to you these two words they are Grace and Faith it is grace that gives, it is faith that receives. Grace comes from the hand of God it is faith that makes a man to stretch out his hand and take what God is giving. Graces is from above and faith is the response from below to take what grace has provided. You see when you think about grace I want to use the letters of the word grace to help you to remember what grace actually is GRACE : God's Redemption At Christ Expense. You see you need redemption. You need to be bought from the slave market of sin. You need to know the Lord Jesus Christ so that he will be your redeemer and when he says by grace, you are saved it means God's redemption at Christ expense. Now you can also say it is God's Righteousness at Christ expense. You have no righteousness of your own, all your self righteousness is like a filthy

rag and they will not recommend you unto God for you to be saved in the sight of God you need God's righteousness at Chris expense the riches of his grace, the riches of his glory we can say Grace is God's riches at Christ expense Whether we are thinking of righteousness or we are thinking of redemption or we are thinking of the riches of God, the righteousness of God, the riches of God, the redemption coming from God at Christ expense so then how do you get saved by grace? Grace is given to us as a gift. It is not what you can work for, it says and that not of yourself it is the gift of God. Now it says you are saved by grace but through faith. You need to have faith before you actually get that salvation from the Lord. You need to have faith before can have that salvation form the Lord but then what is faith? Many times when you ask some people they say are you born again they say I am trying to what do you mean you are trying, O I have being coming to the meeting I have being trying to get saved I have repented I have done everything I thought I could but you know I don't feel saved and because I do not have the felling I don't think I have got it already and therefore you find such people if there is a programme they invited a speaker to the campus, to come and talk on a particular topic and after that message this individual say if you want to give your life to Jesus Christ, you want to have the assurance you are saved raise up your hand, you will see them although they have being in the choir, although they have being among the prayer teams, although they have being among the workers in quote in the campus they rose up their hands I want to be sure I want to be saved and then another time another person comes and they are having a crusade over there like a mission on campus and you know there the person, the fellow that is holding that meeting there on the campus say if you want to be saved and really sure and give your life to the Lord raise up your hand. This same individuals will raise up their hands and then they also have a conference perhaps it is a retreat in the Church on town and then in that retreat one of the messages is ye must be born again you need to have a new life in Christ at the end of the message if you want to be really saved and be sure you are saved where are you raise up your hand this same fellow, the same fellow the third time he raises up the hand and then if you eventually, you know somebody is invited may be from Ghana or from some where and they say this fellow is a wonderful evangelist and you know he is praying for people, they will rush there and at the end of the meeting again the fellow say now salvation is very important and you need to give your life to the Lord, you want to be saved where are you raise up your hand. This chronic seeker he raise up the hand again here am I, I have being raising up my hand when Osborn came I raised up my hand when Bonke came, when we had a retreat I raise up my hand in the local church I raised up my hand in the congress last year I raised up my hand here I am again if anybody want to get saved I want to get saved. How do you get saved it says by grace are you saved through faith. What is faith? Faith I am

going to use the letters of the word again, the letters of that word faith F is called fact, facts F.A.C.T.S. Facts you see your faith is not based on feelings your faith is based on facts, what facts? The facts that are sure as the pillars of heaven, the fact that Jesus came into this world, that is a fact, the fact that for your salvation he went to the cross of calvary and he died that is a fact, the fact that he was buried and the fact that he rose from the dead and the fact that now whosoever, whosoever anywhere, anytime, whosoever shall call upon the name of the Lord shall be saved so then number One (1) Your faith is based on the fact. Number two (2) which is the A that is agreement you see that is the word of God whosoever come to me I will in no wise cast out Yes I agree with that I agree with that I will not oppose the word of God that is the promise of God and I know that God will not fail therefore there is agreement in your heart that I am coming to Christ he has called me I am responding and I know he is going to save me. 'I' means internalisation, Internalisation that means you take that promise of God which is made to everybody in that whosoever will, you will internalise it, make it your own you identify it as your own, you posses it as your own. You say he is calling me in particular and I am going to him and I am going to accept everything that he offers. You internalise it, it is not just for brother John it is not just sister Mary it is for me because you internalised it then it is your. What is the T there? The T means trust, it means trust, it means now you have handed over yourself to the Lord and though winds may blow you trust him and though the water may come into the ship you trust him and though the devil may try to afflict you to doubt and say do you think you are saved? Do you think you could be a child of God? Do you think that of all people to look at what you have done in the past? Do you think that God has accepted you? There is such a trust within you, I have entrusted my life into the hands of the Lord. It is not because I am strong, it is not because he is strong, it is not because of my feeling, it is based on the fact that Jesus died for me. There is that trust that no wind can blow off. There is that trust that no storm can shake. There is that trust in God that nothing will be able to remove. The H is for hope . That may surprise you that there is hope in this. You see the moment you are saved all the time now you are looking at the grace you are looking at the sky. In the hope of his second coming. In the hope that he is coming back for me. Every time you hear of death you are not afraid anymore or you say that is a wonderful thing because the death of a righteous is a wonderful thing you have hope in death and then when you hear of the rapture, the coming of the Lord you are not trembling you are not saying well if he comes today what will I do because I am not ready yet. The hope that he is coming and when he comes he is coming for you and when you talk of the coming of Christ is like he is coming for you and you alone. And you know somebody said, somebody come to you and he said you know I read a particular book and it says the rapture has taken place in the earlier part of this

1993 and all of us that are here now is unfortunate for us. we have missed the rapture. You say O you say because I am still here. Because if the rapture took place you wouldn't find me here. Because that is my very hope. What am I doing here if the rapture had taken place. Go and settle that, it has not taken place. When you don't see me here again you know the rapture had taken place. You see that is the person that has hope in the Lord. Do you have hope like that? Number one fact then agreement, then internalisation, then trust and then hope, hope of eternal life that God who cannot lie has given unto you. That is how to believe on the Lord. When you believe on the Lord Jesu Christ like that then you say I know I am saved. Our time is going what are the marks of the new birth? Now that you believed on the Lord Jesus Christ. It means you have repented of your sins. You have turned away from evil and you have come unto the Lord Jesus Christ. What are the marks of the new birth? In first John three verse five (3:5), First John three verse five to nine, (3:5-9) "And ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not see him, neither known him. Little Children, let no man deceive you he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.. Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God". When you are born again whosoever is born of God does not commit sin, for his seed remaineth in him and he cannot sin, he cannot sin, he cannot sin, he cannot sin because he is born of God. That is the mark. You see when you are born again God does something . He makes Jesus Christ to become resident in you. Oh yes temptation will still come, the temptation to do this evil thing, the temptation to say that thing which is not correct, the temptation will come but Christ living in the inside of you will not allow you to yield to that temptation. <u>You have a changed life, a transformed life and that is one of the marks of being born again</u>. In first John five verse five "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. You see, when you are born again, God gives you grace to overcome the world. Now you see a lot of attraction and distraction will come from the world but then you are able to overcome you say no I do not do that. They say they are going to have their party and they are inviting you and it is free or somebody says you can go on account of my ticket, I will take you there my self, and you know whatever you want to drink and whatever, you know, just to have a night's pleasure because the student's life is a hectic life. You don't just want to relax once in a while, You say now I don't do that anymore. What ? Why don't you do that? What is the matter with you? Because I am born again. Now what is the meaning of being born again. I am born again too and in our fellowship we have a lot of born again people too and

you know, even the president of those born again people he also in fact he is going to be there and you know he drinks all that we drink. You know you say well I don't know about his being born again. I know I am born again according to the word of God and I have overcome the world. All these things that are attracting you from the world you overcome them. And a lot of things that the worldly people are doing in their system, You say I can't do that anymore I don't even have the interest of doing that anymore. Why because you are born again. Whatsoever is born of God overcometh the world. And this is the victory that overcometh the world our faith in verse eighteen "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not. Whosoever is born of God sinneth not. You see how emphatic it is. Whosoever is born of God sinneth not. People will tell you yes we are born again and they say they are born again everytime before they pray they confess sin. They will confess personal sin, they will confess the sin of the whole fellowship group immediately they come together in their fellowship. Although they say they are born again, then the first thing they would is that they come to confess sin, they say God we have no right to approach you, we have no right to come to your presence. Then what are you doing there. Then they say well because we are wretched people (Laughter) well I am not a wretched person you know. They say they are wretched, they say they are not worthy, they say they are sinful, they say they are so bad, they still make all these confessions and then they say we come now and we confess all our sins, so that you will forgive us what we have not done and just come as miserable, wretched blind people that do not know our left from our right. And sometime we kill a mosquito and we may not know and sometime we say something wrong and we don't know and sometime we say something wrong and we don't know therefore we still are sinners. Thank God I am not part of them. Because it says we know that whosoever you are born of God sinneth not and then look at verse eighteen (18) "but he that is begotten of God keepeth himself, and that wicked one troubleth him not" You see when you are a child of God you will not be mixing with the devil, demon worshippers, demon possessed people, people that are still drinking, doing evil. You will not be mixing up with people who are still living in sin. You keep yourself away from sin so that righteousness of christ will be lived out through you. In John eight verse eleven, John eight verse eleven (8:11) "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee go, and sin no more". Here Jesus Christ told this woman and this woman was just coming to the Lord, a babe in Christ, because she has been taken in adultery in the very act and the Pharisees accused her saying what do you say? Moses in the law said we should stone this woman because she has committed adultery? He was writing on the ground because he is gracious God, He is a forgiving God, He is a redeeming God, He is the very son of God and they said

what do you say? They wanted a verdict from him. And then he said any of you that is without sin let him cast the first stone. They were condemned and convicted in their hearts from the eldest to the youngest and then they went away one by one. And then Jesus saw that woman and said has no man condemn you, Was no man being able to stone you and she said no man Lord. And then forgiveness came. The salvation of the Lord came and then Jesus said I came not into the world to condemn but to save the world from their sin. So he said I say unto you sin no more. Is that possible ? I said is that possible? By the Grace of God, by the power of God, we are kept by the power of God. It is possible and I pray it will be possible in your life in Jesus name! After all we are told in verse thirty-six (36) of this same chapter eight (8) "If the son therefore shall make you free, ye shall be free indeed. No matter how strong the chain of sin that may be binding you. The son of God has power to deliver you. He has the power to set you free. And if the son therefore shall make you free, ye shall be free indeed, ye shall be free and indeed. I want you to rise up and tell the Lord I want to be free, I want the mark of the new birth to be seen and be known in my life. If the Son therefore shall make you free, ye shall be free indeed. The Lord is calling you. If you have not being born again you can be born again right now. Once you know the facts that Jesus died for you . You agree with this fact that it was for you that Jesus died. You internalised it, you make it your own. You identified with that promise of God. You trust the Lord. And it will give you the hope of eternal life that God who cannot lie has promised," Believe in the Lord Jesus Christ and thou shall be saved," Believe in the Lord Jesus Christ and thou shall be saved, Believe yourself and do not allow anyone to deceive you. Whosoever is born of God does not commit sin. Are you born of God ? Are you free from sin? Is it evident in your life that you are born again? Why can't you give your life to the Lord Jesus Christ even now? Why can't you give your life to the Lord Jesus Christ even now? And be born again, be born again. It is by faith not of works. It is by faith believe and it shall be so. Turn away from your sin and then trust in the Lord Jesus Christ. If you know you are born again tell him to give you the power to live a righteous life so that that wicked one will not touch you. Right there where you are believe in the Lord Jesus Christ and you will be saved. And when you are saved you will not continue in sin. When you are saved you will not continue in sin. The Son of God living within you, will give you the strength,, the grace and power to live a righteous life. Jesus died for you that is a fact. He paid all your penalty, the penalty for your sin Jesus had paid that is a fact. He will not reject you as you come to him that is a fact. Agree with that fact agree with the promise of God, agree with God himself, internalise that promise of God. Trust your soul, trust your trust your heart, trust your life into the very hands of the Lord Jesus Christ. Believe in him and then comes eternal life into you. Remember you must be born again. You must be born again and when you are born again the evidence will be the change of life.

APPENDIX II

DEATH AND BURIAL WITH CHRIST

In Jesus name we pray. Our father we thank you for this workers retreat. We thank you for the journey mercies you have granted everyone here. Thank you for all our workers who are here. Thank you for the love and interest you have given us in your word and in your work. We know we cannot really do the work without the word. And the much we know of the word, the much of the work we will be able to do. If we fail in the area of the word, the work is going to collapse. And so we thank you for bringing us together at this time, that you will remind us again of your word. And we pray that at this time you will, help everyone of us to pay attention, so that your word will bear fruit in every life in Jesus name. And we pray that this work will prosper in our hand. Anoint us in your word O Lord, teach us by your spirit and help us to take note and to take heed to what we are hearing. Bless us O Lord. Make us channels of blessings to other people. We thank you because we know you have answered. In Jesus name we pray. We are grateful to the Lord for bringing us to this workers retreat. Already you have the programme in your hand but you will see that we are having a series of Bible teaching and this Bible teaching are taken from Romans chapter six. I want to please, appeal to you that you make yourself available. If God does not talk to you, you do not have the right to talk to other people on behalf of God. Because you give attention, before you get the attention of the other people on behalf of the LORD. And it is as you pay attention to the word of God and teachings and instruct you, he influences and inspires you he does a big work in your own heart that you will be able to rise up and take those same words and you take it to other people I want you to look at Luke chapter nine and see what Jesus Christ said to the workers before you and before me. These workers were congregated before him. And Jesus has something to tell them. And it is the same thing he is telling you and telling me today. In Luke 9:44 "Let these sayings sink down into your ears:" "You can tell the kind of attitude the Lord want us to have when we hear the word of God. There are superficial hearers. They hear the word of God it does not sink down into them. But Jesus Christ said all these things he was telling them, they should allow the word to sink down deep into their ears. And then he said "For the Son of man shall be delivered into the hands of men. He was telling them the great persecution will come. It will result into the great Crucifixion. It will be the climax of what Jesus has come to do. And Jesus wanted them to understand and he said let these sayings sink down deep into your ears. Now I want you to look at verse 45 "But they understood not this saying" can you see the nature of man. Can you see the attitude of man. The exact thing that the Lord wanted them to understand and to grasp, to have it deep down

within them, they did not understand. And it says "It was hid from them, that they perceived it not and they feared to ask him of that saying" Can you see in verse 44 Let this saying sink down into your ear and then they understood not this saying and they feared to ask him of that saying. He wanted them to understand, he wanted them to comprehend and to be able to take, hold it, meditate upon it, act upon it and live by it. But they did not understand. Now follow me I am going to show the consequence. If you miss the saying sinking down deep into your ears, into your heart. Here is the consequence verse 46 "Then there arose a reasoning among them, which of them should be greatest. "Failure to have the word of God within us is going to lead to the wrong question and the wrong attitude and the wrong action. If they understood that Jesus was going to be crucified, if they understood that Jesus was going to suffer, if they understood what the Lord wanted them to have deep within them. This will not be the question they are asking at this time. Which of them should be the greatest ? If you do not understand the series of Bible study we will be having at this time it is going to have a very negative impact upon your life. Look at verse 49 "And John answered and said, Master, we saw one casting out devils is thy name; and we forbade him, because he followeth not with us." You get the point once the saying does not sink down deep into your heart it is going to bring a series of failures, series of wrong action in your life. And the first thing we realise is that they were saying who is going to be the greatest among us. The other thing we realise is that they were even stopping other people now who are trying to serve the Lord and work for the Lord. Why? Because the saying of the redemption of Christ, of the crucifixion of Christ, of the mission of Christ did not sink down deep into them. Look at verse 54 "And when his disciple James and John saw this, they said, Lord, wilt thou that we command five to come down from heaven, and consume them, even as Elias did? "And.... "he turned, and rebuked them, and said , Ye know not what manner of spirit ye are of" Can you get the point? He told them let this sayings sink down into you. They did not understand, they did not perceive, they did not sink down deep into them. From that point on they have a series of wrong action, wrong behaviour, wrong decision in their lives. The word of God is going to be given to us. And the lord is saying meditate on this thing. Let them sink down deep into your ears, into your heart. If you do not allow the word sink down deep into you, you are going to discover a series of failure in your life. You are going to discover that the failure to allow the word to get into you is going to bring a lot of wrong action in your lives. What the Lord has to share with us in Romans chapter six is very important. And the spirit of the Lord is pleading with anyone of us that you will not be walking about during this series of teaching. If you are a worker you will be at your post, you will be on your seat listening tot the word of God. And you will be taking note and writing down the references and writing the things we ere saying. Then after we finish you are going to take it to the Lord in prayer. You are going to do something, that every statement and every sentence and every verse it will sink down deep into your ears, into your heart: Because failure to

have it hidden within your heart is going to result into a lot of failure in life. We are starting with Romans chapter six verse one to six. The epistle to the Romans is very important in the collection, in the cannon of the Bible, Because it is this epistle that tells us of what Jesus Christ accomplished on the cross of calvary. It explained some very important things in the word of God. It deals with the subject of the righteousness of God. It deals with grace coming from God. It deals with faith reaching out unto God. It talks about the rebellion of man. It talks about the righteousness of God. And it talks about redemption that comes through Jesus Christ. First the rebellion of man, second the righteousness of God, and because God is righteous, he is of a purer eye than to behold iniquity and therefore he says through hands join in hands, man will not go unpunished. And then we have the redeemer, the Lord Jesus Christ and he came to stand between the holy God and sinful man. And he came to make peace between God and man. To reconcile us unto God. We call that redemption. To save us from our sin. The earlier chapter before chapter six has stated very clearly about the sinfulness, depravity and the hopelessness of man. It tell us something very clearly, without the mercy of God without the grace of God, without the Salivation of Christ, man is sin bound and hell bound. That means we should have been eternally lost were it not for the grace of God, without the love of God, for God so loved the world that he gave his only begotten Son that whosoever beliveth on him should not perish but have everlasting life. Because of that love of God because he is rich in mercy, he has saved us by his grace and by grace are ye saved, through faith and that not of yourself it is the gift of God. It is that grace that plan salvation, Behold the grace that plan salvation. And he brought it down to man and this is what the epistle is talking about. It is talking about the grace of God that paves the only way to the presence of God. Man's sin has being very great but the grace of God was super abundant and because of that now there is redemption available for man. If you look at Romans chapter three you will see this subject of grace in Romans 3:24 "Being justify freely by his grace through the redemption that is in Christ Jesus." It says we are justified freely by his grace and he says that is coming through the redemption in Christ Jesus. And so you see this epistle has being talking about grace. In chapter four it talks about recipients of grace. It talks about Abraham that he believed the Lord and it was counted for him for righteousness. It talks about David. Blessed are they whose iniquity are forgiven and whose sins are covered. And tells us is all by grace. It pick up Abraham in the time of portraits and he says it is by grace. He pick up David in the time of the kings and he tells us it is by grace. And now he comes to the present day and he tells us as it was before the Lord and after the Lord that it is by grace. He says even today it is still by the grace of God. And chapter five he exalts the grace of the Lord. Let me point some verse to you in chapter five of Romans verse 17"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. He makes an association between the grace and the gift. He says because there

is abundance of grace and the gift of righteousness is made available for you and for me. Look at verse 20 "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound" Actually Paul himself had enjoyed the grace of God. The king of sinners, the persecutor of the church, a blasphemer, injurious person, the one that did havoc to the way. He also receive by the grace of God. Now with much gratitude he wrote to the people he says where sin abounded grace did much more abound. But then a problem arose and this problem often arise and it is because of the nature of man. You see God gives us something that is good and we take that good thing and we turn it around, we misuse it, we abuse it, we destroy it. Grace is good, grace is marvellous, grace, grace, wonderful grace, grace that pardons all our sins, grace that is greater than all our sins. There is no doubt about it. One of the greatest thing that even comes from God to man is the grace of God. But man perverse that which is perfect and so they were not reasoning in their mind, all right the grace is available and where sin abound then grace did the much abound why then do not we continue in sin then. Since God is love why do not love take him for granted and trample upon him. Since God is merciful, why do not we continue in our sin after all he will be merciful. Since God is a gracious God. Why do not we continue sinning. After all no matter how much we sin the grace of God will go beyond our sin. And the grace of God will cover everything. The depravity of man, the corrupt nature of man, the ingratitude of man that turn the perfect gift of God into a perversion. That is why Paul the apostle asked the question. He says are we going to be talking like those people, ungrateful people, depraved people corrupt people, those that are so disturbed in their lives, that do not have the right understanding of the appreciation of the grace of God. It say "What shall we say then? "How are we going to respond. Are we going to behave like those people and say since the grace is always available let me continue doing whatsoever I want to do. It says God forbid, That is what we are looking at. As you look at the topic we are talking about we are talking about Death and Burial with Christ. And this is the central truth in verse one to six we are going to divide the study into three parts Number one, number two, Number three

1 Death of believers to sin
2 Description of our identification with Christ
3 Destruction of the body of sin

Let us look at number one: Death of believers to sin. Please remember. Let these sayings sink into your ears. Every word is very important. The death of the believers to sin. Look at verse one and two of Romans chapter six " What shall we say then? Shall we continue in sin, that grace may abound? God forbid, How shall we, that are dead to sin, live any longer therein?" It tells us that we <u>believers are dead to sin.</u> He was talking about people that perverted the grace of God. And there were such people in those days and they have not all died there are such people in the world today. Look at Jude verse four "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying

the only Lord God, and our Lord Jesus Christ." When you turn the grace of God into lasciviousness you are not honouring the Lord you are denying the Lord. Do you know there are some perverted people. They think they are honouring God, in fact they will tell you they believe in the love of God so much, they believe in the grace of God so much that their past sins, their present sins, their future sins are all forgiven by the grace of God. They say they have a big concept of the Love of God. They say they adore the love and the mercy and the grace of God. And they know of the grace of God so much that for them it does not matter really what they do because the grace of God is going to cover it for them. They say they have the right understanding of the father-hood of God. But you see because of the grace of God, they say God is my father that even if I am a bad child, a sinful child, my father is still my father. I am not a son because I am a good child, I am not a son because I am holy and perfect. I am his son because he has chosen to adopt me into the family. And I say because I am a son and I am always carrying the name of the father and therefore because of the grace of God I am always a son of God. That is what they tell us about eternal security. They say once a son always a son. They say once in grace always in grace. They say it does not matter what you do. They say you may be bad as bad as the devil, your father is your father and once you are born again the grace of God is there and they say the grace of God does not only forgive your past sins. They say that for them the sin they will ever commit until they die it has been forgiven before they repent. They turn the grace of God into lasciviousness and they tell us they are honouring the Lord by doing that. The Bible says they are denying the Lord that is why Paul the apostle was asking the question He says "Shall we continue in sin that grace may abound"? Immediately he says God forbid, he said no never. How shall we that are dead to sin live any longer therein. Then he tells that the believer is dead to sin. What does that mean that you are dead to sin. It means sin does not have effect, does not have influence over you anymore. It means you do not have the feeling, you do not have the interest, you do not have the attraction into that sin for that sin anymore. It means now that your life is insensible to all the. You do not have the desire to go into those sins anymore. You are dead to the things in the word. If you look at first Peter chapter two reading from verse 24 We are still being told of this same truth. Who his own self bare our sins in his own body on the tree, that we, being dead to sins you see that we being dead to sins should live unto righteousness then he says by whose stripes you were healed. But you see he emphasis holiness before healing. He says we should live in righteousness and then after he says by whose stripes ye were healed. And so we understand this first point that now we are dead to sin we will say more about that when we go to the second study. Let us now go to point number two; point number two is our identification with Christ. Here you will see that Paul the apostle is telling us that we resemble Christ. What happens to him physically has happen to us spiritually and he tells us very clearly we are identified with him. That is why you find it in the New Testament it talks about with Christ, in Christ, is talking

about our identification. If you will go through your new testament and find where in many places where the believer is linked up, identified with Chris, using the word with Christ or in Christ, You will count about One hundred and thirty (130) or more where we are identified with Christ like that. It must be very important and it is that truth of identification that Paul the apostle is revealing to us here. There are four areas he picked out number one is the area of crucifixion, number two is the area of death number three is the area of burial number four is the area of resurrection. Crucifixion, the death, the burial and resurrection. Look at them one by one and see that it is telling us that we believers are identified with Christ. We are identified with Christ in his Crucifixion, identified with Christ in his death, identified with Christ in his burial, identified with Christ in his resurrection. Just pick them up one by one. First the crucifixion in Romans 6:6 "Knowing this, that our old man is crucified with him our old man crucified with him. Who is the old man? That the old nature, that produce the old character, the old creature that produce the old behaviour. Which one is the old man? It is the very source of evil in us that produce all the evil things we did, it is the depravity within man. It is the very nature we brought into this world, that makes us to disobey that makes us to sin, that makes us to do evil, that makes us to rebel against God and he says when you come to the Lord, if you are really born again. It says the old man is crucified with him. And in this crucifixion you need to understand it is a real experience of the believer and we need to be identified in this area of crucifixion. In Galatians chapter five reading from verse 24 "And they that are Christ's have crucified the flesh, you have crucified the flesh with the affections and the lusts thereof. Whenever the Bible the New Testament in particular mention the flesh it is not just talking about what you have your own flesh it is talking about something deeper. It is talking about what moves your life, what motivates your life. And the Greek word is not just the flesh that we have like flesh and blood and brain. For you to understand let me explain it for this way. You have paper to write? I say do you have paper to write? You have a biro in hand ; can you raise it up? pens up; pens down. All right now you are going to write. You are going to write the word flesh, but do not write yet. You are going to write the word flesh but I am going to explain to you how to write it You will start with the end. Flesh is F.L.E.S.H. but you will start from this side you will write. What are you going to write now okay H then when you write that H put a little dash and continue now what is the next letter you are going to write? What is the next letter you are going to write? What is next letter you are going to write? What is the next letter you are going to write? All right if you look at what you have written now you will see H and what is the rest? Tell me out loud self that H it is him or her, himself, herself is the self in the man, in the woman that is called the flesh in the new testament. It is a self life this is what I want, what I want to do, where I want to go, I do not care for the commandments of God. What please my flesh, what gives me pleasure, where I want to go, where I want to be, what I want to have what I want to wear. The life of the New Testament is the life of self in him or in her and then it says if you

have come to Christ you have crucified that flesh, you have crucified the big self within you with the Lord Jesus Christ. You see we that are the children of God we are no more dwelling on self, self indulgence, self management, selfish pursuit, You know everything of some people revolves all around themselves. The only thing they want to think about is what concern them. The glory of God is not the concern, the word of God is not their concern. Calvary is not their concern, the thought of other people is not their concern, only self. But when you come to the Lord Jesus Christ, they that be in Christ they have crucified the flesh and the lust thereof. That is a believers life, it is a life of identification with Christ in Galatians chapter six I am reading from verse 14, Galatians 6:14 "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Let me leave that crucifixion I will come back to it when I come to point three. I told you we are crucified with Christ number one we are identified with his crucifixion, number two we are identified with him in death. We will check it very clearly look at Romans chapter six reading from verse 3" Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Can you see here it says we were baptised into his death. It means now we have died with Christ. Now then you know when it says death it is not talking about physical death now. Have you looked sometime in your life, may be something happen to your hand and then you pinched it and you do not have any feeling there. You say what is happening I do not understand I pinched this hand it does not even pain me at all why this part of me is dead. That is how we say it. We have a little child who takes ice block from the fridge and then as he take that ice block even though it was very inconvenient to hold, he holds on to it and eventually by the time he drops the ice block, he touch that hand and have no feeling and he says Daddy, Daddy look at me my hand is dead. What does that mean? That means the hand does not feel the way he felt before. He does not sense the pain he felt before. Now when he says we are dead to sin and we have died to Christ that means we do not feel as we felt before. But here the people have in the world dancing and you used to feel for it, interested in it, now as a child of God. You say I am dead to dancing, I do not even feel interested as I feel before. You used to be a drunkard, when you are born again at times once you smell palm wine or alcohol you'll use to sense it, you put all your salary into that thing. But now you are born again you still have your salary in the pocket as you are coming on the way and you see people drinking. Ah ! you say praise the Lord I do not feel for the drink as I used to feel. The desire is gone, the feeling is gone, the desire is gone there is nothing more wanting to do it in my life. You used to go to the night club, you used to go to the theatre and stay there for hours you are watching everything that they are doing there. Now you are born again, the cinema hall is still there, you are still living in the same City, you know the road there, you know where they are selling the ticket. Why do you not go? Now you pick up your Bible and you go about witnessing, evangelising and people talk about going to the theatre I do not like it anymore, the interest is gone. That thing I am

dead to it, dead to it. I am not interested anymore, you used to be what they called, it is not proper English but I will use it because that is what you say 'Womaniser ' and look around after those women, even the dirty ones that have not taken their bath since, since Christmas days. You know you never care whether they are dirty or clean you just ran after them. Now that you are born again, after you are born again even they say they have their bath everyday, even they say they are miss Nigeria you do not have any interest in them again. When you walk on the street you just go where you are going then except you are giving them tracts, except you are preaching the gospel to them. You say what has happen to me, I am not interested anymore you are dead to the world. We are identified with Christ. Number one in crucifixion, number two in death, number three in burial. It tell us in Romans chapter six verse four "Therefore we are buried with him by baptism into death, therefore we are buried with him by baptism into death....." You can see what Bible is talking about here, it talks of death, it talks of burial and then he associates that burial with baptism. In Colossians chapter two and verse twelve 'Buried with him baptism...." Now this teaches us something very clearly and when we talk of baptism you are talking of burial, whosoever bury anybody by sprinkling dust upon that dead man, only the orthodox church does that but the Bible church does not do that. You do not sprinkle water on people in burying them, baptising the only form of burial is to dip down that person into the ground and cover that person completely with the dust. Water baptism is by immersion because baptism is burial, not only that you know there are some people when they say they are baptising, they put that person inside water bring him out, put that person inside water again bring him out, dip that person inside water again, three times. Where is the immersion? Where is the culture? Where is the race? Where you bury somebody now and then, come back again we go back there and then dig up and bury again and then dig up and bury again. It is by one immersion, in the name of the Father, the Son and the Holy Ghost. Because baptism is burial. Then there is still another point before we bury somebody that the fellow is death before burying the person. That is why infant baptism is not acceptable. The infants are not dead to Sin. They do not know what it means to be born again. In facts they are still stealing sugar, are still stealing meat and still fighting and still telling lies. How can you baptise people that are not dead to their sins. Allow them to die before you bury them. And then even the adult baptism, you know sometime it is very shocking and surprising to see some people, they say they are evangelical churches, they say they are Pentecostal churches, in fact they say they are Deeper life persons and they see a man he says I raise up my hand they said yes when the General superintendent came to our state and he preached the gospel and I raise up my hand. I am born again. He has two women in his house, with the two women in his house deeper life pastor will take this man and go and baptise him. The man that is not dead to adultery, not dead to polygamy, you go and baptise them, if you bury somebody that is not totally dead yet you are a wicked man. You know sometime they bring all these people to a baptism,

with the one that is still having the alcohol in the fridge, there is the one that is till taking bribe, these women who still have their Jezebel equipment upon them, there are still some prostitutes who are still working in the hotel and they bring all this people. They say they are baptising them in the name of the Father, the son and the Holy Ghost. If you know the Bible, if you go to bury somebody that is not dead yet you are a wicked preacher. You are telling them restitution is not necessary, you are telling them polygamy does not matter. Because people are going to say the Region overseer baptise me in water, he know I have two wives. If he knows having two wives is a sin why did he baptise me in water. You are sealing them up for everlasting punishment. They will not be in a hurry to make restitution anymore. These women are going to continue in their worldliness, because they are going to say Deeper life pastor has baptised me, he knew my jewelries were there, he knew that all those things were there and yet baptise me therefore they know that I am truly born again, that all these thing that I have does not matter, that is what the will be telling us.. Let these sayings sink into your ears. Allow them to die before you bury them. Now we see there is the first identification. It says we are risen together with him. Look at it in verse four, reading from the middle part of verse 4 ".....that as Christ was raised up from death by the glory of the Father, even so we also should walk in the newness of life. Colossians chapter three and verse one "If ye then be risen with Christ" identification of his resurrection and you know that the dead life of resurrection is a different life. When Jesus rose from the death, the power of God was manifested, the supernatural power of God rolled away the stone. Everything we see in resurrection, if we are risen together with Christ, the hindrance in life, that tied you down before, that held thee down before like a mighty stone and we have being asking who will roll away the stone for us. When you partake of the resurrection power of Jesus Christ, that bad habit, that evil habit, like a stone pressing down your life, the resurrection power will roll it away. Not only that when Jesus rose from the dead, the clothes that bound him before, he left those cloths behind in the grave. If you are risen with Christ the old clothing that holds you like a tout, the old clothing that holds you like hooligan, the old clothing that holds you almost like a prostitute, once the resurrection power of Christ raises you up, those clothing's are left behind. Not only you, know when Jesus Christ rose up from the dead they were closing the door like this, the door was still closed, he entered into that place and he said "Peace be unto you" the impossibly became possible. At least now you go beyond the laws of nature, you are operating by the supernatural law. They say to err is human. They are telling you to sin is human that is nature but then when you test the resurrection power of the Lord the supernatural power of God will come into your life, you are not operating on the normal, local, natural realm, the supernatural power of God makes you to live a victorious life. And whatever you find impossible in your natural self. You will not find it impossible because of the resurrection power in your life. "If ye then be risen with Christ, seek those things which are above where Christ is seated at the right hand of God".

You see your fellowship with the Father is so real when you have tasted of the resurrection power of the Lord. Remember once again you are identified with Christ in crucifixion, you are identified in death, identified in burial. Let me ask you question. Are you baptised in water? Have you identified with Christ in burial? How can you be in the church for two years, three years and you are not baptised yet in water? Why are you preaching the gospel to other people while you are not yet baptised in water? Why are we refusing to be identified with Christ? Is the resurrection power walking in your life? Now let us come to point number three. Destruction of the body of sin. Now let us look at it from Romans chapter six verse six "Knowing this, that our old man is crucified with him, our old man crucified with him. I told you before I was going to return to that area, because this is very important. That the old man will be totally crucified with the Lord and I told you that the old man is the self within us. Let me now put it this other way. If you take the world sin in English language. It is S.I.N. and you will see the middle letter in sin is letter I. Don't commit adultery. You are the one that say my enjoyment is what I want I don't care what her husband will feel about it, that is, 'I' what is it that steal, it is the one that says I want to increase my property even if I steal what belongs to him do I care what happen to him it is I within us. What is the thing that bear false witness? Is that I, 'I' just enjoy to tell lies against this man I don't care whether he feels bad, whether they punish him or not I just take delight in telling lies against him. It is the I in us. What is the thing that covet within us? It is the I the one that says who is this fellow that possesses this thing which I don't have? I am the important person. I should have that thing. Why does he have it and I don't have it? What is pride? Pride is little you and big I. I am the important one. I am the talented one, I am on the throne. It is I in us that gets proud. When the pastor read the word of God to you? What do we call rebellion? Rebellion is I will do what I will do whatever the pastor is preaching. When you think of sin you commit spell sin without I. You cannot commit sin without that central I. When I self is at the centre of your life you are a sinner. And now he says to us you need to be crucified. It is when that I is crucified within you then you live a righteous life. In Galatians 2:20 it says "I am crucified with Christ" that is Paul the apostle talking. In the past he will not be under the control of anybody, In the past he will persecute the church, in the past he was not considerate, in the past he will put them into the prison, in the past he will deny he knew anybody. He was full of I but the Lord met him on the way to Damascus and then he came down from his Ivory tower position . For the first time he said what would you have me to do Lord. And then he directed him to Damascus. It will be show to him what he would do and then Annanias came there and laid hand on him, his eyes were opened and then he became totally converted. He became a brother. No argument again, no persecution again, no pride again, there was no evil again, He was not going in coming out again. And he said I am crucified with Christ you see the self needs to be crucified. You see there are a lot of rebellion when self is not crucified. There is disobedience when self is not

crucified. There will be pride when self is not crucified and you will not be obedient to any pastor when self is not crucified. If the pastor talks to you then you talk your own. He will be saying sit down, you will say I feel to stand up. If he says be a member of choir, you will say I want to be an evangelist. If he says go to the local government area, that is not for me I am suppose to be in the capital. It is I that destroy everything in our lives. What causes divorce in marriage, It is when the woman is saying I am, the man says, here, it is I, and when you see those two I standing opposing one another eventually the I here and the I there will have a combat and a conflict and divorce. It is when one of them will bend and one will bow then there will be humility and meekness. It is when we crush that I and you bend that I and that I can bow, bow to the word of God and leadership. There will be no divorce. What scatters a local congregation? It is that "I", the pastor stands and say hear the word of God and somebody rises in the congregation to say pastor shut up and then if you don't keep quiet, the in that man in the congregation, he comes to the pulpit to take away the microphone. Now talk if you can talk and they scatter that church because of the I that is not crucified, is not purged. When the I is crucified, there is no argument anymore, there is no rebellion anymore, there is no argument anymore, there will be love and humility in the church. I pray like Paul the Apostle everyone of us will have the I in us crucified. I am crucified with Christ nevertheless I live, yet not I you see the crucified man. Not my opinion anymore, not my idea anymore, don't you know idea, ideology, idolatry, they are from the same family. My idea, my ideology can become and an idol, yet not I, it is no more my idea, no more my ideology, I don't want any idol anymore in my life. It is not I that liveth, it is Christ that liveth in me and the life which I live in the flesh, I live by the faith in the son of God which Loved me and gave himself for me. Turn to Romans chapter six and in verse six "Knowing this, that our old man is crucified with hi, that the body of sin might be destroyed, that henceforth we should not serve sin." He is telling us that when we really come to the Lord, we are born again, we are converted, "I" is crucified but there is till the second work of grace necessary to be done that the body of sin might be destroyed. That is sanctification, the purity of heart. When the root of sin is taken away, when the body of sin might be destroyed. That is sanctification, the purity of heart. When the root of sin is taken away, when the body of sin is destroyed, and therefore it doesn't have the power and the control over your life anymore. Then henceforth, from now on you should not serve sin. Things are going to be different I said things are going to be different. If you will come before the Lord today and say I want total identification with Christ, with all honest, you look at your life you see the "I" that is refusing to bend and you say Lord today, today this "I " will be crucified, this self will be crucified. I am going to be totally identified with Christ. And if there are still some sins that are interesting you, drawing you, attracting you, interesting you, you will say no I am going to be dead to these things. Can it happen ? I say can it happen? The grace of God is available. If you will really tell the Lord this very day, this

thing in me that is raising its ugly head that I cannot bow to the word of God, to say I won't listen to my pastor, I will not listen to other people. I just want to go my way. This thing is raising its ugly head, it must be dealt with, it must be cancelled, it will be crucified. Now we will be totally free as from this moment, we will not serve sin again. Keep your Bible down, rise up on your feet. Make sure it happen, make sure it happen, make sure it happen, that thing within you, that "I" within, that rebellion within, that disobedience within, that thing that is insisting the word of God, that thing that cannot respect any person, that is rebellious, that thing that is stubborn, that thing that is heavy, that thing that is adamant. That thing that says I will have my way let that thing be crucified today. Let it be cancelled from your life. Let it be crushed from your life. That thing that is proud, arrogant, that thing that is looking down on other people, that thing that is puffed up, that thing that is rebellious, that has no respect for anybody, today, that thing that will not yield to the word of God. The 'I' in man, the 'I' in sin those things must be crushed and cancelled and crucified today. That thing that will not respect the husband, that thing that will not love the wife, that thing will not bend or bow, that thing that will not be obedient, that thing that will not kneel, that thing that is always saying my way, my idea, my principle my opinion, my ideology, myself, my education, my career, my, my, my, bring that thing to the cross of Jesus, bring that thing to the cross of Jesus and let it be crucified, let it be crucified. Not as I will, not as I will, not as I will, not as I will as thou will O Lord, Not my will let thy will be done. Not my will, let thy will be done. Come to the Cross, come to the Cross, come to the Cross, come to calvary once again, come to calvary once again. Crucified this thing, Surrender this thing to be crucified, surrender this thing to be crucified, crucify, crucify, crucify it is no longer I that liveth, but Christ liveth in me. Christ liveth in me the life that I now live, I live by the faith of the son of God who loved me and gave himself for me.