

Isomorphism in Nigerian Christian Sermons: Syntactic Structure and Meaning in Preaching Discourse

Priye, Cynthia Moun

Department of English and Literary Studies, Niger Delta University, Wilberforce Island, Bayelsa State, Nigeria.

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Abstract

Although previous studies of Nigerian Christian sermons have explored their pragmatic, rhetorical, stylistic, and ideological dimensions, relatively little attention has been given to the interaction between syntactic organisation and Information Structure in the construction of theological meaning. This study investigates the isomorphic relationship between syntactic structure and communicative function in Nigerian Christian sermons, focusing on how marked constructions foreground doctrinal messages and guide audience interpretation. Drawing on Information Structure theory, the study integrates syntactic analysis with discourse-functional interpretation to explain how grammatical form encodes informational prominence in sermonic discourse. A qualitative corpus-based design was adopted, using sixty purposively selected syntactically marked clauses extracted from sermons delivered by four prominent Nigerian Christian preachers. The data were analysed for patterns of focus marking, thematic organisation, and form-meaning alignment. Findings show that preposing, topicalisation, existential constructions, clefting, and passivisation function as discourse-organising resources that regulate information flow, enhance theological salience, and improve cognitive accessibility. Preposed and topicalised elements serve as thematic anchors, while existential and cleft constructions foreground doctrinally significant propositions in accordance with Information Structure principles. Passive constructions redirect attention towards outcomes and experiential states by backgrounding agency, reflecting theological orientations centred on divine purpose. Although syntactic form generally aligns with communicative function, contextual factors may occasionally produce subtle mismatches between the two. The study extends Information Structure theory to African religious discourse by demonstrating how syntactic choices operate as strategic resources for organising meaning, reinforcing theological emphasis, and enhancing audience engagement in contemporary Christian preaching.

Keywords: Isomorphism, Syntactic Structure, Information Structure, Sermonic Discourse, Nigerian Christian Sermons, Syntax and Meaning.

Introduction

Language is fundamental to communication, facilitating the transmission and interpretation of messages. Effective communication relies on precise linguistic structuring to ensure alignment between intent and interpretation (Akmajian et al., 2010). From classical philosophers like Plato and Aristotle to modern linguists, scholars have explored

how language structures encode meaning (Finegan, 2008). These inquiries continue to shape linguistic theories on meaning representation.

In Christian sermons, language serves not only to convey doctrine but also to engage and persuade. The syntactic structuring of sermons influences emphasis, implicit themes, and theological clarity. Beyond grammatical competence, preachers require communicative competence, an ability to adapt language to audience expectations and contextual subtleties (Finegan, 2008). As noted by Chafe (1976) and Van Dijk (2014), audience prior knowledge significantly shapes interpretation, attention allocation, and the cognitive processing of discourse information, since comprehension is mediated by shared sociocognitive representations and contextual knowledge structures.

While there is growing interest in the analysis of linguistic features within Nigerian Christian sermons, existing studies tend to overlook the intricate relationship between syntactic structures and their communicative functions. Previous research on Nigerian Christian sermons has primarily focused on stylistic devices, pragmatics, and speech acts, leaving a gap in understanding how specific syntactic choices, such as sentence order, voice, and focus strategies, contribute to conveying theological meanings effectively. This study addresses this gap by investigating the isomorphic relationship between syntactic structures and meaning, examining how Nigerian preachers utilise syntax to emphasise theological truths, manage audience engagement, and assert authority in their messages. How do specific syntactic choices, such as active versus passive voice, or variations in word order, play a role in emphasising key theological points? Moreover, the study will explore how these syntactic forms, through their isomorphic alignment with meaning, influence how theological messages are communicated and received by the congregation. By focusing on the relationship between form and meaning, this research aims to uncover the intricate interplay between syntactic structures and the communicative goals of preachers. The study will employ Information Structure (IS) principles to investigate how preachers foreground key theological ideas, contrast opposing views, and highlight doctrinal messages through syntactic strategies. For instance, how does the use of cleft constructions and fronting accentuate central theological concepts like repentance and salvation? The examination of this relationship will shed light on the broader role of syntax in sermon effectiveness within the Nigerian sociolinguistic and cultural context.

Beyond its relevance to religious discourse, this study contributes to broader discussions in applied linguistics by signifying how syntactic organisation functions as a communicative resource for managing information, guiding interpretation, and improving rhetorical effectiveness in spoken discourse. The study also contributes to theological communication by showing how linguistic structuring supports the transmission of doctrinal meaning and audience engagement within contemporary Christian preaching. Beyond its descriptive scope, this study is systematically structured around syntactic foregrounding strategies and their isomorphic relationship with meaning construction in Information Structure terms, thereby providing a coherent analytical framework for assessing both alignment and misalignment between syntactic form and communicative intent in sermonic discourse.

Objectives of the Study

This study is guided by the following objectives:

- i. To identify the syntactic foregrounding constructions deployed in Nigerian Christian sermons, particularly preposing, topicalisation, existential constructions, clefting, and passivisation.
- ii. To examine how these syntactic constructions encode theological meaning and align with Information Structure (IS) principles in sermonic discourse.
- iii. To evaluate how syntactic foregrounding strategies contribute to communicative effectiveness, thematic coherence, and interpretive clarity in Nigerian Christian sermons.

Research Questions

The study seeks to answer the following questions:

- i. Which syntactic foregrounding constructions are deployed in Nigerian Christian sermons for thematic emphasis and focus marking?
- ii. How do these syntactic constructions encode theological meaning and align with Information Structure (IS) principles in sermonic discourse?
- iii. How do syntactic foregrounding strategies contribute to communicative effectiveness, thematic coherence, and interpretive clarity in Nigerian Christian sermons?

Literature Review

Theoretical Framework

This study adopts *Information Structure (IS)* as its guiding theoretical lens to examine how Nigerian Christian preachers utilise syntax to emphasise theological messages. IS differentiates between *given* (or presupposed) and *new* information, a distinction that is crucial for communicative effectiveness in sermonic discourse (Büring, 2016). Strategically manipulating sentence structure through syntactic choices such as focus assignment, topicalisation, and passivisation, preachers are able to direct listeners' attention to central doctrinal themes (Lambrecht, 1994; Büring, 2016).

The strength of IS lies in its capacity to explain how specific syntactic operations shape discourse flow and communicative impact. For instance, *topicalisation* repositions given elements to maintain coherence and highlight thematic continuity (Prince, 1981; Lambrecht, 2019), while *preposing* brings key ideas, often prepositional phrases, to the fore for theological emphasis (Meyer, 2018). Structures like *existential constructions* introduce new theological assertions (e.g., *There is salvation in Christ*), and *cleft constructions* are employed to isolate and highlight focal doctrinal information (Lambrecht, 2019; Büring, 2016). Additionally, *passivisation* shifts the focus from agents to recipients of divine action, reinforcing themes of divine initiative and grace (Büring, 2016).

The analytical process for this study follows a four-pronged approach:

1. **Identifying** underlying and surface syntactic forms to reveal structural manipulation;
2. **Classifying** syntactic strategies based on their discourse functions;
3. **Analysing** information flow in relation to thematic clarity; and
4. **Linking** these syntactic strategies to theological meaning, particularly how they reinforce core messages such as salvation, repentance, and divine authority.

Conceptual Review

The Clause and Its Structural Elements

A clause forms the foundational unit of a sentence and typically comprises elements such as subject, predicate, object, complement, and adjunct, which are usually realised as phrases. Luraghi and Parodi (2008) describe a simple sentence as a single clause capable of standing independently. Structurally, clauses may be independent, containing a subject and finite verb, or dependent, requiring attachment to a main clause and functioning as subordinate or non-finite units (Malcolm, 2010). Functionally, clauses serve communicative purposes such as statements, questions, commands, and exclamations (Collins & Hollo, 2010). The distinction between matrix and subordinate clauses is also significant, as illustrated in constructions where one clause supports or embeds another (Aarts, 2008).

Clause elements such as Subject (S), Predicate (P), Object (O), Complement (C), and Adjunct (A) perform core syntactic roles in clause construction. The subject typically precedes the verb phrase and agrees with the verb, while the predicate expresses the core action or state (Akmajian et al., 2010; Malcolm, 2010). Objects may be direct or indirect, complements complete or specify meaning, and adjuncts provide optional circumstantial information such as time, manner, or emphasis (Pullum & Huddleston, 2002). In passive constructions, the object may be promoted to subject position, reflecting structural rearrangement at the clause level.

The Clause Reinterpreted through Information Structure

Within the framework of Information Structure (IS), the clause is not viewed merely as a structural configuration of subject, predicate, and associated elements, but as a system for packaging information in discourse. IS theory emphasises how linguistic elements are organised to manage the flow of given and new information, thereby shaping interpretation and communicative effectiveness.

From this perspective, syntactic positions acquire discourse functions. The preverbal position, particularly the subject slot, frequently encodes given or presupposed information, while postverbal positions tend to carry new or focal information. This distribution is central to understanding how meaning is structured and foregrounded in discourse, especially in sermonic communication where emphasis is strategically manipulated.

Furthermore, syntactic operations such as passivisation, clefting, topicalisation, and fronting are reinterpreted in IS terms as mechanisms for redistributing informational

prominence. Passivisation, for instance, enables the promotion of non-agentive participants to subject position, thereby foregrounding them. Cleft constructions isolate focal elements for emphasis, while fronting and topicalisation reposition elements to serve as discourse frames or thematic anchors.

In this study, therefore, clause structure is treated not as a static grammatical system but as a dynamic resource for managing information flow and highlighting theological meaning in Nigerian Christian sermons. This IS-oriented perspective provides the analytical foundation for examining isomorphic relationships between syntactic form and communicative function in sermonic discourse.

Syntax and Sermonic Discourse in Nigeria

Recent scholarship on Nigerian Christian sermons has progressively moved from purely stylistic and pragmatic descriptions toward more theoretically integrated approaches that account for discourse structure, ideology, and linguistic form. However, despite this development, syntactic organisation and Information Structure (IS) remain relatively underexplored in relation to meaning construction in sermonic discourse.

Earlier Descriptive and Pragmatic Studies

Earlier studies laid important descriptive and pragmatic foundations for the analysis of sermon discourse in Nigeria. Babatunde (2007) categorises sermon speech acts without providing a detailed account of their grammatical realisations. Oluwayemi (2014) similarly applies Speech Act Theory to sermon discourse but does not examine the syntactic encoding of illocutionary force. Adeyanju (2016) investigates power relations and modality in Pentecostal sermons, yet syntactic structure is not systematically foregrounded as an analytic focus. Esimaje (2012) investigates the lexical organisation of Nigerian Christian sermons using a corpus-based approach, focusing on word frequency, lexical choice, and discourse structure. The study highlights how lexical patterns and semantic groupings contribute to meaning construction in sermons, but it does not examine clause-level syntactic mechanisms. Likewise, Awonuga and Chimuanya (2016) examine stylistic devices such as repetition and parallelism without situating them within syntactic frameworks. Comparative insights into discourse structure and information organisation are also found in studies such as Zerbian (2006) and Stevens (2013), which discuss focus and givenness in relation to syntactic expression, although not within Nigerian sermonic contexts.

Taken together, these studies establish that Nigerian sermon discourse is richly pragmatic and stylistically structured, but they leave open the question of how syntactic configuration contributes to the organisation of meaning.

Transitional Empirical Discourse Studies

More recent studies have begun to bridge this gap by incorporating broader discourse-oriented and corpus-informed approaches. Akinwotu (2021) provides a foundational pragma-rhetorical analysis of Nigerian Pentecostal sermons, demonstrating that

persuasion is achieved through rhetorical questions, repetition, imperatives, metaphor, and direct audience engagement. While this study foregrounds the performative and ideological nature of sermons, it does not systematically examine how syntactic configuration's structure information or contribute to discourse prominence.

Similarly, Solas and Balones (2025), working within a Critical Discourse Analysis (CDA) framework, show that Christian sermons function as ideological texts that reproduce authority and social meaning through evaluative language, modality, and persuasive discourse strategies. Although their analysis confirms the ideological organisation of sermon discourse, syntactic structure is only implicitly treated, with limited attention to clause-level mechanisms of information packaging.

In the same direction, Elewa (2025), using a corpus-assisted discourse approach, demonstrates that gender representation in religious discourse is largely constructed through lexical distribution and collocational patterns. The study provides strong empirical evidence of ideological encoding at the lexical level; however, it does not extend its analysis to syntactic or information-structural mechanisms such as clefting, passivisation, or topicalisation. As a result, the role of grammatical structure in shaping discourse meaning remains insufficiently explored.

Recent Theoretical Advances in Information Structure and Syntax-Discourse Interface Studies

Recent developments in Information Structure research emphasise that meaning in discourse is not only lexically encoded but also structurally organised through mechanisms of focus, topic management, and givenness. Studies such as Büring (2021) and Féry and Ishihara (2023) reinforce the view that syntactic form functions as a resource for discourse packaging, particularly in spoken and information-sensitive genres. These insights align with broader interface-based approaches to grammar, where syntactic structure is understood as interacting directly with discourse-pragmatic interpretation.

Within this theoretical context, work on focus-syntax interaction in generative linguistics (e.g. Krifka, 2021) further demonstrates that syntactic operations such as fronting, inversion, and clefting are not merely structural alternatives, but discourse-sensitive mechanisms for encoding informational prominence. Although these studies are largely theoretical or based on controlled linguistic data, they provide a valuable framework for analysing naturally occurring discourse such as sermons.

Synthesis and Research Gap

Despite these advances, empirical research specifically examining syntactic foregrounding in Nigerian Christian sermons remains limited. Most existing studies concentrate on pragmatic persuasion (Akinwotu, 2021), ideological discourse analysis (Solas & Balones, 2025), or lexical-semantic representation (Elewa, 2025), without integrating these perspectives with Information Structure and clause-level syntactic analysis.

This gap is particularly significant given that sermons constitute a highly structured spoken genre in which information is carefully packaged to achieve doctrinal emphasis, emotional engagement, and audience alignment. The absence of systematic syntactic analysis means that the interaction between clause structure and discourse meaning has not been fully accounted for in Nigerian sermon studies.

Positioning of the Present Study

The present study therefore extends previous research by integrating Information Structure theory with syntactic analysis to examine how meaning is constructed in Nigerian Christian sermons. Specifically, it investigates how syntactic foregrounding strategies such as cleft constructions, topicalisation, passivisation, and fronting interact with information packaging to produce theological emphasis and discourse prominence. In doing so, it bridges the gap between pragmatic-rhetorical approaches (Akinwotu, 2021), ideological discourse analysis (Solas & Balones, 2025), and corpus-based lexical studies (Elewa, 2025), offering a more fine-grained account of sermon structure.

In sum, while earlier and recent studies have significantly advanced understanding of Nigerian sermonic discourse, the syntactic encoding of Information Structure remains underexplored. Addressing this gap allows for a more comprehensive explanation of how grammatical form and discourse function converge in religious communication.

Methodology

This study adopts a corpus-based qualitative design, drawing on 60 syntactically diverse clauses extracted from sermons delivered by four prominent Nigerian preachers: W. F. Kumuyi, E. A. Adeboye, David Oyedepo, and Chris Oyakhilome. The selection of these preachers was guided by purposive sampling based on their doctrinal influence, wide audience reach, and availability of published sermonic materials suitable for linguistic analysis.

The rationale for selecting these four preachers lies in their representativeness of major Nigerian Christian sermonic traditions, including Pentecostal, evangelical, and holiness-oriented discourse styles. This ensured variation in rhetorical strategies and syntactic usage, which is essential for examining information-structural patterns across differing sermonic contexts.

From the compiled sermon texts, clauses were systematically examined for occurrences of the five target constructions: preposing, topicalisation, existential constructions, clefting, and passivisation. From these, 60 clauses, each coded using a structured identification system (e.g., PCO-6SC1), enabling traceability, consistency, and transparency in analysis, were selected using a systematic syntactic selection procedure designed to ensure balanced representation of all construction types. This approach prioritised syntactic diversity and analytical comparability rather than probabilistic randomness.

The researcher's background in linguistics and discourse analysis informed the interpretive framework adopted in this study. While the analysis is guided by established Information

Structure principles, interpretive judgments were made regarding syntactic foregrounding, thematic emphasis, and isomorphic alignment. These interpretations were consistently grounded in explicit analytical criteria derived from IS theory to minimise subjective bias and ensure analytical transparency.

The credibility of the analysis is ensured through systematic coding of clauses, transparent presentation of data, and consistent application of Information Structure principles across all datasets. The clause labelling system (e.g., PCO-6SC₁) enhances traceability and allows independent verification of analytical decisions. Dependability is supported by the structured syntactic strategy matrix, while confirmability is achieved through explicit mapping between syntactic forms and discourse functions. Although formal inter-coder reliability was not employed, analytical consistency was maintained through repeated cross-checking of coding decisions against IS theoretical constructs.

To further enhance methodological robustness, the analytical procedures in this study were reinforced through iterative validation of syntactic classification and Information Structure interpretation. Each clause was repeatedly reviewed to ensure consistent alignment between syntactic form (e.g., cleft, passive, existential) and its assigned discourse function (topic, focus, or frame-setting role). This process reduced classification drift and improved interpretive stability across the dataset.

In addition, analytical consistency was maintained by cross-checking clause interpretations against established Information Structure frameworks (Chafe, 1976; Lambrecht, 1994; Büring, 2016). This ensured that foregrounding decisions were not based on subjective intuition but on theoretically grounded IS principles such as Given-New distinction, end-focus orientation, and topic-comment structuring.

Furthermore, structural ambiguity cases, particularly in topicalisation and passive constructions, were subjected to re-analysis to confirm whether observed misalignments represented genuine violations of isomorphism or acceptable discourse-driven deviations. This distinction was critical in ensuring that only functionally significant misalignments were classified as analytical exceptions.

Finally, the corpus-based nature of the study required attention to sampling transparency. All 60 clauses were traceable to identifiable sermon sources, and coding consistency was maintained through a standardised clause labelling system, ensuring replicability and confirmability of the analytical procedure.

Data Presentation and Analysis
Data for Constructions with Preposing

Table 1

S/N of Data Items	Clause Label	Preposed Element (PrE) As Focusing Element	PrE As Focused Element	Focused Elements other than PrE	Other Clause Elements	PrE Original Slot
1	PCO-6SC1	<u>As Christians,</u>	...	We	don't go in and out of the spirit; we live in the spirit	—
2	PCO-7SC2	<u>All you have to do is</u>	...	accept what the word says as the truth to live by,	and your struggles will be over	—
3	PCO-8SC1	<u>As Christians,</u>	...	we're	all in the ministry of reconciliation; we're called to win souls	—
4	PCO-8SC2	<u>As _____ soul winners,</u>	...	there're certain requirements	necessary for an effective ministry in leading men to Christ	—
5	PDO-3SC5	...	<u>When he was in trouble,</u>	...	his wife said, "Curse God and die"	—
6	PDO-4SC5	<u>For _____ some people,</u>	...	the step to access the next plan of God for their lives	seems to elude them	—
7	PDO-5SC2	<u>At Christ 's arrival,</u>	...	He	quickened that part of man that was dead, by His Spirit	—
8	PEAA-12SC1	<u>As a child of God,</u>	...	you	therefore need not to allow the anxiety of what to eat or drink	—
9	PEAA-12SC2	<u>As a child of God,</u>	...	[you]	[should] be satisfied with what you have, so that you can live in total obedience to God instead of being at the mercy of the rich and powerful	—

Analysis of Preposed Constructions

ITEM 1:

Syntactic Form: [PP As Christians], [NP we], [VP don't go...]; [NP we], [VP live...]

ITEM 4:

Syntactic Form: [PP As soul winners], [VP there're], [NP certain requirements...]

Syntactic Form and Thematic Function

The preposed constructions in Item 1 and Item 4 demonstrate a clear syntactic structure where prepositional phrases (PPs) function as thematic anchors. The PPs "As Christians" and "As soul winners" are syntactically positioned at the beginning of the clause to establish identity, shifting the focus of the sentence from the subject to their role or calling. This structure highlights the importance of the identity of the speaker, emphasising the deeper thematic layers related to the role each individual plays.

Isomorphism in Preposed Constructions

In their canonical positions, such as "we live... as Christians" and "there are certain requirements... as soul winners," PPs provide supplementary identity-related information. However, preposing them results in a shift, making them thematic anchors that guide the discourse. This reordering enhances the prominence of identity, functioning as a frame-setter in the discourse.

Information Structuring and Functional Motivations

According to the Given-New Principle (Prince, 1981), preposing these elements introduces presupposed information and enhances coherence. This move foregrounds defining aspects of the speaker's identity, providing cognitive accessibility, as noted by Chafe (1976). The strategic placement of identity markers at the beginning of the clause strengthens rhetorical impact, especially in persuasive discourse, where clarity of identity is crucial to audience engagement.

Violation of Isomorphism

In Item 9, the preposed phrase 'as a child of God' demonstrates a weaker degree of isomorphic alignment because its thematic contribution to the core proposition is less pronounced than in earlier examples. While it still functions as a discourse frame-setter, its foregrounding effect is comparatively limited, thereby reducing thematic prominence and interpretive force.

Data for Constructions with Topicalisation

Table 2

S/N of Data Item	Clause Label	Topicalised Element (TE)	Other Clause Elements	TE Original Slot
10	PCO-9SC1	<i>When you believed and confessed the Lordship of Jesus,</i>	<i>it wasn't your body (the outward man) who was reborn; it was your inward man-your human spirit</i>	—
11	PCO-10SC1	<i>To be excellent,</i>	<i>you've got to practice it</i>	—
12	PDO-3SC7	<i>Until we eliminate the conditions for serving God,</i>	<i>our condition will never change</i>	—
13	PDO-3SC8	<i>After the fall,</i>	<i>man became absolutely self-centered</i>	—
14	PDO-4SC4	<i>What you don't confront,</i>	<i>you cannot conquer</i>	—
15	PDO-4SC6	<i>In the region of death,</i>	<i>my heart was speaking because something had been fired into it</i>	—
16	PDO-4SC7	<i>By the empowerment of the spirit of boldness,</i>	<i>nothing is permitted to be stagnant in your life any longer!</i>	—
17	PDO-5SC4	<i>When we are truly filled with the Holy Spirit,</i>	<i>the joy of salvation becomes evident in our lives</i>	—
18	PEAA-7SC1	<i>Having received this endowment,</i>	<i>there is an obligation that follows it</i>	—
19	PEAA-8SC1	<i>For you to truly appreciate what grace is,</i>	<i>you need to see it as the love of God clouded in mystery</i>	—
20	PEAA-11SC1	<i>To be battle-ready,</i>	<i>you need to put on the whole armour of God</i>	—

Analysis of Topicalisation

Data Item 10

Syntactic Form: [Adjunct/Advbl Clause *When you believed and confessed the Lordship of Jesus*], [Subj/Pronoun *it*] [Pred/Verb Phrase *wasn't your body (the outward man) who was reborn*]; [Subj/Pronoun *it*] [Pred/Verb Phrase *was your inward man-your human spirit*].

Data Item 20

Syntactic Form: [Adjunct/Infinitive Phrase *To be battle-ready*], [Subj/Noun Phrase *you*] [Pred/Verb Phrase *need to put on the whole armour of God*].

Syntactic Form and Meaning

The clause "When you believed and confessed the Lordship of Jesus" is fronted to emphasise the timing of spiritual rebirth, highlighting belief and confession as transformative moments defining Christian identity. The syntactic structure shifts focus from physical appearance to internal spiritual change, urging inward transformation over external manifestation.

Also, fronting of "To be battle-ready" emphasises the goal of spiritual preparedness, framing it as an intentional objective. This shifts the focus to the necessity of action, donning *the armour of God* as an essential part of spiritual readiness, reinforcing proactive engagement in spiritual warfare.

Isomorphism in Topicalised Constructions

The analysis of Data Items 10 and 20 shows a consistent alignment between syntactic form and discourse function, where reordering reflects thematic emphasis. In Data Item 10, the canonical structure "*Your inward man... was reborn when you believed and confessed the Lordship of Jesus*" places the temporal clause postverbally. Its fronting foregrounds the condition (belief and confession) before the consequence (spiritual rebirth), aligning with the Given-New Principle (Chafe, 1976) and reinforcing the role of commitment in spiritual transformation.

Similarly, in Data Item 20, the canonical structure "*You need to put on the whole armour of God to be battle-ready*" follows the subject-verb-object pattern. By preposing "*To be battle-ready*," the structure foregrounds the goal of spiritual preparedness, ensuring that purpose is processed before action. This enhances the sermonic emphasis on intentional readiness. From an information structure perspective, both cases demonstrate functional motivation: the temporal clause in Item 10 introduces the condition before the result, while the goal-oriented phrase in Item 20 highlights purpose prior to action. In each case, topicalisation strengthens thematic focus and supports effective communication.

Isomorphism Violated

Data Item 13 illustrates a comparatively weaker alignment between syntactic foregrounding and thematic prominence. Comparing "*Man became absolutely self-centered after the fall*" (canonical) with "*After the fall, man became absolutely self-centered*" (topicalised), the canonical structure foregrounds the core message, man's transformation, while the temporal clause remains backgrounded. In contrast, the topicalised version shifts emphasis to the temporal frame, which is less central to the message. This disrupts the Given-New Principle and weakens thematic coherence by prioritising timing over the key doctrinal point.

Data for Existential Constructions

Table 3

S/N of Data Item	Clause Label	Displaced Extension	Dummy Subject (plus BE) as Focusing Element	Understood Subject as Focused Element	Extension
21	PCO-2SC1	...	<u>There're</u>	lots of Christians	<i>who probably have never been taught to do this</i>
22	PCO-4SC4	...	<u>There's</u>	an unusual calmness	<i>in your spirit</i>
23	PCO-6SC2	...	<u>There're</u>	two expressions	<i>for being in the spirit: one is to be in a trance or a vision</i>
24	PCO-10SC2	...	<u>There's</u>	excellence	<i>in your spirit, and it'll manifest in all you do as you carry out your assignments with a lot more diligence</i>
25	PDO-2SC1	...	<u>There are</u>	many cases	<i>of "no communication, no network, no contact" Christians because they are not charged</i>
26	PDO-4SC1	...	<u>There are</u>	vessels	<i>that carry the Spirit or grace of boldness</i>
27	PEAA-1SC1	...	<u>There is</u>	a difference	<i>between godly and ungodly seeds resulting from this act</i>
28	PEAA-2SC2	...	<u>There is</u>	gain	<i>in godly sorrow: it produces repentance that opens the door of receiving divine forgiveness of sin and acquittal from judgment</i>
29	PEAA-3SC1	...	<u>There was</u>	a time	<i>we received so many cars as gifts that we had to redistribute</i>
30	PEAA-3SC2	...	<u>There is</u>	abundant gain	<i>in the pains endured for Christ's sake</i>
31	PEAA-4SC1	...	<u>There are</u>	things	<i>that Jesus Christ commanded us to do that are impossible to execute except we are divinely aided</i>
32	PEAA-5SC1	...	<u>There is</u>	a possibility	<i>of us abandoning God when we are carried away by the lustful desires of this life</i>
33	PEAA-6SC1	...	<u>There are</u>	some basic truths	<i>that all heaven bound Christian pilgrims must embrace for total freedom from the devils and his lies</i>
34	PEAA-10SC2	<i>This is so because</i>	<u>there are</u>	fewer things	<i>to distract us at night</i>
35	PWFK-4SC3	<i>But</i>	<u>there is</u>	a fight	<i>which every Christian must engage in</i>

S/N of Data Item	Clause Label	Displaced Extension	Dummy Subject (plus BE) as Focusing Element	Understood Subject as Focused Element	Extension
36	PWFK-12SC1	...	<i>There is</i>	<i>no spiritual level</i>	<i>an individual can attain and feel there is nothing else to acquire</i>

Analysis of Existential Constructions

Item 21

Syntactic Form: [Subj/Prn - VP/V There're] [Cs/NCL lots of Christians who probably have never been taught to do this.]

Item 22

Syntactic Form: [Subj/Prn - VP/V There's] [Cs/NCL an unusual calmness in your spirit.]

Item 23

Syntactic Form: [Subj/Prn - VP/V There're] [Cs/NCL two expressions for being in the spirit].

Structural Form and Meaning

Existential constructions function to foreground the presence and significance of entities or states, thereby shaping discourse focus. In Data Item 21, the structure highlights the existence of Christians lacking specific instruction. In Data Item 22, it marks the presence of calmness in the spirit as a noteworthy phenomenon. In Data Item 23, it introduces two expressions of being "in the spirit," directing attention to their presence. In each case, existential forms guide interpretation and maintain thematic coherence by presenting entities or states as salient discourse elements.

Isomorphism in Existential Constructions

Existential constructions with the dummy subject *their* shift emphasis from the grammatical subject to the introduction of new or significant information, unlike canonical structures which foreground the subject. In Data Item 21, the canonical form (*Lots of Christians have probably never been taught to do this*) presents the subject directly, whereas the existential form (*There are lots of Christians who probably have never been taught to do this*) foregrounds their existence. In Data Item 22, *An unusual calmness is in your spirit* contrasts with *There is an unusual calmness in your spirit*, where the latter highlights presence before elaboration. Similarly, in Data Item 23, *Two expressions for being in the spirit exist* becomes *There are two expressions for being in the spirit*, shifting focus to their presence. These structural choices enhance clarity and thematic prominence.

Information Structure Principles and Functional Motivations

Existential constructions align with the end-focus principle by placing new or salient information toward the end of the clause. The dummy subject *there* enables the introduction of novel elements, such as *unaware Christians*, *unusual calmness*, or *two expressions*, as focal points. In Data Item 21, attention is directed to the knowledge gap rather than the subject itself. In Data Item 22, calmness is framed as a distinct experience, while in Data Item 23, the construction underscores the presence and relevance of the two expressions. This arrangement supports coherent information flow and effective discourse organisation.

Isomorphism Violated

In Data Item 25, the existential construction (*There are many cases of "no communication, no network, no contact" Christians*) appropriately introduces a new discourse entity. However, the addition of the causal clause (*because they are not charged*) shifts attention prematurely from existence to explanation, thereby disrupting the end-focus principle. This reduces the prominence of the intended focal element. A more effective structure would retain focus on the introduced group before presenting causal information, ensuring clearer information flow and stronger thematic alignment.

Data for Cleft Constructions

Table 4

S/N of Data Item	Clause Label	Expletive Subject <i>it</i> with <i>BE</i> or <i>wh</i> -clause with <i>BE</i> (<i>it</i> -cleft/ <i>wh</i> -cleft)	Focused Element	RCL/Group/Sub Clause
37	PCO-3SC3	<u>What you need is</u>	<i>to keep growing and increasing in the knowledge of God</i>	...
38	PCO-9SC2	<u>When you speak, it's</u>	<i>the inward man that talks through your mouth</i>	
39	PDO-1SC12	<u>It is</u>	<i>our thirst</i>	<i>that qualifies us for His release</i>
40	PDO-2SC6	<u>It is</u>	<i>this spiritual empowerment</i>	<i>that results in supernatural breakthroughs</i>
41	PDO-3SC10	<u>It is</u>	<i>that Spirit</i>	<i>that empowers us to walk in God's statutes and keep his judgements</i>
42	PEAA-9SC2	<i>Today, it is</i>	<i>those who show their love for Him by spending time with Him in the place of worship and meditating on His word</i>	<i>that He will reveal Himself to</i>

S/N of Data Item	Clause Label	Expletive Subject <i>it</i> with <i>BE</i> or <i>wh</i> -clause with <i>BE</i> (<i>it</i> -cleft/ <i>wh</i> -cleft)	Focused Element	RCL/Group/Sub Clause
43	PWFK-1SC1	<u><i>It was</i></u>	<i>the undying habit of Daniel to pray thrice a day and not even his planned execution</i>	<i>could (that) stop(ped) it</i>
44	PWFK-3SC1	<u><i>It is</i></u>	<i>because at the cross Jesus purchased our redemption and provided a righteousness</i>	<i>which we could not ourselves earn</i>
45	PWFK-6SC1	<u><i>It was</i></u>	<i>John Mason</i>	<i>who said, "Procrastination is the grave in which opportunity is buried".</i>
46	PWFK-8SC1	<u><i>It was</i></u>	<i>after this experience</i>	<i>that the disciples began to see real results in their ministries</i>
47	PWFK-9SC1	<u><i>It was</i></u>	<i>C. H. Spurgeon</i>	<i>who said, "Nothing can dam a man but his righteousness: nothing can save him but the righteousness of Christ"</i>

Analysis of Cleft Constructions

DATA ITEM 37:

Syntactic Form: [Subj/RCL What you need] [Pred/VP is] [Compl/InfP to keep growing and increasing in the knowledge of God.]

Data Item 38

Syntactic Form: [Adjunct/Avbl When you speak], [Subj/NP it] [Pred/PV is] [Compl/NP [NP the inward man] [RCL that talks through your mouth]].

DATA ITEM 42:

Syntactic Form: [Adjunct/Avbl Today], [Subj/NP it] [Pred/PV is] [Compl/NP [NP those] [RCL who show their love for Him by spending time with Him in the place of worship and meditating on His word]] that [Subj/NP He [Pred/VP will reveal Himself to]].

Syntactic Form and Meaning

The above sample sentences employ cleft constructions to foreground key aspects of spiritual growth, communication, and divine revelation. The emphasis on "*to keep growing and increasing in the knowledge of God*" presents spiritual development as essential. The focus on "*the inward man*" highlights the inner, spiritual source of speech rather than

outward expression. Similarly, *"those who show their love for Him"* is foregrounded as the condition for divine revelation. Through clefting, the discourse reinforces spiritual commitment, distinguishes internal from external influences, and clarifies conditions for divine encounter, thereby maintaining thematic coherence.

Isomorphism in Cleft Constructions

Cleft constructions function as a syntactic strategy for foregrounding communicatively significant elements by dividing the clause into a contextual and a focal component.

In Data Item 37 (*"What you need is to keep growing..."*), emphasis shifts from the subject (*you*) in the canonical form to the necessity of spiritual growth. In Data Item 38 (*"it is the inward man that talks..."*), focus moves from the act of speaking to the inward source of speech. In Data Item 42 (*"it is those who show their love..."*), the structure highlights devotion as the condition for divine revelation.

In each case, clefting aligns syntactic form with communicative intent, reinforcing isomorphism. By contrast, canonical structures present the same information with less emphasis, showing that clefting serves a clear pragmatic function in sharpening focus and enhancing interpretability.

Information Structure Principles and Functional Motivations

Cleft constructions align with the end-focus principle by placing key information in prominent positions. Context is introduced first, followed by focal elements such as spiritual growth, the inward man, and conditions for revelation. This sequencing supports cognitive processing and strengthens emphasis, particularly in sermonic discourse. Beyond syntax, clefting functions as a rhetorical device for organising meaning and reinforcing important concepts.

Violation of Isomorphism in Cleft Construction

In Data Item 43, the extended cleft construction introduces a relatively heavier processing load due to its structural complexity and multiple embedded elements. Nevertheless, the construction still preserves thematic emphasis on Daniel's steadfast habit of prayer. This suggests that while cleft constructions generally enhance focal prominence, excessive structural extension may slightly reduce processing immediacy without necessarily disrupting communicative alignment.

Data for Constructions with Passivisation

Table 5

S/N of Data item	Clause Label	Preceding Adverbial Elements	Subj of Passive	Passive VP (en-form)	By-Phrase axis	Complement Element
48	PCO-1SC1	<i>Perhaps</i>	<i>You</i>	<i>were diagnosed</i>	...	<i>with an incurable ailment before you were born again</i>
49	PCO-5SC1	...	<i>The wars in our world (and) ...peace</i>	<i>are caused</i> <i>... comes</i>	<i>by words,</i> <i>... by words</i>	...
50	PDO-1SC8	...	<i>The end-time church</i>	<i>is ordained</i>	...	<i>to reign</i>
51	PDO-1SC9	...	<i>They</i>	<i>are packaged</i>	...	<i>in the spirits of some anointed vessels</i>
52	PDO-2SC4	<i>Through the instrumentality of prayer,</i>	<i>We</i>	<i>are empowered</i>	...	<i>to draw men to God</i>
53	PDO-2SC5	...	<i>Many unsaved souls</i>	<i>are held captive</i>	<i>by the devil</i>	<i>but when we pray, we are empowered to rescue them</i>
54	PWFK-1SC2	<i>Just as</i>	<i>bad habits</i>	<i>are formed</i>	<i>by repeated actions</i>	<i>so are good habits formed and strengthened.</i>
55	PWFK-2SC1	...	<i>The sanctity of any human society</i>	<i>is determined</i>	<i>by the laws put in place by existing authorities</i>	<i>to regulate relationships</i>
56	PWFK-5SC1.	...	<i>Amnon</i>	<i>was killed</i>	<i>by his brother Absalom</i>	<i>because of his immoral act with his half-sister</i>
57	PWFK-7SC1: His body was dismembered	...	<i>His body</i>	<i>was dismembered</i>	...	...
58	PWFK-10SC1	...	<i>All believers</i>	<i>are expected</i>	...	<i>to put their talents to use for the edification of</i>

S/N of Data item	Clause Label	Preceding Adverbial Elements	Subj of Passive	Passive VP (en-form)	By-Phrase axis	Complement Element
						<i>the church and advancement of the kingdom of God</i>
59	PWFK-11SC2	...	<i>Such youths</i>	<i>are called destroyers</i>	<i>by God</i>	...
60	PWFK-13SC1	...	<i>The faithful servants</i>	<i>were given 5 and 2 talents respectively</i>	...	<i>and they both doubled their given talents in business</i>

Analysis of Passive Constructions

DATA ITEM 48

Syntactic Form: [Adjunct/Advbl Perhaps] [Subj/NP you] [Pred/VP were diagnosed] [Compl/PP with an incurable ailment before you were born again].

DATA ITEM 54

Syntactic Form: [Adjunct/Conj Just as] [Subj/NP bad habits] [Pred/V are formed] [Compl/PP by repeated actions so are good habits formed and strengthened].

Data Item 49

Syntactic Form: [Subj/NP The wars in our world (and) peace] [Pred/V are caused] [Compl/PP by words].

Data Item 50

Syntactic Form: [Subj/NP The end-time church] [Pred/V is ordained] [Compl/InfP to reign].

Syntactic Form and Meaning

The passive voice functions as a strategic device for shifting emphasis from the agent to the recipient or outcome of an action, thereby prioritising results and experiences over performers. In discourse, passive constructions foreground an individual's condition rather than the diagnosing agent, emphasise resulting habits over formative actions, and highlight outcomes such as wars or peace over their causes. In theological contexts, passivisation foregrounds the ordained role of the church, aligning with notions of divine purpose. Thus, the passive voice enhances rhetorical impact by directing attention to experiential and outcome-oriented meaning.

Isomorphism in Passive Constructions

The analysed passive constructions demonstrate a consistent alignment between syntactic form and communicative intent, with emphasis shifted to affected entities or outcomes. For instance, "You were diagnosed..." foregrounds the subject's experience while

backgrounding the agent; “Bad habits are formed...” highlights the outcome rather than the process; and “Wars and peace are caused by words” emphasises consequences over agency. Similarly, “The end-time church is ordained to reign” omits explicit agency to foreground divine purpose. In each case, passivisation preserves propositional meaning while redistributing emphasis in line with discourse goals, thereby maintaining isomorphism.

Information Structuring and Functional Motivations

Passive constructions are motivated by key Information Structure principles. They foreground recipients or outcomes, increasing thematic salience, as seen with “you” and “the end-time church.” They also prioritise results over processes, shifting focus from actions to outcomes such as habit formation. Additionally, agent omission is employed where the agent is implicit or secondary, enabling focus on more discourse-relevant elements. Through this redistribution of focus, passivisation enhances coherence, emphasis, and communicative effectiveness.

Violation of Isomorphism

However, not all passive constructions achieve optimal alignment. In “His body was dismembered,” the omission of an explicit agent slightly reduces interpretive specificity. Although passive constructions commonly background agency where it is contextually recoverable or discourse-irrelevant, the absence of clear contextual anchoring in this example weakens semantic precision to some extent.

Discussion of Findings

The findings of this study demonstrate that syntactic structure in Nigerian Christian sermons is systematically deployed as a discourse-organising resource, particularly through Information Structure (IS) principles such as focus assignment, thematic progression, and end-focus orientation. Across the dataset, syntactic foregrounding strategies, including preposing, topicalisation, existential constructions, clefting, and passivisation, consistently function to regulate information flow and enhance theological salience. This confirms the central claim of IS theory that grammatical form is not merely structural but deeply implicated in discourse-level meaning construction (Lambrecht, 1994; Büring, 2016; Féry & Ishihara, 2023).

Syntactic Foregrounding and Discourse Function in Sermonic Communication

A key finding is that syntactic foregrounding in Nigerian sermons is not arbitrary but functionally motivated toward persuasion and doctrinal emphasis. This aligns with Akinwotu’s (2021) pragma-rhetorical analysis, which shows that Nigerian Pentecostal sermons rely heavily on rhetorical strategies such as repetition, imperatives, and metaphor to achieve persuasive force. However, while Akinwotu (2021) foregrounds pragmatic and

rhetorical mechanisms, the present study extends this perspective by demonstrating that persuasion is also structurally encoded at the syntactic level through clause reorganisation. For example, constructions involving preposing and topicalisation function as framing devices that guide audience interpretation before the propositional content is fully processed. This supports earlier observations in discourse pragmatics (Prince, 1981; Chafe, 1976), but crucially shows that in sermonic discourse, such framing is systematically aligned with theological identity construction and doctrinal positioning.

Information Structure as a Mechanism of Theological Emphasis

The study also reveals that Information Structure principles are actively exploited in sermon delivery to manage cognitive accessibility and doctrinal emphasis. Cleft and existential constructions, in particular, exhibit the strongest alignment between syntactic form and informational focus.

This finding is consistent with Buring (2021) and Krifka (2021), who argue that syntactic operations such as clefting and focus movement encode informational prominence in discourse-sensitive ways. In the sermon data, cleft constructions consistently isolate theological propositions (e.g., spiritual empowerment, divine revelation, moral obligation), thereby ensuring that doctrinally significant information occupies perceptually salient positions in the clause.

Similarly, existential constructions function as discourse-introduction mechanisms, presenting theological states and entities as “given importance” within the sermonic universe. This supports Féry and Ishihara’s (2023) claim that existential structures are key tools for introducing discourse-new information in spoken genres. In Nigerian sermons, however, this function is extended beyond introduction to include doctrinal legitimisation, where existence itself becomes a rhetorical strategy (“There is salvation...”, “There is gain...”).

Comparison with Previous Nigerian Sermon Studies

When compared with earlier Nigerian sermon studies, the present findings show a clear shift in analytical depth. For instance, Babatunde (2007), Oluwayemi (2014), and Adeyanju (2016) focus primarily on speech acts, modality, and pragmatic force. While these studies demonstrate that sermons are action-oriented and persuasive, they do not account for how syntactic rearrangement contributes to meaning construction.

Similarly, Esimaje (2012), using a corpus-based lexical approach to Nigerian Christian sermons, focuses on lexical choices, frequency patterns, and semantic organisation. While this offers insight into thematic development and discourse structuring, the present findings suggest that lexical-level analysis does not fully account for the syntactic mechanisms involved in meaning construction, particularly clause-level strategies of foregrounding and information packaging.

Likewise, Awonuga and Chimunya (2016) highlight stylistic devices such as repetition and parallelism as resources for rhetorical effect in sermons. However, the present findings

indicate that such stylistic patterns are often underpinned by syntactic configurations, suggesting that they are structurally motivated rather than purely rhetorical. This supports the view that syntax plays an active role in the realisation of meaning in sermonic discourse.

Ideology, Corpus Findings, and Syntactic Mediation of Meaning

Recent empirical studies further contextualise these findings. Solas and Balones (2025), using CDA, demonstrate that sermons reproduce ideological authority through evaluative language and modality. However, their analysis remains largely semantic and discourse-oriented. The present study refines this position by showing that ideological meaning is not only encoded lexically but also structurally mediated through syntactic prominence.

Similarly, Elewa (2025) shows that gender representation in religious discourse is constructed through lexical and collocational patterns. While this confirms ideological encoding at the lexical level, the current study demonstrates that syntactic choice plays an equally significant role in shaping interpretive emphasis, particularly through passivisation and agent suppression, which subtly redistribute ideological responsibility in sermonic discourse.

Thus, rather than competing with lexical or pragmatic approaches, the findings suggest a layered model of meaning construction in sermons where ideology is simultaneously realised at lexical, syntactic, and discourse levels.

Gradient Isomorphism and Contextual Sensitivity

A significant theoretical contribution of this study is the demonstration that isomorphism between syntax and meaning is not absolute but gradient. While cleft and existential constructions show near-perfect alignment between form and function, preposing and topicalisation display variability depending on contextual and discourse constraints.

This finding refines classical IS assumptions (Lambrecht, 1994) by showing that real-world discourse, especially spoken religious discourse, is not always structurally predictable. Instead, syntactic prominence may occasionally override informational prominence, leading to partial misalignment. This supports more recent interface-based accounts of IS (Büring, 2021; Féry & Ishihara, 2023), which recognise that syntax-discourse mapping is probabilistic rather than deterministic.

Functional Integration Across Constructions

Despite structural differences, all syntactic constructions analysed in this study converge on a unified communicative function: enhancing interpretability and reinforcing theological meaning. Preposing and topicalisation organise discourse frames, existential constructions introduce doctrinal realities, clefting highlights focal truths, and passivisation redistributes thematic emphasis toward outcomes rather than agents.

This functional convergence supports the view that sermon discourse operates as a highly systematised communicative genre in which syntax is strategically manipulated to maximise audience engagement and doctrinal clarity. It also reinforces Van Dijk's (2014)

cognitive model of discourse processing, which emphasises the role of structured information in guiding interpretation and memory retention.

Summary of the Discussion

Overall, the findings demonstrate that Nigerian Christian sermons exhibit a sophisticated interaction between syntactic structure and Information Structure principles. Compared with earlier studies that emphasised pragmatics, rhetoric, or lexical meaning, this study shows that syntax is a central and active resource in sermon construction.

The analysis therefore contributes to existing scholarship by:

- extending IS theory into African religious discourse
- demonstrating gradient isomorphism in natural spoken data
- integrating syntactic analysis with ideological and pragmatic perspectives
- revealing systematic structural patterns underlying sermonic persuasion

Recommendations

Drawing on the findings of this study, the following recommendations are proposed for practitioners and researchers in religious discourse and applied linguistics.

First, Christian preachers should adopt a more deliberate and context-sensitive use of syntactic structures in sermon delivery. Constructions such as preposing, topicalisation, clefting, existential forms, and passivisation function as resources for highlighting doctrinal content and guiding audience interpretation, thereby enhancing clarity and communicative impact.

Second, thematic alignment should be maintained when using marked constructions. Where foregrounded elements correspond with the central message, coherence is strengthened; where they do not, focus and interpretive ease may be reduced. Syntactic prominence should therefore be reserved for core theological elements.

Third, cleft and existential constructions should be applied with clear functional intent. While effective for introducing or emphasising key information, excessive or unfocused use may reduce clarity. Their deployment is most effective when tied to specific communicative goals.

Fourth, passive constructions should be used with attention to clarity and relevance. Although useful for foregrounding outcomes and backgrounding agency, agent omission should only occur where it is contextually justified to avoid ambiguity.

Fifth, theological training institutions should incorporate basic linguistic awareness, particularly in syntax and discourse organisation, into ministerial training to support more effective sermon construction and delivery.

Sixthly, further research should extend this analysis to other discourse domains, such as political, academic, and media contexts, and across different linguistic and cultural settings to determine the broader applicability of these patterns.

Finally, comparative studies are recommended across Nigerian languages and Christian denominational traditions in order to examine whether similar information-structuring

patterns and degrees of isomorphic alignment occur across different linguistic and doctrinal settings, thereby enabling a broader cross-cultural and cross-linguistic understanding of Information Structure in African religious discourse.

Conclusion

This study examined the relationship between syntactic structure and meaning in Nigerian Christian sermons, focusing on how marked constructions function as information-structuring devices in sermonic discourse. The findings show that syntactic foregrounding strategies significantly contribute to thematic organisation, interpretive clarity, and communicative effectiveness in preaching discourse. The analysis further demonstrates a strong interaction between syntactic form and Information Structure principles, particularly Given-New organisation, end-focus, and topic-comment structuring, indicating that meaning in sermonic discourse is systematically shaped through syntactic choice.

Overall, the study confirms that isomorphic alignment between syntax and meaning is a dominant feature of Nigerian Christian sermons, with syntactic variation functioning as a strategic resource for theological emphasis. Although some instances of weakened isomorphic alignment were observed, these were limited and largely context-dependent. The study contributes to Information Structure theory by showing how its principles operate in real-world persuasive religious discourse. Future research may extend this investigation to other discourse types and linguistic contexts.

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Appendix

SERMONS BY PASTOR CHRIS OYAKHILOME: *RHAPSODY OF REALITIES*, (MAY, 2019)

Sermon One: YOUR DIVINE DESTINY BEGINS IN CHRIST

Sermon Two: SEE THAT ALL THINGS ARE NEW

Sermon Three: TAKE CONTROL OF YOUR MIND

Sermon Four: THE NATURE TO DO RIGHT

Sermon Five: KEEP YOUR MIND ON HIM

Sermon Six: THE GIFT OF KIND WORDS

Sermon Seven: NOW THAT YOU ARE BORN AGAIN
Sermon Eight: A NEW MAN WITHOUT A PAST
Sermon Nine: UPGRADING YOUR LIFE FROM GLORY TO GLORY
Sermon Ten-One: WE LIVE IN THE VICTORY OF CHRIST

**SERMONS BY BISHOP DAVID O. OYEDEPO: *NOT BY POWER NOR BY MIGHT* (2017)
DOMINION**

Sermon One: GIFTS OF THE HOLY SPIRIT
Sermon Two: SPIRIT OF PRAYER AND SUPPLICATION
Sermon Three: SPIRIT OF LOVE
Sermon Four: SPIRIT OF BOLDNESS
Sermon Five: SPIRIT OF JOY

SERMONS BY PASTOR E. A. ADEBOYE: *OPEN HEAVENS* (VOLUME 19, 2019)

Sermon One: Lessons from the Sower III
Sermon Two: The Gains of Pain I
Sermon Three: The Gains of Pain II
Sermon Four: You Are Not Alone
Sermon Five: Staying Connected to Jesus
Sermon Six: Fulfilling the Law of Christ
Sermon Seven: Our Heavenly Father
Sermon Eight: Qualified by Grace
Sermon Nine: Longing to Know Jesus?
Sermon Ten: Benefits of Waiting on the Lord
Sermon Eleven: The Mother of Miracles
Sermon Twelve-Three: Care for the Needy

**SERMONS BY PASTOR W. F. KUMUYI: *HIGHER EVERYDAY* (2021) DEEPER LIFE
BIBLE CHURCH - KADO**

Sermon One: Holding unto Good Habits
Sermon Two: Best Place for Your Past is Behind
Sermon Three: Memorable Patriarch 2
Sermon Four: From Grace to Grass
Sermon Five: Hold God's Word Fast
Sermon Six: Extroverts in Evangelism
Sermon Seven: The Bane of Being Too Busy
Sermon Eight: Labour with the Master
Sermon Nine: Run the Heavenly Race
Sermon Ten: Riches for the Righteous
Sermon Eleven: Be Found Faithful -1
Sermon Twelve: Privileges of the Pure
Sermon Thirteen: The Saint's Security