

## Analyzing Anticipatory Phrases in the New Testament: A Stylistic Examination from a Psychological Perspective

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### Abstract

The research involves analyzing the stylistic aspects of expressions depicting anticipation, as found in English religious texts. Because it focuses on the language used in religious statements that deals with the idea of waiting, the study is very important. This study is concerned with investigating the influence of religious doctrines over language style. The research employs religious phrases of anticipation as discovered in the New Testament rendition of the Bible. It also employs an eclectic model of analysis for the purpose of this investigation. The eclectic model includes Crystal and Davy (1969) religious language analytical frame work, Van Noppen (1981) religious language style and Short and Leech (2007) stylistic tool-kit. The questions raised in this study involve: What are the key lexical, semantic, grammatical, figure of speech, context, and cohesive linguistic items used within religious waiting statements? What does this investment mean exactly? What impact does the idea of waiting for invested language have? The results of this analysis confirm that specific linguistic items, such as biblical collocations, God names, and religious archaic language, are used. Additionally, the Divine type metaphor is highlighted in religious contexts.

**Keywords:** New Testament, Religious waiting, Religious language, stylistics.

### 1. Introduction

Language is a vital tool for efficient religious communication since it is central to various activities and ideas. It has assisted (and continues to assist) most religionists in relating their religious experience and awareness to a wider "human social knowledge and experience" (Odebunmi & Babajide, 2007:30). The aim of this research paper is to explore the stylistic characterization of the language expressions related to the concept of waiting found in the New Testament version of the Bible. The significance of this analysis involves the exploration of the effect of religious concepts on language items and their use. Any religious practice needs language to carry out its traditions clearly to people.

### 2. Stylistics

According to Banjo (1982:4), stylistics can be defined as the comprehensive examination of the role of language within literary works. Stylistics encompasses both the analysis of literary and non-literary texts, offering a unified field of study. A clear grasp of the term 'stylistics' inherently requires an understanding of 'style,' which pertains to how language is employed within a specific context, by a particular individual, and for a distinct purpose.

Stylistics constitutes a multidisciplinary approach aimed at highlighting the distinctive features of texts through language, ultimately revealing concealed layers of meaning. What underscores the multidisciplinary nature of stylistics is its systematic, rigorous, and reproducible principles, as articulated by Parveen et al. (2020).

Stylistics is characterized as both practical and scientific, as it examines and evaluates content based on linguistic evidence. It delves into the intricate analysis of texts, with language as the foremost consideration (ibid).

Stylistics as a branch of linguistics works at various levels of languages such as:

**1-Graphological Level:** This level is concerned with patterns of analyzing a text and its structure. The ways of using punctuation and the systematic structure of sentences.

**2-Phonological level** : This level focuses on sound patterns of a given language, the pronunciation, and the rhyming patterns. Phonological devices that usually draw attention are: ( rhyming schemes, alliterations, consonants, and consonants).

**3-Grammatical Level** :This level examines the syntax of sentences and clauses arrangement in any the piece of work. In addition to the diction employed, the patterns of vocabulary used , types of verbs, adjectives , nouns, kinds of adverbs , purposeful foregrounding and deviations are also noted.

**4-Lexico-Syntax Level** :This level investigates the structure of a sentence, the application of words, deletion of certain parts within a sentence and irregular use of words.

**5-Stylistic Devices** : The stylistic features and devices found in the texts are mostly : (Imagery, Irony, Symbolism, rhetoric expressions and Allusion).(Simpson , 2004).

Stylistics affirms the cultural underpinnings of language when language is explored as a vehicle for thought and belief. This is the basic idea of contact and communication . Style shows thwarted intent and semantic content through choices presented in the text. Texts, especially of religious core , reveal packages of instructions and information that must be delivered completely and correctly to followers. This is the work of the language and its stylistic instruments(ibid).

## 2.1 Style

Stylistics is merely the outcome of 'style' which is often held to be the correlation between idea and expression. Style is founded on the premise that language performs two functions: communication and thinking molding ( Tariq,2018:83).

There are several elements that might be considered when categorizing a style. There are numerous styles, such as (pure, ornate, florid, gay, somber, simple, elaborate), among others. All of these are examples of English styles. It is also classified by literary periods or customs such as "History, Metaphysical, Restoration Prose Style, Biblical Style, Euphemistic Style, Prophetic Style, meditative Style, Romantic Style, and so on"( ibid).

So style can be unique depending upon the shadows of thought which reflects on the language . No language or style can be seen as pure , since there is an ideology occupying any expression . Religious matters rhetorically invest style to offer texts that are highly persuasive and convincing .

## 2.2 New Testament

The New Testament represents a specific rendition of the Holy Bible, comprising two distinct sections: the Old Testament and the New Testament. The composition, language, and content of the New Testament were deeply influenced by the linguistic, religious, cultural, and customary aspects prevalent in Palestine during the era of its creation. Presently, a consensus among historians, archaeologists, and biblical scholars suggests that Greek, Aramaic, Hebrew, and Latin were the prevalent languages spoken to varying degrees. The individuals conversant in these languages significantly shaped the written material, ensuring its resonance with their comprehension (Scott, 2001:66).

Of particular fascination is the varied literary nature of the New Testament. Broadly categorized, its texts encompass genres such as the "Gospels" (Matthew, Mark, Luke, and John), "historical narratives" (Acts), "Pauline epistles" (Romans to Philemon), "general epistles" (Hebrews and Jude), as well as "prophetic-apocalyptic writings" (Revelation) (ibid: 67).

The New Testament was crafted with the intention of communicating with ordinary Christian individuals, although its authorship was not undertaken by common Christians themselves. Within every religious framework, numerous concepts gauge a believer's spiritual disposition in dealing with the tenets of their faith. Some of these concepts transcend the confines of conventional physical rules and materialistic perspectives. One such concept pertains to the religious practice of anticipating a savior. This notion, universally recognizable and existing across various religions beyond Christianity, is a shared theme (ibid).

## 2.3 Religious Waiting

Religious waiting is an important religious concept in many religions and cultures . The vision of waiting for the return of Jesus or the "lord.."has appeared after Jesus death . Since "Christians" became known as a

particular group within Judaism. They ( Jews ) believed that” Jesus “ was the (Messiah ) mentioned in their( Hebrew Scriptures ) , whose return they had long predicted and waited . Mickey McCandless (2015) asserts that “From a biblical perspective, waiting functions as an active verb, signifying that "to wait" involves being fully attuned through all senses to the unfolding events and skillfully perceiving the opportune moment for the subsequent action.” . Adding “To wait is to be open to experiencing the holy moments around you: to experience feelings emanating from another person; to hear words in a broader context; or to experience God’s presence through others” .Waiting as a religious concept in the English Christian texts is presented to “strengthen and develop the human experience” . This meaning is offered in (Isaiah 40:31) :

*“But they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint”.*

Christianity blatantly assumes that the worldly events of Jesus' crucifixion and resurrection will support its claims. For the Romans and orthodox Jews of the first century, who viewed crucifixion as "an immensely unpleasant and horrible type of death, the event constituted a contradiction," the crucifixion of Christ is crucial to the "salvation narrative of Christianity." (Fitzmyer ,1978 :493-494).

This concept as being widely taken to be a granted belief and thought , certainly managed to deliver its self perfectly through a unique style of linguistic texts and tools . The study then tries to outline the kind of language involved in the continuity of this vision via specified religious use of language .

## **2.4 Religious language**

Language is a method for determining a being's "presence and activity." It is a mean of communication that enables members of a specific society to effectively convey its norms, values, beliefs, ideas, and rules of conduct. The "culture, religion, and social standards of a particular civilization, or even a certain register," are embodied in language (Naeem et al., 2014:40).

As per Thomason and Gedney's (2002, p.6) assertion, the phrase "religious language" is often construed as referring to "liturgical language." Nevertheless, within research settings, the expression is commonly employed to encompass not only liturgical language but also religious discourse (encompassing scholarly theological writing and expressions of doctrine) and doctrine itself.

Buren (1972) on his side , relates human beliefs with their (linguistic practice) . He views religion as a main form of "linguistic behavior " which needs for a focus on its essential features to be presented fairly. Also for Buren (1972 :2) "Denying the notion is unnecessary that religion primarily concerns the way individuals conduct their lives rather than their verbal expressions. Nevertheless, the human way of life is inherently intertwined with language. It's the integration of language into all facets of our endeavors that sets our actions apart as uniquely human. Moreover, this integration contributes to the distinctive nature of our language". This basically means that language is religious when it culturally colored with a package of the beliefs and doctrines of the society where it is being communicated with . Language is religious when it carries the burden of religious concepts' delivery . This specialized use of language includes the investment of a religious style . A style which can handle the issue completely .

## **3. Methodology**

### **3.1 The Data**

The data analyzed in this research will be mainly (20 statements )concerned with the concept of (Religious Waiting ) taken from the (New Testament) version of the Holy Bible . These chosen expressions and statements are prophecies of the coming of Christ . They are also statements of ( Jesus Christ ) narrated by mostly all disciples. These statements and expressions taken will be limited to the thought or vision of waiting for the return of a savior . The Bible version concerned here is (Douay-Rheims Version 1609, 1582).

### **3.2 The Model of Analysis**

A model of analysis that takes into account both the language of the texts and the religious shadows created by the religious thoughts is required to investigate the data. This is the reason the study uses a diverse model. Three main analytical frameworks make up this system: Crystal and Davy (1969) analysis of religious language

features , Van Noppen (1981) analysis of religious style framework and Short and Leech (2007) stylistic toolkit .

First , the necessity of a religious fashion shadows. Any language under investigation is the culmination of a variety of linguistic decisions, cultural norms, philosophical perspectives, and ideologies. This necessitates an analysis that considers the impact of religion. In 1969, Crystal and Davy's investigation they looked into the characteristics of religious style and developed the subsequent framework:

**Table(1) Crystal and Davy's (1969 ) Religious Style Framework**

Category	Sub-category
<b>Grammatical Level</b>	Verbal group ,Archaic pronominal forms ,Order for elements ,Sentence structure ,Ellipses ,Use of indefinite article, Vocative with /without 'O', Unusual word order, relative constructions .
<b>The vocabulary Level</b>	Archaisms (Form words and inflections /lexical), Technical religious terms, Words which have changed in meaning, Specialist terminology of science, not archaic vocabulary.
<b>Semantics Level</b>	Statement of belief , Meaning-relations , Repeated titles for God, Antithesis.

Van Noppen (1981) presented a further linguistic analysis of religious style. He provided a thorough analytic methodology for interpreting religious texts' language. Table (2) provides a summary of Van Noppen ( 1981) religious language framework below :

Category	Sub-category
<b>Metaphor Logic</b>	Divine / Human
<b>Assertions and Satements</b>	Faith / Doctrines
<b>Archaic Features</b>	Lexical, Grammatical
<b>Situational or Verbal Context</b>	Religious" status or a particular meaning
<b>Common Presuppositions</b>	Individual and Doctrinal Differences
<b>Modality</b>	Clear ,understandable information
<b>Speech Acts : Creeds</b>	Expressive acts ,Informative representations
<b>Doctrinal Propositions</b>	Declarative, Normative, or a Polemical value
<b>Religious Vocabulary/ Religious register</b>	Obviously religious terms , Profane forms of thought ,Ordinary", Items used outside the religious register, Patterns of synonymy and of collocation, Collocations that are Biblically conditioned.

Leech and Short (2007) present a distinctly linguistic approach to style analysis. Rather than prescribing a particular style, they advocate for a "checklist of potential style markers... enabling readers to conduct a thorough linguistic examination of the text, while actively seeking noteworthy attributes" (Leech and Short, 2007: 56). This approach entails enumerating traits that could hold significance in the analyzed text, even if their importance varies, as they are deemed pivotal in discerning the text's style.

**Table(3) Leech and Short Stylistic Frame work**

Categories	Sub-categories
<b>Lexical Categories</b>	General-Nouns-Verbs-Adjectives-Adverbs
<b>Grammatical Categories</b>	Sentence type-Sentence complexity-clause type-clause structure- Types of phrases-Function words-listing constructions.
<b>Figures of Speech</b>	Grammatical and Lexical - Tropes
<b>Cohesion and Context</b>	Cohesion - Context

Items from the three analytical frame works will be used to analyze and investigate the language used in the New Testament quotations, ensuring both linguistic sources and religious influences.

### 3.3 Data Analysis and discussions

The stylistic analysis reveals that the chosen religious statements prominently exhibit the following language features:

**A-Lexical Features** : The corpus in general show a tendency towards the most formal expressions . The Biblical statements also invest an archaic expressions , such as ( *Cometh* , *shineth* ) in:

- *"Behold, He arrives cloaked in clouds; and every gaze shall perceive Him, even those who inflicted wounds upon Him; and all families of the world shall lament due to His presence. So be it. Amen." Devote your life to Jesus! (Revelation 1:7)*

*"Just as lightning emerges from the east and radiates to the west, similarly, the arrival of the Son of Man shall occur. (Matthew 24:27).*

The data express a rare use of specialist terms , such as (Alpha and Omega ) only in :

- *I am **Alpha and Omega**, the beginning and the end, the first and the last. (Revelation22:13).*

The most repeated biblical collocation was ( Son of man ) in :

- *Just as lightning emerges from the eastern horizon and illuminates even the western horizon, in the same way, the arrival of the Son of Man will occur. It will be a universal event, reaching all corners of the earth. Therefore, remain vigilant and pray constantly so that you may find the fortitude to avoid the forthcoming events and stand in the presence of the Son of Man. (Adapted from Matthew 24:27 and Luke 21:34-36)*

**B-Semantic Features**: Rare application of semantic relations especially ( opposition) is noted . The most frequently repeated title of God are ( Christ , The Lord ) , as in :

-*So **Christ**, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Hebrews 9:28)*

- *Anticipating the fulfillment of our sacred optimism, the moment when the magnificent presence of our mighty God and Savior, Jesus Christ, is revealed. (Titus 2:13)*

*Ensuring that you possess every spiritual blessing, while you eagerly await the unveiling of our Lord Jesus Christ. (1 Corinthians 1:7)*

**C-Grammatical Features** : Mostly , statements are declarative coordinated sentences . There is an application of directive expressions in some verses but not all . The wide use of ( Behold ) is noted also :

- *Witness, I approach swiftly: fortunate is the one who preserves the teachings of the prophecy contained within this tome. (Revelation 1:7).*

*It shall be declared on that very day, "See, this is our Divine Being; we have anticipated His arrival to bring about our deliverance. This is the LORD; we have waited for Him; let us exult and take joy in His redemption." (Isaiah 25:9)*

One of the most prominent grammatical feature is the use of the definite article ( The ) followed by a noun as a reference to the real existence of the reference intended : For Example :

- *On that day, it will be proclaimed, "See, this is our God! We patiently anticipated His arrival to bring us salvation. This is the LORD, the one we waited for; let's be filled with joy and celebrate His deliverance." (Isaiah 25:9)*

- *Find strength and allow your heart to be courageous, all of you who are patiently anticipating the guidance of the LORD!( Psalm 31:24)*

Speech acts , especially directive acts are applied intensively , such as :

- *Rejoice in hope, be patient in tribulation, be constant in prayer. (Romans 12:12)*

- *Trust in Jehovah with all thy heart, And lean not upon thine own understanding: In all thy ways acknowledge him, And he will direct thy paths.( Proverbs 3:5-6).*

**D- Figures of Speech :** Metaphor is the widely expressed stylistic feature within the religious expressions of waiting . Divine metaphor is noted in some verses , such as :

- *"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindred of the earth shall wail because of Him. Even so. Amen." Live for Jesus! (Revelation 1:7)*

- *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. (Revelation 1:7)*

**E- Context and Cohesion :** Within context , the statements show various ways of style change . Statements present direct speech and indirect speech include within the same sentence , such as :

- *And the LORD answered me: "Write the vision; make it plain on tablets, so he may run who reads it. For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay". (Habakkuk 2:1-3)*

- *Do not say, "I will repay evil"; wait for the LORD, and he will deliver you. (Proverbs 20:22)*

Cohesion on the other hand involves both logical and implicit links , as in :

- *And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; (Acts 1:4)*

- *The LORD is good to those who wait for him, to the soul who seeks him. (Lamentations 3:25)*

Biblical statements from the New Testament which express religious waiting of a savior show various stylistic features . These features tend to serve the aim of designing perfect waiting expressions carrying the barrier of giving believers hope and rewards as consequences of positive and lively waiting .

#### 4. Conclusion

This paper concludes the following :

1)The findings of the stylistic analyses assure that Biblical texts utilize various lexical , semantic , grammatical , figures of speech and cohesion and context features . This asserts the influence of the religious ideas over the language used . The main features involved are archaic language , repetition of titles , assertions , coordinated constructions , relative constructions , certain prepositions , repetition of certain auxiliaries , divine metaphor , implicit and logical cohesion devices in addition to change of style and use of quotations .

2) The significance of the investment of certain features is very crucial in presenting the religious concept clearly .

3) The rare use of words which belong to the same semantic field of the word ( Wait) . The word itself is not intensively employed in each expression of the corpus . This applies that the concept of waiting is delivered by the whole style manner and not exclusively by direct instructing of waiting .

4) Rare application of Proper names . The use of this type of nouns is exclusive to the name of ( Jesus ) . No other proper name are used . It is also worthy to note that within (30 statement )of the New Testament the name ( Jesus ) is used only once .

5)The sentence within the New Testament showed an intensive use of coordinated short sentences . It also show a relative constructions with ( who/ that ) most frequently . The feature of a continuant inner relative constructions is not noted .

6)There is an application of implied links between sentences . Some sentences are not linked with logical apparent items of linkage .

7) An intensive use of directive speech acts expressions in addition to informative expressions . Speech acts of expressive effect were not frequent within expressions of religious waiting .

8) An apparent change of style is employed frequently . Sentences often start with direct statement and conclude an indirect quotation in the middle and then ends with a direct expression . There is an investment of some fictional characters that mediate between the speaker and the hearer and this is widely noted by the variety of first and third person pronouns .

9) Language style is very effective in delivering any religious thought . Linguistic instances investigated in this paper approve that religious texts do not concern itself with the application of religious terms intensively yet they make use heavily with natural and ordinary vocabulary in addition to simple descriptive expressions.

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