

LINGUISTIC ANALYSIS OF SELECTED DEEPER LIFE BIBLE CHURCH FLYERS IN SOUTHWEST, NIGERIA

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Abstract

This study investigates the linguistic strategies employed in the programme flyers of Deeper Life Bible Church, located in Southwest Nigeria. It focuses on how these strategies function to communicate religious messages, engage audiences and encourage participation in church events. Using Functional Grammar as the analytical framework, the research analyses a collection of twenty-three (23) Global Crusade with Pastor Kumuyi (GCK) flyers from the years 2021 to 2024. The study reveals how various linguistic elements, including religious lexicon that highlight spiritual benefits, nominal choices of superlative feelings, inclusive language, direct calls to action and repetitive emphasis on key themes are strategically employed to create a compelling and persuasive message. Temporal markers, such as specific event dates and times, enhance the urgency of the invitation, while slogans and taglines emphasizes the event's global reach and inclusivity. The analysis also demonstrates that these flyers employ repetitive linguistic patterns to strengthen the message and ensure clarity, contributing to both the ideational, interpersonal and textual metafunctions of language. The study reveals how these flyers effectively use language to communicate a cohesive and persuasive message, reinforcing the church's evangelical mission and enhancing its outreach efforts. This research contributes to literature on religious discourse in the Nigeria context.

Keywords: Christian flyers, linguistic strategies, religious communication, functional linguistics, evangelistic messages

1. Introduction

Church programmes are central to religious life, offering opportunities for worship, fellowship, spiritual growth, and community service (Nwanganga, 2017). These programs, including regular services, Bible studies, conferences, and outreach events, rely on effective communication to engage congregants and attract new participants. Historically, churches have used methods such as word of mouth, community announcements, and printed flyers to spread information about their activities. With the invention of the printing press, the distribution of church programme invitations became more efficient, enabling churches to reach wider audiences through mass-produced flyers, posters, and brochures (Nwanganga, 2017).

In recent decades, the advent of digital communication technologies has further expanded the reach of church programmes. The internet, social media, radio, and television allow churches to engage their audiences instantaneously, reaching not only local congregants but also global communities (Rotimi, Nwadiakor, & Ugwuja, 2016). Websites, social media platforms, and email newsletters offer interactive and dynamic ways to share event information, while videos and live streaming enhance the accessibility of church services and activities, particularly for those unable to attend in person. This shift to digital media has transformed how churches communicate by offering new opportunities for outreach and engagement.

Christian programme flyers are a significant form of religious communication, serving as key tools to announce church activities and invite participation. These flyers often combine text, images, colors, and design elements to communicate their messages effectively, and their visual appeal plays a crucial role in attracting attention. The use of flyers for church communication dates back to the early 20th century, when advancements in printing technology made it easier for churches to produce materials for a wider audience. Initially, these flyers were simple, text-heavy documents primarily used for announcing services and events. Over time, however, as printing technology improved, flyers incorporated more visual elements, such as photographs and illustrations, to increase their appeal and effectiveness (Agbede, 2019).

Today, church flyers are not only produced in print but also shared digitally through platforms like email, websites, and social media. Digital flyers often include interactive elements, such as clickable links or embedded videos that enhance engagement and provide more dynamic ways for audiences to interact with church programmes (Olowu, 2013). This integration of modern design techniques and digital technologies has made Christian programme flyers more versatile and effective in reaching broader audiences. They serve multiple functions, such as informing congregants about upcoming events, promoting educational programs, and encouraging participation in community service projects.

Flyers are targeted at various groups, including church members, local community residents, and potential newcomers. For church members, flyers provide information about regular activities and special events, helping them stay connected with the congregation. For local residents who may not be regular churchgoers, flyers offer an opportunity to engage with community events and learn more about the church's mission. Furthermore, flyers are often aimed at potential newcomers, inviting them to explore the church and its programmes (Ogunrinade & Ogbole, 2013).

As churches adapt to the digital age, the use of multimodal strategies in Christian programme flyers becomes increasingly important. Multimodal Discourse Analysis (MDA) allows for a deeper understanding of how different semiotic elements, such as text, images, color, and layout, work together to convey messages effectively. By analyzing these strategies, churches can enhance their communication materials and reach their audiences more successfully, ensuring that their flyers fulfill both spiritual and community-building objectives. This study aims to explore how these multimodal elements function in the context of church flyers in Southwest Nigeria, contributing to the broader field of religious communication.

A considerable body of research has focused on language use in religious communication, with scholars such as Nwankwegu (2016), Noke and Nwode (2014), Olowu (2011) and Olowu (2013) contributing valuable insights. These studies have examined how language is used to

communicate religious messages, often focusing on advertisements and other forms of church communication. Nwankwegu (2016), for instance, analyzed the ideological assumptions and covert messaging strategies embedded in Christian advertising, while Noke and Nwode (2014) explored the pragmatic aspects of language in church advertisements. Olowu (2011) studied the use of text, images and layout in Christian women's magazines and Olowu (2013) applied multimodal discourse analysis to Christian literature. Although these scholars have made significant contributions, there remains a gap in the literature specifically addressing how linguistic strategies in particular are employed in Christian program flyers.

While visual elements and semiotics have received attention in previous studies, linguistic analysis of Christian programme flyers, especially those from specific denominations like Deeper Life Bible Church, is relatively underexplored. This is especially critical in a Nigerian context, where the role of language in religious communication is pivotal in ensuring clarity, engagement, and effective outreach. Flyers are used to communicate specific religious messages, announce events, and invite both congregants and potential new members to engage in church activities. As such, the language used must be persuasive, clear, and engaging to a diverse audience, ranging from regular churchgoers to non-members and individuals who may be unfamiliar with the church's teachings. Previous research has largely concentrated on the visual and multimodal aspects of

religious communication. For example, Sennie (2023) examined religious posters in Ghana, while Agbede (2019) focused on visual elements in Pentecostal church advertisements. However, these studies do not provide in-depth linguistic analysis of how language functions in such contexts. This study aims to fill this gap by focusing on the linguistic strategies employed in Deeper Life Bible Church programme flyers. Through a linguistic lens, the paper explores how language is structured and how persuasive techniques are deployed in these flyers to facilitate engagement, convey religious messages, and prompt action.

2. Theoretical Framework

Functional Grammar (FG), developed by Simon Dik in the 1980s, is a theory that focuses on how language structures are motivated by communicative functions rather than abstract syntactic rules. The core idea of Functional Grammar is that linguistic forms and constructions arise out of the need to convey specific functions in communication. Unlike formalist approaches, which prioritize syntax and structure, FG emphasizes that the organization of language is driven by the speaker's communicative goals (Dik, 1989). It posits that the grammar of a language is a tool for achieving these goals and should be studied in relation to the communicative context. A central concept in Functional Grammar is the idea of Functional Sentence Perspective (FSP), which determines how information is presented in a

sentence. According to this theory, sentences are organised around two primary elements: the topic, which refers to known or background information, and the focus, which highlights new or important information. This distinction allows speakers to structure their utterances in a way that guides the listener's attention to the most relevant information (Dik, 1997). For instance, in the sentence "The cat is on the mat," the topic is "The cat," and the focus is "on the mat," emphasizing the new or important information about the cat's location.

FG posits that language serves three primary macrofunctions: the informative function, the expressive function, and the directive function (Dik, 1989). The informative function is concerned with conveying facts or descriptions of the world, as in declarative sentences that provide new knowledge. The expressive function, on the other hand, deals with expressing emotions, attitudes, or subjective states, such as in exclamations or expressions of feelings. Lastly, the directive function involves influencing the listener's actions, such as in requests, commands, or suggestions. These functions are the foundation of how language organises its structure to serve distinct communicative purposes.

The study on the linguistic analysis of Deeper Life Bible Church flyers in Southwest Nigeria aligns closely with the principles of Functional Grammar (FG), particularly in the way language is used to serve communicative functions in religious contexts. Functional Grammar emphasizes the role of

language in fulfilling specific communicative purposes, such as informing, persuading, and engaging an audience. Applying Functional Grammar theory to the analysis of Deeper Life Bible Church flyers in Southwest Nigeria allow for the understanding of how language is used to communicate religious messages and invite participation in church activities. FG provides a robust methodological tool to uncover the linguistic strategies churches employ in creating messages that are not only informative but also persuasive, encouraging active participation in religious events and strengthening community ties.

3. Literature Review

The literature on religious discourse reveals two prominent categories of studies: those employing multimodal theory and those focused on Christian religious practices. Both categories offer significant insights into how religious messages are conveyed and interpreted, with a growing emphasis on understanding the interplay between language, visuals, and cultural context in religious communication. Agbede (2019) conducted an analysis of billboard and poster advertisements used by Pentecostal churches in Nigeria, examining the linguistic and visual elements that contribute to effective religious messaging. His study employed a qualitative case-study approach and found that Pentecostal churches use various multimodal strategies to communicate their messages to their target audiences. These strategies include brevity in textual content, an over-reliance on visuals,

prophet-centrism, and the use of Biblical allusions. Agbede also highlighted how sociocultural influences shaped these communication strategies, as the language and visuals employed reflected the cultural context of church advertising. The study concluded that visual elements such as images and symbols were crucial in reinforcing the religious message, making them more memorable and impactful for viewers.

Similarly, Olowu (2013) focused on the Christian Women Mirror magazine, employing Multimodal Discourse Analysis (MDA) to analyse the magazine's coverage of themes like death and judgment. The study examined how both verbal and visual elements within the magazine worked together to convey Christian perspectives on death and judgment. Through a combination of textual and visual analysis, Olowu highlighted how the magazine presented death not as an end, but as a transition to the afterlife, and judgment as a subsequent event. Visual elements like imagery, color, and symbols worked alongside the text to enhance the message, providing a fuller, more nuanced understanding of Christian doctrines. This study emphasized the importance of the multimodal nature of religious discourse, demonstrating that visuals can significantly enhance the communicative power of textual content in conveying complex theological ideas. Furthermore, Sennie (2023) examined the role of multimodal religious posters in Ghana, looking at how these posters communicate religious beliefs across Christianity, Islam, and Traditional Religion. His study

utilized purposive sampling and semi-structured interviews to explore the impact of religious posters on the broader public. By applying Kress's (2011) multimodal discourse theory, Sennie found that the posters served as effective tools in conveying religious messages and reinforcing faith. The study showed that religious posters are not merely informative; they also function symbolically, fostering a sense of belonging and identity among believers. Through the strategic combination of text and images, these posters not only communicated religious beliefs but also influenced the actions and behaviors of their audiences. This study revealed the power of multimodal communication in religious discourse, demonstrating how visuals and text can work together to create a holistic and persuasive message.

In the context of Christian communication, Douglas (2000) explored the language used in Christian banners, handbills, and posters through a semantic framework, examining the role of linguistic features in conveying religious messages. His study focused on the verbal texts in Christian advertisements and banners, noting that although visual elements were excluded from his analysis, language played a crucial role in conveying religious messages. This focus on the linguistic aspects of religious advertising aligns with the findings of Adetuyi and Patrick (2019), who analysed the stylistic features of religious advertisements in Nigeria. Their study examined how language in religious handbills, posters, and flyers

used various stylistic devices such as capitalization, punctuation, and icons to reflect the religious values and beliefs of the targeted community. The study emphasised the use of Christian symbols, such as the sign of the cross and images of the dove, to reinforce the religious message and make the advertisements more relatable to the audience. Other studies have explored the role of religious flyers in both print and digital formats. Smith (2018) explored the evolution of religious flyers, noting that technological advancements in graphic design and printing have transformed these materials into sophisticated multimodal tools. These flyers now combine images, text, and color in ways that maximize their impact, making them more effective in engaging with audiences. O'Halloran (2021) applied multimodal discourse analysis to religious flyers, demonstrating how the interaction between text, images, and layout can create a cohesive and persuasive message. Similarly, Garcia (2019) studied the integration of digital flyers in social media campaigns, showing how religious organizations have adapted to the digital age by using online platforms to distribute their messages to a wider audience.

The studies reviewed above contribute to an understanding of how both traditional and digital religious communication tools utilize multimodal strategies to engage and influence audiences, offering a holistic approach to religious discourse. The empirical literature highlights the importance of multimodal elements in religious discourse, with scholars exploring how

text, visuals, and symbols work together to convey religious messages effectively. They offer valuable insights into how Christian organizations use multimodal communication strategies in their advertising, publications, and other forms of outreach to engage their audiences and communicate theological ideas. The growing body of research in this area revealed the need for a comprehensive analysis of how different modes of communication both verbal and visual interact in religious settings, particularly in the context of modern religious flyers.

4. Methodology

This study adopts qualitative approach, employing Functional Grammar (FG) as a theoretical framework. The selection of flyers for analysis was guided by purposive sampling. A collection of twenty-three (23) Global Crusade with Kumuyi (GCK) program flyers from Deeper Life Bible Church, spanning the years 2021, 2022, 2023, and 2024, were obtained from such sources as church archives, online platforms, and community bulletin boards within Southwestern Nigeria. The flyers were selected based on their relevance to the research objectives, covering a diverse range of flyers from the Global Crusade with Kumuyi event, a significant monthly event that attracts participants from different countries and regions. The collected data were drawn from the and analysed based on the principles of Functional Grammar (FG).

5. Analysis

Deeper Life Bible Church program flyers revealed powerful religious lexicon, use of superlative adjectives, inclusive language, direct calls to action, and repetitive emphasis on key themes, temporal markers, slogans and taglines as well as use of phrases to highlight spiritual benefits

5.1 Highlighting Spiritual Benefits

The selected flyers employ a robust religious lexicon that emphasizes divine power, supernatural intervention, and spiritual transformation. This language highlights the promise of extraordinary spiritual experiences, suggesting that attendees can access life-changing, otherworldly occurrences. Below are extracts that demonstrate the impact of this religious lexicon:

- i. *“The Great Miracle Explosion”*
- ii. *“The God of All Possibilities”*
- iii. *“The Power That Never Fails”*
- iv. *“Triumphant Power”*

In **extract (i)**, the term *“miracle”* carries theological significance, denoting divine intervention capable of producing supernatural outcomes. Paired with *“explosion”*, which suggests an immense, uncontrollable force, the phrase emphasizes the magnitude and immediacy of the event's spiritual

promises. This lexicon suggests that the gathering is not a typical event but an extraordinary opportunity for divine transformation. In **extract (ii)** “*all possibilities*” evokes the idea of limitless potential, implying that divine intervention can overcome any barrier, no matter how complex. This phrase positions the church as a place where attendees’ spiritual needs no matter how significant can be met through God’s power. It establishes a sense of hope and assurance for congregants, reassuring them that divine intervention can address their personal challenges. In **extract (iii)**, the term “*power*” is laden with theological meaning, signifying divine omnipotence and reliability. The phrase “*never fails*” emphasizes the unwavering strength of this divine power, positioning the church as a source of dependable spiritual support. The combination of these terms frames the church as a mediator of divine strength, reinforcing the idea that attendees can rely on God’s power to address both spiritual and practical needs. In **extract (iv)**, the adjective “*triumphant*” suggests victory and divine strength, positioning the event as not merely a spiritual upliftment but a definitive victory over adversity. This phrase appeals to attendees’ desire for triumph over life’s challenges, reinforcing the idea that faith and divine power can lead to transformative and victorious experiences. The language indicates the event’s potential to provide lasting, spiritually empowering outcomes. These lexicons function to engage the audience emotionally, creating a connection grounded in expectancy and reverence. The use of

powerful terms builds an atmosphere of anticipation, positioning the events as profound, life-altering experiences that can only be explained by divine intervention.

5.2. Nominal Choices of Superlative Feelings

The selected flyers appeal to feelings to elevate the perceived impact of the events, portraying them as unparalleled opportunities for spiritual renewal. Adjectives such as “*Great*,” “*Divine*,” “*Extraordinary*” and “*Total*” highlight the exceptional nature of each event, suggesting they offer unique and extraordinary spiritual benefits. The following extracts illustrate the prominent role of superlative adjectives in the flyers.

v. “*The Wonders of the Cross*”

vi. “*Supernatural Deliverance Through Christ*”

vii. “*Total Emancipation by the Authority of Christ*”

viii. “*Loose Him, Let Him Go*”

In extract (v), the use of the word “*wonders*” is crucial. It carries significant theological weight, referring to the miraculous deeds and divine actions associated with the cross in Christian belief. The term “*wonders*” invokes awe and reverence, framing the event as a supernatural occurrence linked directly to one of the most sacred symbols in Christianity. By using “*wonders*,” the flyer suggests that the event is not just an ordinary

gathering, but an extraordinary encounter with divine power, designed to inspire deep spiritual reflection and renewal. Also, in extract (vi), the word “*supernatural*” amplifies the sense of otherworldly power associated with the event. It emphasizes that the deliverance offered is not merely a physical or ordinary intervention, but a profound spiritual experience that transcends human understanding. By using “*supernatural*,” the flyer conveys that the event will offer attendees access to divine power that exceeds the limitations of the natural world. This heightens the mystique and allure of the event, positioning it as a space where divine intervention is accessible and capable of producing extraordinary, transformative results.

In *Total Emancipation by the Authority of Christ* (extract (vii)), “*total*” is used to convey the idea of complete, all-encompassing liberation. The use of “*total*” suggests that the event will provide a comprehensive form of spiritual freedom, addressing all aspects of attendees’ struggles whether personal, emotional, or spiritual. This superlative feeling creates a sense of sufficiency, implying that there is nothing lacking in the promised transformation. The group “*by the Authority of Christ*” further strengthens the significance of this emancipation, framing the event as not only comprehensive but also divinely sanctioned and supported. This grammatical choice reassures the audience that the event will deliver profound, lasting change, reinforcing its unique and irreplaceable nature. In extract (viii), “*great*” and “*global*” are employed to heighten the perceived

magnitude and reach of the event. The use of “*great*” suggests that the event will be of considerable importance, while “*global*” implies that it has universal appeal and accessibility, emphasizing the event’s widespread significance. By labeling the event as “*global*,” the flyer suggests that the gathering is not only significant on a local or national scale but is part of a larger evangelical mission, aiming to reach and transform individuals on a global level. This positioning aligns the event with a broader spiritual purpose, suggesting it is a rare and valuable opportunity to be part of something larger than oneself.

5.3 Inclusive

The flyers extensively use inclusive language to ensure that the events they promote are accessible and appealing to diverse audiences, both locally and globally. This approach fosters a sense of belonging for anyone seeking spiritual growth, regardless of background or location. The following extracts illustrate the prominent use of inclusive language.

- ix “Divine Solution for All”*
- x “Great Possibilities Through the Power of Christ”*
- xi “Ce Même Jésus, Le Prince de la Paix” (translated as “This Same Jesus, The Prince of Peace”)*
- xii “Full Redemption Through Christ”*

In **extract (ix)**, the phrase “*for All*” is a clear example of inclusive language. It emphasizes that the event is open to everyone, regardless of background, social status, or personal situation. The inclusion of “*for All*” reinforces the idea that spiritual solutions, such as healing or deliverance, are universal and accessible to everyone. This choice of language aligns with the church's mission to engage a broad and diverse audience, making the event appealing to individuals from various walks of life. Similarly, in **extract (x)**, the phrase “*Every Creature*” speaks to the universal scope of the event. It suggests that the spiritual benefits being offered are available to all people, no matter their identity or origin. By using “*Every Creature*”, the flyer communicates that no one is excluded from the opportunity for transformation and empowerment through Christ. This inclusive language positions the event as a place where anyone, regardless of their background, can experience divine intervention and spiritual renewal.

In **extract (xi)**, the title “*Ce Même Jésus, Le Prince de la Paix*” (translated as “*This Same Jesus, The Prince of Peace*”) showcases how inclusive language is adapted to specific cultural and regional contexts. Directed at a French-speaking audience in Douala, Cameroon, the flyer incorporates local language and terminology, making the message more relatable and accessible. The use of culturally resonant terms such as “*Guérison*” (healing) and “*Délivrance*” (deliverance) ensures that the event speaks directly to the local community. At the same time, the broader Christian

message of spiritual renewal remains clear, inviting all individuals to be part of the global spiritual journey. In **extract (xii)**, the phrase *“Full Redemption Through Christ”* emphasizes completeness and inclusivity. This phrase offers spiritual redemption to all people, further reinforcing the accessibility of the event. The flyer uses English; a language often associated with global evangelism, but also includes regional elements, such as a map outline of India, to ensure that the message is locally relevant. This combination of a global language and a regional visual cue strengthens the inclusivity of the event, positioning it as a universal opportunity for spiritual renewal, open to people from all corners of the world, including India.

5.4 Direct Calls to Action

The flyers make frequent use of direct calls to action through imperatives such as “Join,” “Come,” “Experience,” and “Be Part of.” These imperative words are central to the persuasive power of the flyers, urging potential participants to take immediate action and engage personally with the events. The use of direct language fosters a sense of urgency, positioning the events as unique opportunities for personal transformation that should not be missed. The following extracts exemplify the use of direct calls to action.

xiii. “Come and Experience...” and “Witness the Power”

xiv. “Join the Miracle”

xv. “Take Dominion”

In extract (xiii), the direct call to action is made clear through the words *Come*” and *“Witness the Power.”* The imperative *“Come”* acts as an invitation that not only welcomes but also creates a sense of urgency, suggesting that the experience of “signs and wonders” is within reach but requires immediate action from the reader. By using *“Witness the Power,”* the flyer calls on potential attendees to actively participate in the event to see and experience divine power firsthand. This direct language creates a sense of anticipation and exclusivity, making the audience feels that they must attend to fully partake in the spiritual benefits on offer. Similarly, in extract (xiv), the phrase *“Join the Miracle”* is a direct call to action that emphasizes communal participation. The use of *“Join”* suggests that the experience will be collective, which can be particularly appealing for those seeking to share a spiritually transformative experience with others. This imperative reinforces the idea that personal liberation and spiritual transformation are tied to active involvement. The language subtly conveys that only by joining the event can individuals unlock the blessings and miracles being promised, thus positioning attendance as essential for receiving these divine benefits. In extract (xv), the directive *“Take Dominion”* is used to empower the audience. It implies that by attending the event, individuals will have the opportunity to claim their spiritual authority and control over their lives. The phrase *“Take Dominion”* serves as both a call to action and a motivational prompt, suggesting that spiritual

empowerment is not passive but requires active participation. The use of this imperative creates a sense of urgency and encourages the reader to seize the opportunity for personal transformation, framing the event as a unique and essential step in gaining spiritual strength and dominion.

These direct calls to action, such as “*Come and Experience, Join the Miracle,*” and “*Take Dominion,*” are integral to the persuasive power of the flyers. They not only create a sense of urgency but also foster a belief that immediate participation in these events is crucial for spiritual transformation. Framing these events as unique and irreplaceable opportunities for personal and collective empowerment enable the flyers engage the audience emotionally and spiritually, compelling them to act on the invitations.

5.5 Repetitive Emphasis on Key Themes

Repetition is strategically employed across the flyers to emphasize core themes such as salvation, healing, and deliverance. The repeated use of these themes ensures that the audience retains the central message of the flyers and reinforces the events’ spiritual promises. The following extracts illustrate the use of repetitive emphasis on key themes:

xvi. “Great Transformation for Total Triumph- It features salvation, healing and deliverance..”

xvii. *“The Wonders of the Cross”*

xviii. *“Showers of Blessings Through Christ”*

xix. *“Jesus the Miracle Worker- features healing, Salvation, deliverance and lots more”*

In **extract (xvi)**, the terms *“salvation”*, *“healing”* and *“deliverance”* are repeated throughout the text to emphasize the specific spiritual benefits that the event promises. The repetition of these words serves as a visual and linguistic reinforcement of the flyer’s core message: that attending the event will lead to complete spiritual triumph. By repeating these key terms, the flyer ensures that the audience connects the event with the idea of total transformation and deliverance from life’s challenges. This repetitive emphasis builds thematic consistency, ensuring that the audience internalizes the message of complete spiritual renewal and empowerment. In **extract (xvii)**, the repetition of the word *“wonders”* plays a crucial role in heightening the audience’s sense of reverence and awe surrounding the central theme of the cross. In Christian symbolism, the cross is often associated with miraculous acts and divine intervention. By repeating *“wonders,”* the flyer builds an image of extraordinary, miraculous occurrences that will take place during the event. This repetition strengthens the anticipation of a powerful, faith-filled experience, reinforcing the idea that the event is not only a religious gathering but a profound encounter with divine power. Similarly, in **extract (xviii)**, the word *“blessings”* is central to both the title and the content of the flyer. The term *“blessings”* is repeated

throughout the flyer's text, and it is visually emphasized through the background image of rainfall, symbolizing abundance, grace, and divine favor. This repetition of "*blessings*" creates a coherent theme of spiritual abundance, positioning the event as a means to receive God's provisions. The visual and linguistic repetition work together to strengthen the message of divine abundance and grace, ensuring that the audience interprets the flyer's content rhythmically and emotionally. The flyer suggests that attendees will be enveloped in a spiritual atmosphere of blessings, making the event feel like an opportunity to receive abundant divine gifts.

In **extract (xix)**, the flyer repeatedly references "*salvation*" and "*healing*" to reinforce the themes of divine assistance and hope. By consistently repeating these terms across multiple sections of the flyer, the message is cemented in the minds of the audience, who come to associate the event with guaranteed relief from personal struggles. The repetition of "*salvation*" and "*healing*" positions the event as an assurance of divine intervention, offering participants hope and comfort. This linguistic repetition not only enhances the thematic consistency but also strengthens the persuasive power of the flyer, convincing the audience that their hardships will be alleviated through spiritual participation. The use of repetition in these flyers serves to reinforce the key themes of salvation, healing, and deliverance. By repeatedly using terms like "*salvation*, *healing*" and "*blessings*" the flyers ensure that these spiritual promises are

central in the audience's mind. The repetitive language constructs a coherent thematic structure that highlights the transformative and life-changing potential of the events.

5.6 Temporal Markers

Temporal markers are an essential linguistic strategy used across the flyers to create a sense of urgency and immediacy, encouraging the audience to act quickly and engage with the event. These markers highlight specific dates, times, and event durations, positioning the gathering as a timely and structured experience. The following extracts illustrate the use of temporal markers in the flyers:

xx. Tue. 24th- Sun. 29th May, 2022 at any designated centre

xxi. 5:00 PM daily; 8:00 AM on Sunday, 16:00 GMT

In extract (xx), this flyer, temporal markers are used to create a sense of both urgency and accessibility. The specific dates “*May 24-29, 2022*” highlight that the event is time-bound and fast approaching, urging potential attendees to act quickly. By setting a precise date range, the flyer reinforces the immediacy of the event, motivating readers to prioritize it. Additionally, the flexibility of the venue options, such as “*any designated centre*” further emphasizes that the event is not only urgent but also accessible to a broad audience, regardless of location. These temporal markers contribute to the

flyer's overall sense of urgency, ensuring that readers understand the event's limited timeframe while also feeling that it is convenient and inclusive. Also, in **extract (xxi)**, the temporal markers are used to enhance the sense of time-sensitive engagement. The inclusion of specific session times, such as *"5:00 PM daily"* and *"8:00 AM on Sunday"* breaks down the event into manageable, scheduled slots, providing clear guidance to potential attendees. The flyer also includes the specific reference to *"16:00 GMT"*, which expands the event's accessibility across multiple time zones, thereby catering to both local and international participants. This precise scheduling not only helps the audience plan their participation but also positions the event as well-organized and professionally coordinated, further enhancing its appeal and legitimacy.

5.7 Slogans and Taglines

Slogans and taglines are powerful tools in religious flyers, effectively capturing the overarching evangelistic mission of the church while creating a lasting impression of its core values. These concise phrases are often repeated across multiple flyers, helping to establish a cohesive brand identity that emphasizes inclusivity and the global nature of the church's mission. Below are some of the extracts that illustrate the use of slogans and taglines across the flyers:

xxii. *“The Gospel to EVERY CREATURE”*

xxiii. *“A Global Crusade”*

The slogan *“The Gospel to EVERY CREATURE”*, prominently featured in almost all the twenty sampled flyers shows church’s mission to spread its message worldwide. Positioned at the bottom of the flyer, this slogan serves as a reinforcing reminder of the event’s global outreach, emphasizing that it is open to all people regardless of their cultural or geographical background. This inclusive slogan helps communicate the church’s evangelical commitment to reaching a diverse audience, inviting people from various communities to partake in a shared spiritual experience. By presenting the event as universally accessible, the flyer fosters a sense of belonging and community, inviting everyone to be part of the larger spiritual mission. Similarly, in extract (xxiii), the tagline *“A Global Crusade”* serves as a succinct expression of the church’s expansive mission. By labeling the event as a *“global crusade”*, the flyer elevates its significance, suggesting that it is not just a local gathering but part of a much larger, worldwide outreach. This framing encourages participants to see themselves as part of a global movement, fostering a sense of collective involvement and shared purpose. The phrase *“A Global Crusade”* positions the event within the context of the church’s broader evangelical mission, inviting attendees to contribute to a greater spiritual endeavor that transcends local or regional boundaries.

6. Conclusion

This study has examined the linguistic strategies employed in Deeper Life Bible Church programme flyers, specifically focusing on how language functions to communicate religious messages, encourage participation and engage a diverse audience. The findings demonstrate that language is a powerful tool for both informative and persuasive communication in religious contexts. The linguistic strategies identified such as the use of superlative feelings, inclusive language, calls to action and temporal markers, serve to fulfill key macro functions of language, particularly the informative and directive functions. The informative function is seen in how the flyers convey important details about the events, such as dates and locations and the directive function is evident in the clear calls to action. The use of inclusive language aligns with the expressive function, as it conveys a message of unity and global reach, inviting all people to participate, thus supporting the church's evangelical mission.

Moreover, the repetition of key messages and themes across the flyers reflects Functional Grammar's emphasis on repetition as a rhetorical tool to reinforce the main communicative goals. Through these linguistic strategies, the flyers not only inform but also persuade and encourage participation, effectively utilizing language to fulfill their intended purpose and strengthen the church's outreach efforts, consistent with the textual metafunction of language that organizes the information coherently. This

study illustrates how the flyers employ language not just to inform, but also to influence behavior and foster a sense of community. Through the careful orchestration of these linguistic features, Deeper Life Bible Church is able to convey a clear and persuasive message that transcends mere information dissemination. The flyers function as both a means of communication and a strategic tool for building community, promoting religious participation, and strengthening the church's outreach efforts. This study contributes to the growing body of research on religious communication, particularly in the context of Nigerian churches, and offers valuable insights into how linguistic strategies can enhance the effectiveness of church outreach materials.

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