

Language Use in Sermon: Focus on Words

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Abstract

This paper is concerned with the use of words by preachers in selected churches in Imo State. The words, which constitute the data for the study, were collected directly from the pulpits while the preaching was in progress. Twenty (20) preachers from the three zones of Imo State, namely, Owerri, Orlu and Okigwe were covered. The data for the study were collected through audio recording of the preachers. The study recorded in particular, archaic forms of words (old religious words), words related to material, economic and social situations of Nigeria, as well as the church's modern usages. The data recorded, among other things, strange words such as cataclysmic explosion, bombastic, borrowed words (such as 419, cosmetic, automobile) from different domains of life and some coinages such as: fashionised, tonguetised, shamefy ekwensuism/ ekwensuology were also sampled. Some of these coinages were used as mere strategy for effective communication. The work adopted two approaches which involved insight from discourse analysis and Paul's (1996) approach on context and usage for the explanation of semantic change were also used. In conclusion, we observed that words of sermon including those of the old religious usages such as rebuke, caution and authority of God were not frequently used in sermons, while those that depict materialism, economic and social situations were used as compared to words which immediately suggest religious register. In other words, what used to be religious registers have been expanded, in such a way that words of material, economic and social situations have now constituted the registers of religion. This aspect appeared quite interesting to the study and also added value to language communication.

Introduction

It is commonly known that the choice and use of words vary considerably depending on the activity a person carries out. This is the basis of the term *register* "... language not according to user but according to use" (Ure 1988, p.85). Hymes (2000, p.35) defines register as *language in specific situation*. The appropriateness of words in a given activity will therefore depend upon the explicit meaning the words convey. Call, rebuke, ransom, confess sin, fasting and prayer, holy and old terminologies such as seek, beseech, thou, thee among others, are peculiar and have denotative implication in the Church and old Religious terminologies respectively.

It is also true that in these activities, registers can change meaning depending upon the situations of utterance. In recent times attention has been focused on choice of words used in telephone conversation, language of interpretation of law, among others. Much attention has not been given to choice of words used by preachers.

It is surprising today that in many churches words have become so generally used that one could hardly think of church registers anymore, as shown in nearly all the data studied. Thus, while only a few depict church registers, other words suggest materialism like *richness, superfluity, luxury, affluence, poverty*. The reason for this is that the pressure on the dynamics of human society has encouraged the infiltration of politics and materialism into the fabrics of the church organization and preachers have no other option than to blend their words with a combination of different words to reflect the trend in the society at any given time. The data collection will throw more light on the word usages.

Theoretical framework

The work adopted two approaches which involved insight from discourse analysis and Paul's (1996) approach on context and usage for explanation of semantic change. The methodology which also involved Halliday's Systemic Grammar (1986) was also used. This work follows the tradition of lexical semantics which emphasises identification, classification and explanation of semantic changes.

Another theory applicable here is discourse analysis which has been defined both as a linguistic study of language in use and as the study of the organisational exchange/written texts (Brown and Yule, 1983). Paul's approach involved the distinction between the *usual* and the *occasional* or *specialized* meaning of words/expressions. The usual meaning is the established meaning shared by the members of a language community. The occasional meaning is the representational context that the speaker associates with a word when he uses it and which he expects the hearer to associate with the word as well. Paul insists that context is important in order to understand the shift, from usual to occasional meaning.

The linguistic model of Halliday's systemic grammar agrees to the fact that language study entails a study of those properties of language which require reference to social function and contextual meaning of the grammar. This linguistic model is of the view that changes do not occur in abstraction but arise from the activities of speakers and then feed into the linguistic system, (Coulmas 1997). And the attention is not on individual users of the language per se but on sufficient individuals who serve as the representatives of a particular category in a system. All the approaches and theories used in this work are relevant to the study because they advocate that language should be studied based on the contexts and situation in which the language occurred. The above approaches: discourse analysis, Paul's context and usage, and theoretical Framework of Hymes and Halliday state that words are not studied in isolation. The meaning of words, depend on the context in which they are used. Hymes insists on sequence arrangement while discourse analysis works in an organised oral speech or written texts and a detailed field work with samples such as we have done here.

Data collection procedure

To collect data for this work, we studied a total of twenty (20) preachers from the three zones of Imo State. The preachers comprised male and female who could communicate in English. The data for the work were collected through audio recording of the preachers' sermons as they came *fresh from the pulpits*. We adopted informal recording in such a way that the preachers did not know that they were being recorded. We listened and down loaded the data and this approach helped to showcase how the preachers studied employed language. A stratified random sampling technique was adopted to select the preachers from which data were collected.

Data analysis/results

Data analysis took into account the areas of the data discovered; old religious usages, materials, economic and social situations of Nigeria and current favourite words of the church.(present day)

Old religious usages/expressions

Of the 20 preachers studied, 15% used items relating to old religious usages. For instance, preachers from *He Reigns Chapel*, *Jerusalem Church of Christ*, *Grace of God Mission* and *New Life Redeemed Church of God* used the words *ye*, *thou* and *thine* in place of *you*, *you* and *your* respectively. As can be seen in the discussion, these were made to feature as *select items*. The same 15% also used another set of select items mainly verbs, *standest*, *hearken*, *calleth*, *sitteth* and *breaketh*. These were used in place of verbs such as: *stand*, *hear*, (*listen to*), *call*, *sit* and *break*.

There were other single old religious words and some sentences which the preachers extracted direct from the King James' Bible as they preached their sermons. Examples are shown in Table 1 below.

1.	Partaketh, Surpasseth
2.	Thou/thee/thy/ye/ thine
3.	Rejoiceth, Brethren
4.	calleth, hearken
5.	sitteth, beseech, breaketh

The words in italics in the following sentences featured:

6. lift up my eyes to the hills *whence cometh* my help (Preacher,5), (Ps. 121v3).
7. Let your priest be *clothed with righteousness* (Preacher,5), (Psalm 19v5).
8. *Destroy you them* O'Lord, let them tell by their own counsels (Preacher, 8), (Job 5v4).
9. Thou *preparest* a table before me in the presence of my enemies, thou *anointest* my head with oil and my cup *runneth* over (Preacher,18), (Ps. 23v5).
10. Thou art my beloved son in *thee my favour rests*. (Preachers, 7), (Matt 3v17).

Words related to material economic and social situations

Of the 20 preachers studied, 10% used words connected with sensuous or immoral tendencies which include: *raping, buttocks, breast* (biggest), *lips* (kissable) and *sex* respectively. 20% of the preachers used words which suggested *accident, abortion, wrecklessness, child trafficking* and *cultism*. 25% of the informants chose words related to social situations such as; *marriage, divorce, respect, beauty, honour, wealth* and *challenges*. Other items in this group are displayed in Table two below.

Table 2 Words related to Material, Economic and Social Situations

11. drug abuse, Armed robbery
12.tension, crisis, kidnapping
13.indecent dressing, killing
14. material wealth, frustration
15. disappointment, politics
16.sexual harassment, failure
17. fear, wickedness, love
18 .falsehood, happiness
19. leadership (good\bad)

Words related to the Church (Present Day)

The following items of the church that were observed from the data were; *symbol, holy (spirit), heaven, hell, miracle, temptation, communion, mercy, and rewards* respectively. Preachers 5,7,8,10,14 and 18 used the above words more extensively than others. They represent 30% of the informants who preached at *Christ Embassy Mission, Winners Intercessors Chapel* and *the Lord Chosen* respectively. Other words of the present day which featured freely are shown in Table three below;

Table 3 Words related to the Church (Present Day)

20. salvation, deliverance, tithe, alter
21. donation, testimony, sacrifice,
23. restoration, cross, repentance
24. fulfilment, fasting and prayer
25. harvest, obedience
26. miracle, sowing seed, divine

In addition to the above, our data included instances of euphemisms such as: *eternal rest, call to glory and sleep in the Lord*. Also, semantic extensions such as: *wash, lamb, shadow, bread, come, bank and water, as well as syntactic errors* such as: *high time we stop, heavy go slow, under the control, can be able and more better*, morphological errors such as: *imbecide. Prosponed, sure banker*, borrowing/loan words such as: *mgbidi, wayo, eše, baba, ime, abi, oluwa, expo, 419, loan/cash, bought/purchase, Volvo, Microphone* and coinages such as: *nothing pass God, carry go, akanchawa, tonguetized, fashionalized and shamefy* were recorded in the data as well.

The following indicate the number times and percentage of occurrence to the words usages by preachers. Who mentioned and who did not mentioned in the chart below represent the number of times each of the twenty words (20) were mentioned or not mentioned at all by preachers during ministration exercise.

Table 4

Select words of old religious usages, economic and social situation and select words of the Church (present day) 4

	WORDS	RESPONDENTS		RATE	
		WHO MENTIONED	WHO DID NOT MENTION	MENTIONED %	NOT MENTIONED %
1	Robbery/Stealing	16	4	80	20
2	Thee, thy, yea	6	14	30	70
3	Kidnapping	14	6	70	30
4	Repentance	10	10	50	50
5	Thine	6	14	30	70
6	Crisis	20	0	100	0
7	Ostentatious Living	20	0	100	0
8	Sowing Seed	18	2	90	10
9	Sex	12	8	60	40
10	Hearken	5	15	25	75
11	Donation	18	2	90	10
12	Fulfilment	12	8	60	40
13	Fear	20	0	100	0
14	Offering	20	0	100	0
15	Partaking	4	16	20	80
16	Rapping	12	8	60	40
17	Speaketh	4	16	20	80
18	Wealth	14	6	70	30
19	Tithe	20	0	100	0
20	Hell	12	8	60	40

Discussion

Old religious usages

Samples 1-10 above show evidence of old religious words which preachers used in illustrating certain relevant issues to their congregations. These old religious texts/expressions reflect the old order of writing, training and background of the early 17th century writers. Biblical scholars who were assembled by King James used written codex Bible, Latin relegate and some vernacular Bibles of that era to bring out the masterpiece of religious reference materials which, on acceptance to the British Monarch, became known as King James Version. These old usages were idiomatic, authoritative and appeared to respond to the language of priesthood mainly the language of exhortation, rebuke, admonition, caution and authority.

The writers did not see themselves as begging (which suggests pleading) men rather as men who were handing down absolute orders and directives. They usually resorted to archaic language. For instance, these two expressions, *thou shall not kill* and *do not kill*, have the same meaning but the first expression belongs to the language of the ten commandments of God, the language of rebuke, caution and authority. The second expression is more or less an appeal and it is the language of the contemporary society. Preachers used the two texts interchangeably. If the bible had been left as language of appeal, it would have lost its force, authority and perhaps sanctions. Moreso the preachers knew that they can impart injunctions to their congregation with old biblical words and expressions.

One striking thing about the old religious words and their interpretation is that they express ideas in shorter and more precise way. A word in the old English usage can be expressed in two or more words. For instance; the word *clothed with righteousness*, as used in Sample 7, mean 'put' - appearance' that depicts Godliness for people to emulate. Sample 8, *destroy you them*; has command implications. Words such as *destroy*, *rebuke*, among others, are used as *contract words*, employed to do certain actions in favour of the employer (sender). In accordance with the rules of grammar, the word *neither* goes with *nor* just like *either* and *or* but they are used separately in the old religious writings with different meanings altogether.

Furthermore, *prearest*, *anointest* and *runneth* in sample 9, above do not operate at the level of *present*, *past* and *past participle tense*.

The writings of the British monarch were *poetic* and *archaic*, as such do not conform to the present day English. Though some of these words may mean the same thing with modern interpretation, they *differ in the area of phonology and syntax* (Crystal and Davy 1985, p. 115). In spite of the current changes to accommodate the views of the teeming professional linguists, it is impossible to restrict this study entirely to modern religious usages. The Bible is an orthodox book, hence, the old expressions are hereby used as a perspective for assessing the modern version and their linguistic significance within the speech community. In this case, it is useful to begin with a brief incursion into biblical language as it is, particularly that of the authorised version, which has gone a long way to create various consciousness of national religious language in the English speaking countries.

However, there is no doubt that the old versions are obscure and unintelligible and as such not relevant to modern needs. Efforts have been made to transform the expressions to suit the contemporary and modern English expressions. For instance, the references of Preacher10, on the history of Christ's baptism in Matthew (3v17), thus *thou art my beloved son in thee my favour rests* is interpreted from the new international version to read; *this is my beloved son in whom I am well pleased*. It is possible to misconstrue the above quoted statements differently but the expression, mean the same thing and refer to the same event. The former belongs to the authority of God while the latter belongs to modern interpretation, that is, language of appeal suggestive of begging.

Although the old expressions constitute problems to the language users, in prayers and other references to God, preachers prefer the old order to the new. That is why Crystal (1985, p.164) explains: "to address the divinity as *thou* will satisfy those who feel that religious language should

adhere closely and be special as set apart from everyday language, while *You* will be preferred by those who wish religious language to have an immediate meaning and application”.

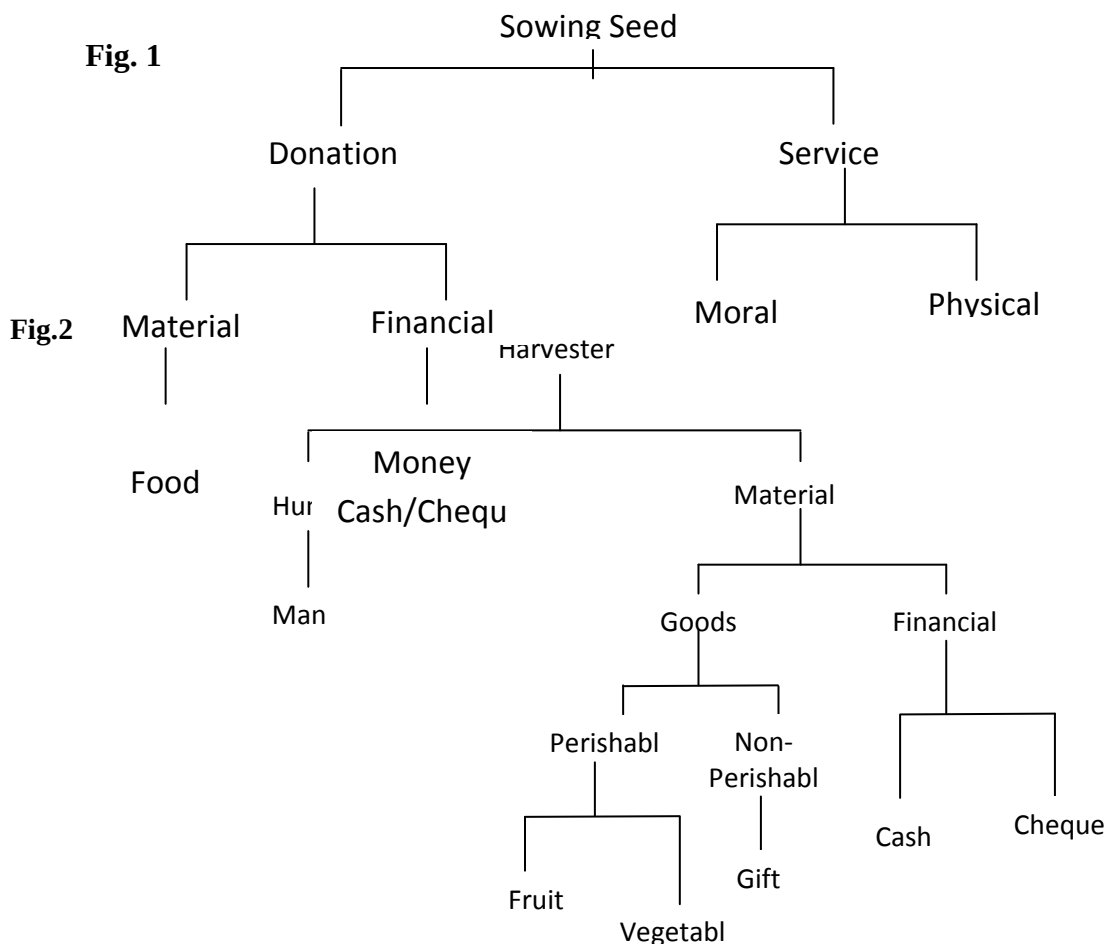
Words related to material, economic and social situations

In his sermon on *Youth Day celebration*, Preacher 14 harped on *humility, obedience* and *honesty* as a sure way of identifying effectively with the directives of God. He narrated to his congregation details of an encounter between one of his friends and his son (friend's son) not too long ago. According to the preacher, the young man had phoned his father and informed him that he was passing through hard times in Lagos as he had not got a job for quite a long time after his Youth Service. Moved with pity and concern, the man invited his son to come and carry his Volvo car, so that he (the son) would convert it to taxi to enable him to sustain himself until he could get a job. The man said that he was happy that his son accepted it immediately. The man had earlier told the preacher how long it took him to save money from his meagre salary in order to buy that car in those old days.

Interestingly, the young man (his son) obliged him by coming to carry the Volvo car and went back to Lagos. But the man's greatest surprise was that his son came back home within six months with a brand new black Toyota Jeep. He was particularly shocked and could not resist asking his son how he came about the car, given his known circumstance of not having a job in Lagos. But the son replied sharply to his father saying, “I sold your car, added it to my savings and bought my Jeep”. On hearing this, the man felt sad, very sad indeed. According to the preacher, the man was not sad because his son bought a brand new Jeep. He was rather worried that his son took such decision without pre information to him. Again how could he start life with a Jeep, when he had no reasonable job to sustain himself and the Jeep?

He pointed a definite instruction in Exodus (20 v 12). He described *pride, disobedience, restiveness, arrogance, pomposity* and *false life style* as veritable instruments of failure, hence, he advised the youth to embrace Christ as the only way out. He also reminded them that sowing seed, paying tithe and being a good harvester for Christ was the surest way of challenging God to action.

From the extract above, there is a connection which makes the relationship of what follows to what went before. For instance, there is the use of pronouns - *he, his, him, my, your*, which we assume are used to maintain the reference (anaphora) to the same people and things in the passage. Other lexical connections are: car – *Volvo, Jeep* and general connection created by a number of terms which share a *common elements* of meaning example money: *bought, savings, meagre salary, sold, (time) - today, future, six months, hard times, earlier, long time, long ago*, (optional comparative adjective) - *greater, greatest, brand new, old*, (attributive adjective) - *flamboyant, disobedient, restive, pomposity, humility, tolerance, failure*, (adverb) - *interestingly, sharply* and *effectively*. Sowing seed and harvester are examples of hyponymy, a type of lexical relation in which the meaning of one form is included in the meaning of another. Examples:



In another sermon titled *Stormy hour of metamorphosis; a Pentecost experience*, the preacher stressed emphatically on “time to recover all”. Here preacher 7 enumerated many things, which the devil has ripped from us. These include love, happiness, and effective leadership in Table 2, sample 18 and 19. She pointed out that in replacement of happiness, effective leadership, among others, the devil planted *wickedness, hatred, falsehood, bad leadership, preference for money to life, and killing* in Table 2 Sample 13, 17 and 18 of the data above. She appealed to her congregation to wake up from their slumber and recover all that had been lost to the devil.

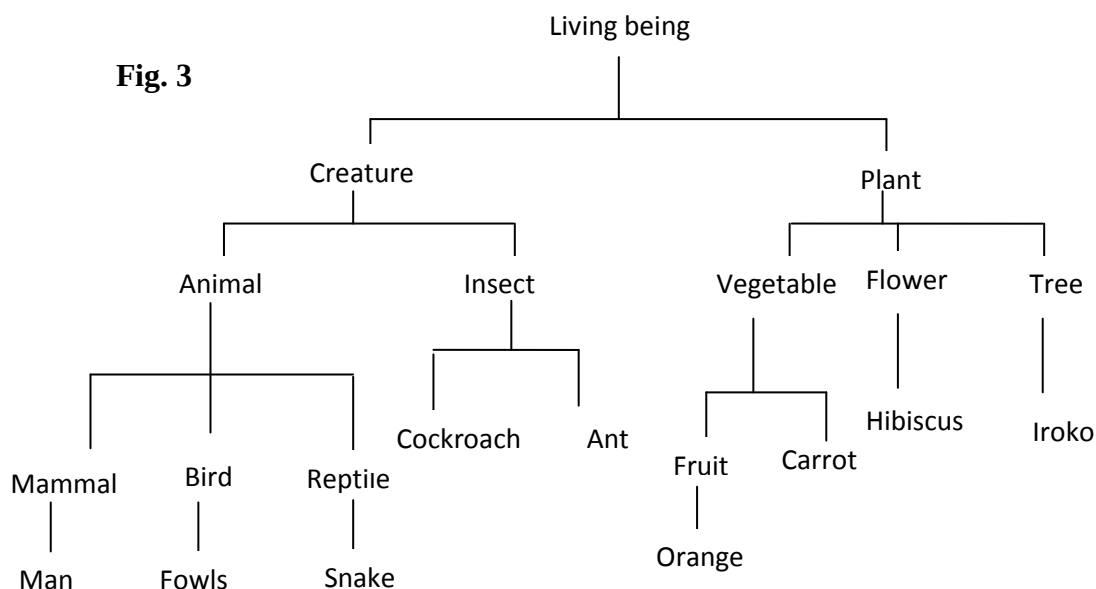
She likened the enemies to heartless *persecutors* and *spiritual robbers*, who usually sneak in and out with their weapons of attack. The preacher described them as wicked, envious, heartless, jealous and destructive. The word *persecutor (s)* as used in this discourse has the semantic features of +N (+ plural) (+ human + male + adult - inanimate) while *spiritual* is used as an adjective to qualify the noun *robbers* which has the same semantic features of (+ human+ male + adult - inanimate). The secret activities of the enemies are also portrayed by the way *they sneak in and out*. Words like *wicked, envious, heartless, jealous* and *destructive* as used by this preacher are all attributive adjectives which describe the nature/behaviour of the persecution – spiritual robbers. Also, the word *metamorphosis* is a scientific term which entails the developmental process from the embryonic state to adult. This usually occurs in lower organisms like ants, toads, among others. The change is both physical and psychological. Based on the texts, the title is a *misnomer* in the sense that it conflicts with the theme of the message.

Although human beings can metamorphose, it is more appropriate to be used where the change is total. She further told them to be good thanks givers and use the instruments *of the words* of God to honour Him. The word *instrument* as used by the preacher denotes *measurement device* but it connotes *money, tithe, resources* and *body*. The word *doings* has the semantic features of +plural +verb + gerund -ing (noun) while thanks givers is a compound word and can be analysed thus; thanks-stem (free), -'s' – suffix (bound), giver – (noun formation), 's' – (inflectional morpheme, which indicates plurality).

In her few lines of song thus; “the church is marching on, the gate of hell shall not prevail, the church is marching on” she equals the steady advancement of the children of God against their enemies as synonymous with the *marching on* of the church of God. The word “marching”, in this song, has the semantic features of +verb +progressive +action +human activity.

She said that God created every living being in the universe but man disobeyed Him. She encouraged them to repent and be born again as new creature, as that is the only genuine condition to derive powers to profess Christ. *Living being, born again* and *new creature* as used by the preacher are instances of *analogy* in language acquisition ... a process by which a new language is created by aligning it with certain properties of an existing form in a target language (Lyons 2007, p 271). Being *born again* and *new creature* connotes total reformation. She told the congregation that as a *new creature* they are Christ's- like. The use of an 's' after the name “Christ” indicates ownership *like* in *Christ's- like* indicates equality when the sinful nature of man is washed away and he becomes new, a state of purity (sin- free).

Living being can be analysed in terms of hyponymy as shown below.



She strongly emphasised the benefit of being born again as an assurance of defeat, fortification against any type of demonic attack. Thus, “if you are born again, in spirit and in soul, you must be *loquacious* enough to convince people on your faith in the Lord though your behaviour and your attitude towards God’s people”. The preacher applied linguistic foregrounding by his pattern of repetitions. However, the stylistic significance of the above repetition is for rhetorical emphasis for effective communication. Words such as *spirit* and *soul, behaviour* and *attitude* are used to show the extent of spiritual commitment expected of a child of God. *Loquacious* in this context is a speech defect, known as *malapropism*. Perhaps she had wanted to use the word *eloquent*.

Words related to the Church (present day)

Fasting and *prayer* are usual practice of Christians during which they choose to go without food completely or in some cases certain kinds of foods as a religious duty. This is a demonstration of their sorrow or remorse for the things they have done wrongly. They do this with a view to communing with God more effectively. It is in Table 3, Sample 24 of the data above. Preachers who emphasised strongly on that were preachers 4, 5 and 13. *Fasting* and *prayer* are used as action verbs and noun in this discourse. He warned his congregation over cheap miracles without first seeking His ways. He advised them thus; ‘*beware* and *shine your eyes*. Today, many 419ners are prophets in disguise, giving false miracle’ He said that the Bible has been sitting on the altar of God for ages and will offer some advice to you. This utterance, *today many 419 are prophets in disguise*, presupposes that in the recent past, there were more genuine and honest activities particularly among preachers of the gospel. 419 as used here, is a *borrowed legal item*. It is section 419 of the Nigerian criminal code which suggests obtaining by false pretence, while *ners* is an affix (noun formation), showing one who engages in the act of 419. The two expressions; *beware* and *shine your eyes* are synonymous, which goes to show that the two utterances mean exactly the same in the context of use. *The Bible had been sitting on the altar of God for ages and will offer advice to you* serves as compound sentence and an opposition ... “an intensive relationship which exists between two nominal groups ... which refers to the same entity” Ufot (209, p. 316). The Bible is personified. We can break the statement into two:

NG1: The bible has been sitting on the altar of God for ages.

NG2: The bible will offer some advice to you.

We can approach the above utterances technically through semantic analysis. The attempt to focus on what the words mean conventionally rather than what the speaker wants the words to mean on a particular occasion is the concern of the semanticist. In this case, the oddness of each sentence does not derive from its syntactic structure, rather semantic. The kind of nouns which can be subject of the verbs *setting* and *offer advice* must denote entities that are capable of movement and reasoning (thinking) respectively. The Bible does not have these properties but an animate being has (+ man + dog), while reason denotes +human (+male +female +adult +youth -inanimate), hence the oddness of the two sentences. The prepositional phrase *for ages* is an exaggeration.

Preachers 8 and 10 emphasised strongly on the importance of *faith* and *salvation* as seen in Table 3 sample 20 and 27 of the data above. Preacher 10 used it interchangeably with “faithful and faithfulness”. He summarized faith as anchored on an absolute unquestionable confidence, a strong belief as well as unflinching trust in God as the basic foundation for successful Christian life. He said that faith can uproot depression and weakness and encouraged his listeners to be faithful and virtuous. The words *firm trust*, *unquestionable confidence*, *unflinching trust*, *strong belief* are examples of calquing - a lexical derivation which explains the extent of spiritual commitment expected from a true Christian. On the other hand, *firm*, *unquestionable*, *unflinching* and *strong* are all adjectives and modifiers of the head words, *trust*, *confidence* and *belief* respectively. Depressions and weakness, faithful and virtuous are instances of linguistic parallelism and can also be referred to as absolute synonyms.

Akpan (1993), quoted in Ndimele (2005, p. 146), says, “communication is much like money, it functions as a medium of exchange ... as a social transaction which involves getting one’s ideas across; making oneself to be understood by the person or persons to whom the piece of information is addressed. Following this view, the job of the communicator is to inject his ideas and emotions into the hearer’s brain. An improved notion of communication is that which sees it as social affairs “an interaction, a process of mutual or reciprocal influence between people”. Furthermore, words such as; *depression* and *weakness*, and *faithful* and *virtuous* may further be modified in several ways to express meaning relationship and their different functions. Examples:

Depress+ion	→	(verb noun)	→	derivational affix
Weak+ness	→	(adjective noun)	→	derivational affix
Faith+ful	→	(noun adjective)	→	derivational affix

Virtu(e)+ous → (noun adjective) derivational affix

A pragmatic linguist is concerned with the relationship that exists between a language and those who use it ... speakers and hearers alike ... and with contextual conditions which determine the speakers' choice of utterances and hearers' interpretation of it (Yule 2009, p.19).

Loan/borrowed items

Borrowed words from different domains and languages in Nigeria occurred freely in the data. Words borrowed from different languages are; *mgbidi* – *Igbo*, *wayo* – *Hausa*, *ese* – *Yoruba*, *una* – *pidgin*, *ime* – *Ibibio*, respectively. They are realised by preachers as, *mountain*, *falsehood*, *thank you*, *you people*, and *love* respectively. Other words borrowed from other domains of life are; first class – grade, expo – academics, 419 – legal, bought, sale, gain – commerce and industry, Aeroplane – automobile, Microphone – electronics among others. They were also realised by preachers as *performance*, *irregularity*, *falsification*, *exchange*, *mobility* and *communication device* respectively. Also syntactic errors were observed more in the data such as, *high time we stop*, *heavy go slow*, *under the control*, *can be able* and *more better*. They are used in standard English as *high time we stopped*, *traffic jam/hold-up*, *in control*, *can / will be able* and *better/more*.

However, items that relate to materialism dominated the texts. This is because the dynamics of human society have encouraged the infiltration of materialism into the affairs of the church organisation and administration. Apparently preachers as members of the society have no option than to package their sermons with the combination of the Biblical items to suit the demands of the society. Furthermore, loaned words like *Structural Adjustment Programme (SAP)*, *rebranding*, *reformation* and *rightsising* were not frequently observed in the data. These are also words of social situations.

Structural Adjustment Programme (SAP) emerged in the later part of the 19th century when the economy of Nigeria started dwindling. One of its consequences among other things, is that cost of living became high resulting to difficult living conditions. It is the similar situation we are facing now. Only Preacher 14 adopted the word when he wanted to refer to certain issues that had happened in the country.

Reformation - These refer to changes in actions and the attitude of men or groups towards improving the quality of a system or organization with hopeful expectation of better results. Preachers used it very often to underscore the importance of people turning from their wicked ways and living a righteous and sober life.

Rebranding – Rebranding and reformation are similar in the sense that each of them connotes the idea of change in the attitude and behaviour of people to reflect the ideas of true Christianity. In other words, it is the process of divorcing the lives of Christians from all those impediments that deny them access to Christ-like life.

Coinages

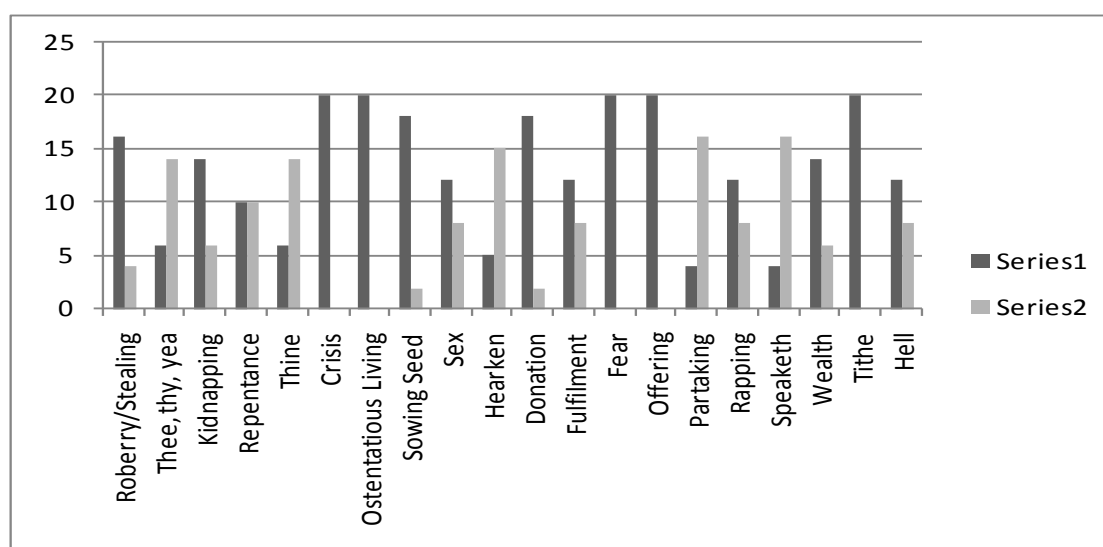
Structure/form

Coinages as heard from the preachers are structured in different ways. Some are in one word, two words and sentential forms. However, the sentential form occurred more in the texts probably because preachers prefer to fuse their ideas in sentential forms to one word or two words for effective communication. Like loan words, some coinages are combination of different items such as indigenous and dialectal words fuse together such as *akanchawa* – 'aka' (hand), *-nchawa* – dialectal (ripe), -- *open door*, indigenous words and pidgin, English and indigenous language pidginised such as, *na you biko*, - 'na' –pidgin, 'you' – English, - 'biko' – dialectal, fusing together to mean *ultimate*. Also, other coinages such as: *nothing pass God*, *you bi baa baa* among others, are fused together and realised as *incomparable* and *greatest* respectively. Also indigenous word verses coinage such as, 'iberibe-' stupid, fused with '-ism' to mean extreme *stupidity*. Furthermore, two lexical items of English such as 'carry' and 'go', are pidginised- 'carry go' to mean maximum anchor on Him.

In addition, words such as: *tonguetised*, *fashionalised*, *Shamefy*, *ekwensuism* as seen above are specifically used as a mere license and strategy to attract the attention of their congregation.

Nevertheless, although preachers may succeed in using such a 'license' to achieve their purpose, wrong usages like this usually cause problems for learners of English who may pick up these expressions as standard English. In truth, no matter how sufficiently endowed they are with spiritual wisdom, some of these preachers were conspicuously deficient in the use of Standard English form. For instance, in respect of the word *tonguetised*, the message the preacher wanted to put across is to inform the congregation that when the spirit of God descended on the disciples, probably on the day of Pentecost, their respective tongues were empowered to speak many and different languages. In the same vein, the next idea the preacher wanted to express in *fashionalised* is that the society has not only accepted corruption as proper but adopted it as a principle of life. For *shamefy*, the preacher expected the people of the world to be instruments of glory to God and not instruments of shame to Him. Also, for *ekwensuism*, the preacher through his prayer wanted to destroy the native forces from the devil known as *ekwensu* and his agents.

Fig.4 Histogram of select words of old religious, economic and social situations and Items of the Church (Present Day)



The colours, black showed the words mentioned while ash showed words not mentioned as indicated in chart. Each of the items depict the level of occurrence in the data. Based on this, it is clear that the select items of economic and social situations recorded the highest, with 100% in words like crisis, ostentatious living, fear, offering and tithe – select item of the church. Finally, select items of old religious usages record low, between 15 – 35% in the data. This is because preachers no longer use words of injunction (rebuke, caution and authority of God) in their sermons but appeal words that will encourage the congregation.

Conclusion

From the work, language use in sermon: focus on words, we discovered that words occurred in three different categories in the data collected. They are words that related to old religious usages, material, economic and social situations and words related to the church (present day). We have also observed too, that what use to be registers of religion have been expanded, in such a way that words of economic and social situations have now constituted the registers of religion. The reason for this is

that technology, materialism and politics of various dimensions have infiltrated into the affairs of the church, especially, preachers as bonafide members of the society have no other choice than to fashion the words of their sermons to reflect the trend of the society at any given time.

Finally study of language from a sociolinguistic perspective is bound to highlight certain words usages which effect communication in sermon hence coinages from different domains are adopted as strategies for effective communication. Finally, we observed that words of rebuke, caution and authority of God were not frequently used in the data as compared to the reformed innovative words usages.

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