Use of Language and Communication among the Pentecostal Evangelical Charismatic Churches in Durban, South Africa

[1]Adebayo, R.O. and [2]Zulu, S.P

[1]Department of Media, Languageand Communication, Faculty of Arts & Design,
Durban University of Technology, PO Box 1334, Durban, 4000, South Africa.
[2]Department of Media, Language and Communication, Faculty of Arts & Design,
Durban University of Technology, PO Box 1334, Durban, 4000, South Africa.
Corresponding Author: Adebayo, R.O

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Abstract
The significance of language and communication is more relevant in multifarious cultural settings similar to South Africa. Churches are at the vanguard of using religious languages to communicate and express ideas, emotions, and convictions to diverse congregants. We contextualize a linguistic element that the emergence of new Pentecostal and evangelical charismatic churches has not only raised a complexity of language and communication but has also become ambivalent and paradoxical in nature. As a result, we highlight the relationship between language and religion and how language could be a medium for the transmission of religious communication and debates in a multi-cultural setting. Using qualitative methodology, data was gathered among 20churches in the Durban area of South Africa, to understand the flow of linguistic characteristics set up to serve spiritual interests. The results show that the problem associated with religious language has been an age long and in recent times, attention has also shifted to an absurd linguistic problem. This study has, to an extent, found that religious language differs from everyday communication, and there is no common ground between these miotic and pragmatic use of language and the contending power of spirit-filled languages. We found that as modern Christian churches emerge, a series of issues have resurfaced, including the denotation and connotation of language, communication of religion and pragmatic motivations in behaviour; the struggle between interfaith and the channel of communication remains at the edge of church denominations. To ensure effective use of language and communication, it is highlighted that if language should be used for religious communication and debates, it needs to be used in a systematic, spiritual and theological forms. Pentecostal churches should identify and establish a common ground between semiotic and pragmatic use of language and the contending power of spirit-filled languages. The paper is important as preachers, communicators and the world of scholarship may benefit from the study in understanding the spiritual implication of language and communication when passing across messages to their various congregations and audiences.

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INTRODUCTION
The idea of this paper is to explore the contemporary Christian language and communication, observing that the emerging Pentecostal or evangelical charismatic Christian churches have brought dimensions of sophisticated spiritual languages and communications to the fore. This paper expresses the view that in examining communication and language use in some Christian churches in South Africa, as they preach, sermonise, teach, and socialise, an insightful discussion of the usage is imminent. We explore the use of language, denotation, and connotation of language, as well as communication of religious messages, with a specific focus on modern Christian churches (Pentecostal-charismatic or evangelical) in Durban, South Africa. Nevertheless, the main concern of this paper does not only appeal to the connotation and denotation of some spiritual/liturgical languages but also the manner in which language should revolve around spiritual content in contemporary Christian churches. It should be noted that the language is not limited to the above meaning or concept, it also incorporates the traditional language of the people in the Durban Area. Thus, this implies that the traditional language (isiZulu) shapes the worship, song, prayer, and sermon of the Durban Pentecostal churches, similar tothe Hellenists or Grecian Jews, with the use of Greek language in worship. Given the religious language of the church, first, we hypothesise that language has connotations and denotations for a subset of the population (the congregants), second, we hypothesise that religious language informs action, thereby implicating language as a form of action and persuasion among the denominations.

With rising pressure and inter-ethnic and inter-religious denominations in Southern Africa, Western Africa and in many parts of Africa, the idea of language uniformity among Christian churches seems

not only linguistical but also hypothetical. Parsitau (2012, Introduction, para. 2) affirms that today, Christian churches can no longer be described as the voice(s) and conscience of society or the spokespersons of the poor and vulnerable. The rationale for this is that language and communication are no more central, thereby, church language and communication are no more sacred and prophetic, and instead, a complicated decentralised system has emerged. However, this study was aimed at understanding how religious language differs from everyday communication, and semantically, how Christian language and communication lose voice(s) in South Africa. We focused more on the relationship between the contending powers of spirit-filled languages and common languages. In another section of this paper, the focus is on prophetic languages and complex communication within the church and how Christian churches should restore prophetic languages .Christians believe the Bible to be the book of divine guidance and direction, however, one could note that in the beginning, as recorded in the Bible, all people on the earth had one language and the same words (Genesis 11, v.1). In Genesis 11, Verse 5 to 9, the Multi-language or diverse languages came through divine inspiration. Common English Bible states that:

Then the LORD came down to see the city and the tower that the humans built. And the LORD said, there is now one people and they all have one language. This is what they have begun to do, and now all that they plan to do will be possible for them. Come, let's go down and mix up their language there so they won't understand each other's language. Then the LORD dispersed them from there over all of the earth, and they stopped building the city. Therefore, it is named Babel, because there the LORD mixed up the language of all the earth; and from there the LORD dispersed them over all the earth'(Genesis 11, v. 5-9).

For the purpose of this study, it is noted that God instituted diverse languages, which one may term as a 'confusion of languages' from the above verse. There are, nevertheless, several verses that indicate the contention of how language could influence communication and by implication result in abetter understanding of the Holy book (Bible). The most influencing verse is in 2 Kings, Chapter 18, Verse 26-28 (King James Version - KJV):

In Chapter 18 Verse 26, it is said:
Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand (it): and talk not with us in the Jews' language in the ears of the people that (are) on the wall.

In Chapter 18 Verse 27, it is said:

'But Rab-shakeh said unto them, Hath my master sent me to the master, and to thee, to speak these words? (hath he) not (sent me) to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?'

In Chapter 18 Verse 28, it is said:
Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, hear the word of the great king, the king of Assyria:

Salami cited in Omoniyi (2010, p. 45) examines the sociolinguistic dimensions of language use in the mediation of religious experience with particular focus for Yoruba language and religious practices. Similar to this is the emphasis on the delivery of spiritual language and communication from the above, where language becomes peculiarity. The Aramaic (Syrian) 'language' was the language of international diplomacy at that time. But Rab-shakeh, who was speaking in the Hebrew language, was compelled to speak in Syrian language in the process of negotiations. In one sense, the above Bible Chapter reveals what Avineri (2015, p. 138) describes as 'Language Ideologies', where language ideologies are, among many other things, about the construction and legitimation of power, the production of social relations of sameness and difference, and the creation of cultural stereotypes about types of speakers and social groups. Durban is characterised by Black, Indian, White and Coloured South Africans but language provides certain distinctive dimensions to religious worship, as opposed to the traditional hymns being sung with organ accompaniment by the orthodox churches. A similar situation to the Aramaic language was developed in South Africa. Mukuka(2014, p. 1) states that the reason given for different churches was not based on race but on language: 'The Zulu people wanted their own language and they sang their own hymns and so on'.

In another sense, the above verse generates how controlled natural language (CNL) could be used to inform action. Kuhn (2014) defines CNLas a constructed language based on a certain natural language (isiZulu in Durban), being more restrictive concerning lexicon, syntax, and/or semantics while preserving most of its natural properties. We also deduce two major aspects from this definition. First, the natural language that could be produced by the church or a reusable language rule that covers a restricted subset of a natural language, instead of a syntax of a predefined constructed language. Second, a semantic view of sacred language and how a shared semantic abstract syntax is linked to providing thecharacteristic of a religious tradition.
From the foregoing, this paper, however, unfolds in four thoughts: first, it generates insight into the

concept and adoption of language by the church for effective communication. Second, the article examines the extent and the level at which some linguistic characteristics can serve spiritual interests. At this point, the article analyses the role of these linguistic resources and how spiritual leaders can assert their impact without losing voices. Third, the paper examines the link between religion, communication and the church's own definitions of language and the embedded meaning of prophetic language. Lastly, the paper identifies some similarities between denotation and connotation of languages among Charismatic/Pentecostal churches in the Durban Area of South Africa. Hereafter, the paper draws on the relationship between the language of religion and secular language to generate philosophical problems raised by the various ways in which language and religion may intersect.

Influence of Pentecostal, Evangelical or Charismatic and Their Interpretations

According to Ugot and Offiong (2013, p.148), Pentecostalism as a religious phenomenon owes its origin to the event of the day of the Pentecost in Acts of the Apostles (chapter 2,v. 1-4). Pentecostalism derives its name from the historical event of the Pentecost, and is experiential Christianity, resulting in the baptism of the believer in the Holy Spirit, as shown in speaking in tongues. It is pertinent to point out that Pentecostalism emerged in Pietermaritzburg South Africa beforethe 1960s, introduced by J. A Rowlands (Pillay, 1994, p. 13)but gained its priority in Durban in the early 1970s and 80s (Table 2).The Assemblies of God Pentecostal penetrated into the Apostolic Faith Mission, Full Gospel Church of God and Rhema Church in the 70s, resulting in many groups becoming offshoots of the Apostolic Faith Mission. However, unlike many African countries, where Pentecostalism exhibits traits of American Pentecostal influence in their language techniques and concepts (Ugot and Offiong, 2013, p. 148),South African Pentecostalism was influenced by the work of several Pentecostal missionaries from Britain and North America, with the establishment of the Assemblies of God, in conjunction with the African Faith Mission (AFM) and Full Gospel Church (FGC), it was one of the oldest Pentecostal churches in South Africa (Christianity, 2014, p. 7).

In the early 1980s, the idea of evangelical and charismatic grew more room for Pentecostalism; giving songs, worships, aritualistic form of worship, sacraments, gifts of the spirit (1 Cor. 12),and so on, more emphasis than a liturgical fixed form of worship. Mullen (2017, p. 1-2) summarises the terms' evangelical' and 'charismatic', as depicted in Table 1:

Table 1: Summary of terms

Evangelical	Charismatic
1) Believe that the Bible is the inspired and infallible Word of God (that does not necessarily mean perfect and without error but rather that the intent of God is perfectly revealed in scripture).	1) Characterised by praise and worship (expressive worship and prayer)
2) Believe that the cross is the means of salvation (i.e.: Jesus died in one's place and made one right with God).	2) Characterised by the manifest presence of the Holy Spirit (biblical gifts of the Spirit such as prophecy, personal ministry, speaking in tongues)
3) Believe that Christian is Christian by conversion not by family heritage (i.e.: spiritual re-birth, personal conversion, and faith).	3) Characterised by biblical (Eph. 4:11) ministry offices in the church (pastors, prophets, teachers, evangelists, and apostles)
4) Believe that the response to God's love shown by Christ is to live for God (Evangelicals emphasize becoming like Christ, holiness, service, and evangelism).	4) Characterised by miracles (healings, deliverance, dreams, visions, prophecy, etc.)
	5) Characterised by spiritual warfare (deliverance, intercession, spiritual mapping, and identification repentance, praying down strongholds / territorial spirits).

Both terms in Table 1emphasise scripture, Holy Spirit, the work of Christ, worship, a personal relationship with God and the maturing of the believer into the image of Christ.

PROBLEM STATEMENT

Language and communication are a complex phenomenon and at the same time crucial in the religious context. Though, language and communication could be separated, however, they cover varieties of similarity in terms of ideas, notions, concepts and practices. Due to these similarities, it is envisaged in this study that some Pentecostal Charismatic Christian churches do not observe the differences, thus, raising a complexity of language when passing across spiritual messages. It also poses a challenge to a multifarious cultural and dialectical setting similar to South Africa. Communicators as well as preachers, therefore, have problems as they communicate, preach, sermonise, teach, and socialise. Many a time, some preachers consider that worldly

language and communication are more suited and most often interchanged when passing the message to different cultural or dialectical congregants.

It has, however, emerged that some spiritual messages have been compromised and the language has changed from spirituality: salvation, healing, and deliverance to wealth, fame, and blessings. Also, variations in the use of language and communication continue to emerge across Pentecostal churches that lead to distorts, inconsistencies and negativity in dividing the word of the truth. This paper is of the opinion that an insightful discussion of the use of language and communication among Pentecostal-charismatic or evangelical churches is therefore imminent and has discussed liturgical language and language as a form of action that emerged during this empirical research and how best sacred language and communication could be preserved, most especially during preaching.

LIMITATION OF THE STUDY

The study was conducted and limited to a specific Province (KwaZulu-Natal) in South Africa. Thus, the results on the use of language and communication by the Pentecostal churches in passing spiritual messages to their various congregations as argued in this work may not be applicable to other provinces and other countries. However, the study contextualises a set of spiritual language and communication similar to other studies in other provinces and other African countries thereby contributing valuable references for general studies in the field of religion as well as language and communication studies.

USE OF LANGUAGE AND COMMUNICATION
Sacred or Liturgical Language

Over the past years, most especially after South African independence in 1994, Christian churches, particularly the Pentecostal churches or so-called born-again churches and their clergy, have been in a sort of transition in communication and have become sophisticated in language. However, in Christian churches, language can be termed as 'sacred language', 'liturgical language', 'holy language' or 'divine language', being the means of expression to traditional, conservative and even charismatic Christians. According to De Marco (2017, p. 1), the languages used by the Church in her official worship are known as liturgical languages. Thus, liturgical language is expected to follow a pragmatic, ancient, linguistic form with firmness. This implies that sacred/liturgical language is a form or style that is separate from the usual or common language.

This paper puts forth the argument that some external elements and complexities of language and communication have transformed sacred language into a more ambivalent and paradoxical phenomenon. Of these elements and complexities, as reflected in both Orthodox and Pentecostal churches (Table 2 and 3),are consequences of linguistic developments in public language, which should not occur in the liturgical language and the sacred characteristics. One should, however, understand these practices and participation of faith and the appreciation of the sacraments in some evangelical charismatic Christian church's language today, even within the vernacular translation of Christian church's language.

Table 2: Common Orthodox churches' years of establishment in Durban South Africa

Orthodox Churches	Year established	Message	Source
Seventh Day Adventist	1887	to proclaim the everlasting gospel Lord and Saviour – Jesus Christ	Spalding (1962, p. 9)
Presbyterian Church	1897	to gather all people into a fellowship in Christ	Davis (2014, p. 3)
Catholic Church	1850	to be a people of faith through Eucharist, Prayer	Mukuka (2014, p. 1)
Anglican Church	1853	to honour God in worship that feeds and empowers us for faithfulness	Anglican Church of SA (2017, p. 1)
Baptist Church	1876	to advance the cause of the Kingdom of God primarily in Southern Africa	Baptist Union(2017, p. 1)
The Methodist Church	1816	to proclaim the gospel of Jesus Christ for healing and transformation	Forster (2004, p. 1)
Zion Christian Church	1895	to proclaim with the use of faith-healing and revelation through dreams	Anderson (2017, p. 1)

Table 3: Common Pentecostal-Charismatic churches and the years of establishment in South Africa

Orthodox Churches	Year established	Message
Assemblies of God	1908	Healing, miracles, as well as the Holy Spirit baptism
Apostolic Faith Mission	1908	Living powerful lives and carrying destiny-changing messages
Full Gospel Church of God	1910	Integrity, prophecy, empowering members and leaders
Bethesda (The United Pentecostal Mission)	1925	Denouncing of 'spiritual cranks' and giving birth to
		Pentecostalism with a sense of caution towards spiritual enthusiasm.
Rhema Church	1970	To bring hope, healing, and restoration into people's lives
The Universal Church of the Kingdom of God	1990	Prosperity, exorcisms, and healing

Source: Pillay (1994).

Similarly, the description of changes in language: the shifting pattern of sacred language correlates with the stylistic communication of religion and pragmatic motivations in behavior by the Pentecostal-charismatic Christian churches. A striking change in the use of language and communication is noted in the Pentecostal churches of South Africa, with particular reference to Durban in the KwaZulu-Natal Province. One would observe that use of language and communication arises from the doctrine characteristics of Pentecostal church. Essentially, from the early days in South Africa, there was no language specified for religious use in Christianity, neither sacred nor holy. With the advent of Western churches, there is an interweaving of sacred/holy language, faith language, prosperity language, and miraculous language, to mention but a few, which have been criticised by many preachers and writers. Arguably, prosperity language, which is propagated mostly by Pentecostal churches, is not a purely an African phenomenon. In Latin and North America, as well as in Asia and Europe, there are self-appointed prophets and apostles who trade salvation for cash. Often, this brand of Christianity has elements of spiritualism and shamanism, which attribute supernatural powers to the priests and pastors (Kuoppamäki, 2017, p. 3). One noticeable point, however, is that the miraculous language has been undermined to accommodate prosperity; devaluing miracles or healing to prosperity by some Pentecostal or evangelical charismatic churches.

These aspects and the use of language and communication in the church, including rhetorical devices in preaching and prayers, psalms, hymns and the music of the church; shape, connote and denote churches. For instance, a study conducted by Aleshinskaya and Gritsenko (2017, p. 45), with the analysis of multilingual songs that combine lyrics and music from different countries (and cultures), reveal the role of language alternation as a resource of meaning-making and an instrument for constructing ethnic, local, and glocal (transnational-but-localized)

identities. There are Pentecostal churches with different identities/nicknames characterisedby the use of language and communication. Such nicknames include: 'Healing and Prosperity', 'Health and Wealth', 'Celebration Church' – no funerals), and 'Oasis Church', as well as 'True Spirit Ministries', 'New Life', 'Abundant Life Ministry', and 'Healing Place', along with 'Overflow Church' and many more. Therefore, there is no doubt that the effect of the church is not only in its beliefs and dogmas but also in its use of language and communication, which has characterised Pentecostal Churches in Durban. Salguero and Espinilla (2017,'Introduction,' para. 1) state that communication is an essential aspect among humans because we are naturally sociable and need to express feelings and emotions. A common element shownis that communication is deeply rooted in human behaviour and in a given society.

Language as a Medium for the Transmission of Religious Communication and Discourse
Few authors have written about religious language and politics (Albertson, 2015, p. 3),revealing how religious language is commonly employed in politics. However, there is a variation to this paper, with a particular focus on the appropriate relationship between communication, language, and the Christian churches. Laka (2015, p. 100) asserts that a 'ritual view of communication' is directed toward the maintenance of society in time, not the act of imparting information but the representation of shared beliefs. Based on the increasing number of communication scholars defining the field from different perspectives, Craig (2000, cited in Laka, 2015, p. 98) notes that there is no fixed concept of communication where a precise and agreeable definition can be arrived at.

According to Laka (2015, p. 99), communication is defined by terms such as 'imparting, ''sending ,''transmitting,' or 'giving information to others. 'Communication is thus implied to not only be about language, but also human behaviour; the way in which communicators act their words. Thus,

communication for the purpose of this paper is not about socialisation, instead, it concerns a sacred or ritualistic form of communication that serves spiritual purposes. Many South African Pentecostal-Charismatic churches depend largely on having a systematic reliance (Knight, 2016, p. 12) on language to communicate. There are various models of communication, nonetheless, the one-to-group communication model (Sultans, 2012, p. 4) is applicable to the study. This model is apt for the Pastor and his congregation, where emphasis involves a speaker who seeks to inform, persuade or motivate an audience or the receiver (congregant).Below is are presentation of the one-to-group communication model.
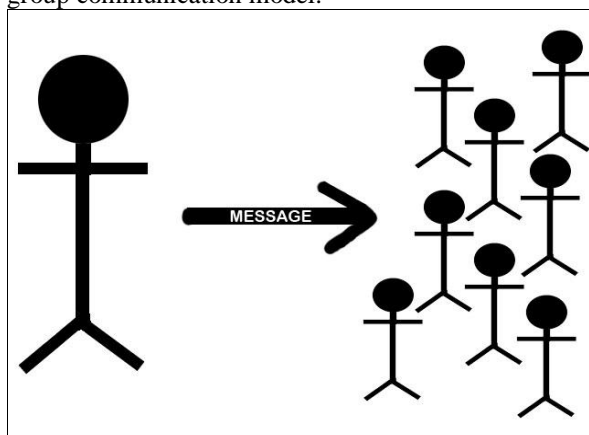

Figure 1: The one-to-group communication model
Source: Sultans (2012, p. 4)

The model (Fig 1) described by Sultans (2012), is a refined model of Lasswell's model of 1948,where feedback is not offered. In preaching or a sermon, there should be an experience of spiritual exchange that can be determined by the use of language by the preacher as the message is passed across. The preacher is believed to invite the audience (congregants) to follow as he/she navigates and presents (Figure 1). Sometimes, feedback is possible through clapping, shaking of the head, and the shouting of 'Hallelujah' by the audience (congregants). According to Ugot and Offiong (2013, p. 150), preaching involves a varied voice for emphasis, with the pitch of voice rising and falling dramatically. Gestures and facial expressions are used effectively for non-verbal communication. However, Ugwueye and Ezenwa-Ohaeto (2011, p. 173) state that language is the expression and communication of emotions, ideas or thoughts between human beings by means of speech and hearing.

The argument presented in this paper is that the limited attention on religious language has not fully grasped this fact. This may be due to the often abstract and technical nature of much of language, but may also be a reflection of the significant changes that have occurred in the views about religion from the new Pentecostal-charismatic churches. Although this can be further contended, in the sense that language may not only be a device that serves to communicate fact but could also be the means to express one's mind, thoughts and religious understandings (from the preacher to the congregants). Language has evolved in no species other than humans, suggesting a deep-seated obstacle to its evolution (Knight, 2016, p. 12). For example, Salguero and Espinilla (2017,'Abstract,' para. 1) assert that language can be a tool to marginalize certain groups, due to the fact that it may reflect a negative mentality caused by mental barriers or historical delays. In a similar context, Keane (1997, cited in Zaid, 2011. P. 76) observes that language is one medium in which the presence and activity of beings, otherwise unavailable to the senses, can be acceptable, even compelling, in ways that are publicly, yet also subjectively available to people as members of social groups. According to Salguero and Espinilla (2017,'Abstract,' para. 1), this came about because language is very flexible and, usually, contains hidden features or relations.

Language as a form of action: hallelujah, amen, prayer, speaking in tongues, song/music, quotation, – ritual words

The archetypal case under a ritual view is the sacred ceremony that draws persons together in fellowship and commonality (Carey, 1985). According to Adebayo and Govender (2015, p. 253), persuading someone is performing an act, that of affecting someone's beliefs or desires, using some form of communication, usually language. Given the significant and prominent role of sharing, fellowship, and persuasion, by implication, Christian churches acquire systematic communication. Ugwueye and Ezenwa-Ohaeto (2011, p. 173) point out that the training of priests in the use of religious language becomes an important cultural investment, and the use of the language is perceived to give them access to a body of knowledge that untrained lay people cannot have. Language, therefore, becomes the most important means by which God's faithful can communicate, fellowship or commune with Him and each other (Ugot and Offiong, 2013, p. 148). Among Pentecostal-charismatic Christian churches, there are terms that are characterised as languages (connotation and denotation) used to communicate and hold fellowship with God and with one another: songs/music, quotations, idiomatic expressions, and proverbs.

As documented in the Bible, Hallelujah is believed to be another language spoken and sung in heaven and accepted by the charismatic Christians in this present milieu. This is seen in Revelation 19, Verse 1 and 3. According to the New International Version Bible:

Verse 1:
> After this, I heard what sounded like the roar of a great multitude in heaven shouting: Hallelujah! Salvation and glory and power belong to our God…

Verse 3:
> And again, they shouted: Hallelujah! The smoke from her goes up forever and ever.

These Verses and many others are composed as songs and worship songs by the contemporary Pentecostal churches, for example:

> There is a language the heavens sing
> There is a chorus the angel's shout
> I am privileged to join them sing
> Hallelujah 4x
> (Rev. 19, v. 4)

> Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our Lord God Almighty reigns (Rev. 19, v. 6)

> The Lord reigneth let the earth tremble
> He reigneth let the earth tremble (repeat)
> Hallelujah is a heavenly language…
> isa heavenly language (repeat)
> (Psalm 99, v. 1)

It is also believed that the shout of Hallelujah that destroyed the wall of Jericho, as recorded in Joshua, Chapter 6, Verses 1–27, was the one that miraculously demonstrated the power of God. The manifestation of this typical language use is adopted and becomes a stereotyped language that develops into responsive communication in the Pentecostal churches in the Durban Area of South Africa, as reflected mostly in preaching, praying and singing. Hallelujah becomes a language of expression and communication of emotions, ideas or thoughts between the preacher and the congregants. However, the preachers/pastors of most Pentecostal-charismatic churches make use of this in English and in dialects (Zulu language - isiZulu) as depicted in Table 4:

Table 4: Responsive communication in the Pentecostal churches

English - Preacher/Pastor	English congregants' - response	Zulu Preacher/Pastore	Zulu congregants' response
Hallelujah!	Amen!	Haleluya!	Ameni!
Amen!	Hallelujah!	Ameni!	Haleluya!
Letsomebody shout Hallelujah!	Hallelujah!	Thanini Haleluya!	Ameni!

Evidently, the two terms are related, but there are noticeable differences. 'Hallelujah' is often used with 'Amen' to stimulate communication, generate response, confirmation, and agreement. Amen, in the Hebrew language is said to be 'Faith Confirmed' (Beerepoot, 2012, p. 1). According to Anderson (2013, p. 1), the word 'amen' comes from a Hebrew root verb, which in its various verbal forms can mean: to support, to be loyal, to be certain, and to place faith in. The cognate particle 'amen' is commonly translated as 'truly'. In most of the Pentecostal churches, the Preacher/Pastor may articulate in a loud voice and may sometimes quicken and suddenly slow his preaching for responses. A preacher may, at times, interactively make general requests such as those illustrated:

Table 5: Interactive requests

Preacher/Pastor	Congregants' response
Somebody praise the Lord!	Hallelujah! Amen!
Somebody say Amen!	

However, Anderson (2013, p. 2) expresses that the use of the word 'Amen' can be categorised under four headings, of which the first two are by far the most important:

1. Acceptance of a curse expression. When priests (or other office bearers) utter a curse formula on behalf of the Lord then the addressee(s) accept the consequences of the curse with the word 'amen' (see Num. 5, v. 22; Deut. 27, v. 15-26; Neh.5, v. 13; Jer: 11, v. 5).

2. Concurrence with an expression of praise to the Lord. 'Amen' is also used after a *Baruch* (praise) formula by the person speaking the formula (Ps. 41, v. 14; 72, v. 19; 89, v. 53), as well as all those who hear it (Ps. 10, v. :48; 1 Chron. 16, v .36; Neh. 8, v. 6). This type of praise-formula has a standard structure and always begins with the word *Baruch*: translated as 'Blessed / Praised be....'

3. Concurrence with a prophecy or an announcement made by another person. In Jeremiah 28, v. 6, Jeremiah expresses sarcastic agreement with the false prophecy of Hananiah with the words: 'Amen! May the Lord do so.' In 1 Kings 1, v .36, Benaiah concurs with David's announcement that Solomon will be anointed as king. He literally says: 'Amen! May the Lord, the God of my lord the king, say so.' The fact that both these passages appear to translate the word 'amen' gives them a more direct and dealing with exceptional situations.

4. As a characteristic of God. In Isaiah 65, v .16, the Hebrew text twice speaks of the 'God of (the) Amen.'

Prayer is also seen as a form of expression and communication among Pentecostal-charismatic churches in Durban. Fisher (2016, p. 1) states that:

…we generally describe prayer as communing with God or talking to God. We have also defined prayer as petitioning God, making requests or asking God to meet our needs. We should note that prayer is not just a one-way conversation, but involves us listening to God. Simply put, prayer is fellowshipping with our Heavenly Father.

Goldsworthy (2006, p. 15) adds that a simple definition of prayer is that it is speaking to God. The language of the Pentecostal church is reflected in prayer. One of the most linguistic forms is prayer with semantic decrees and slogans:

Table 6: Pentecostal church language

English version	Zulu version
Say father in the Name of Jesus…	Thanini baba Egameni likaJesu
My father…	Baba wami…
Almighty father…	Baba Onamandla onke…
Father Lord…	Baba Nkosi…
I command…	Ngiyayala…
Oh, Lord…	O! Nkosi…
Lord…	Nkosi…
Holy Ghost fire…	Moya Oyingcwele umlilo…

'Cast', 'bind', 'loose', and 'destroy', as well as 'fire', are common words categorisedas either connotative or denotative. Fire, for example, is often associated with the 'Holy Spirit', as seen in the Pentecost in the book of Acts, Chapter 2,Verses 1-5. In an explicit or direct meaning, fire, according to the Oxford Advanced Learner's Dictionary (2005, p. 554), is the flame, light, and heat, and often smoke, produced when something burns. Hence, fire is used by the church as language and as a semantic connotation and symbolic representation of something divine/holy. According to Ugot and Offiong (2013, p. 148), baptism in the Holy Spirit follows conversion and is evidenced by speaking in tongues. The phenomenon of speaking in tongues is referred to as 'glossalias', a Greek word meaning 'tongues'. Speaking in tongues is considered as another language within the Pentecostal churches. In the book of First Corinthians, Chapter 12, Verse 8-11,'kinds of tongues' and 'the interpretation of tongues' are said to be sovereignty bestowed gifts of the Holy Spirit. Following this, it is believed that speaking in tongues is a gift from God and comprises utterances not known on earth, but God understands. However, whenever this is used, it is used as a spiritual language that communicates while also treated as a foreign or 'holy language'.

Communal prophetic words are also associated with prayers among Pentecostal-charismatic churches. The Preacher/Pastor may articulate a prophetic declaration in a loud voice in the course of his preaching, this is usually a one-to-group communication:

Table 7: Prophetic declaration

English version	Zulu version
I prophesy to someone…	Ngiyaphrofetha kothile ….
I prophesy to someone today…	Ngiyaphrofetha kothilenamuhla ….
Bless you…	Inkosi ikubusise…
All is well… or All will be well… or It is well…	Konke kuhamba kahle…noma Konke kuzohamba kahle…noma Kuhamba kahle…
Receive your…(it could be miracle, healing, deliverance or blessing)	Yamukela (ummangaliso, ukuphulukiswa, ukusindiswa noma isibusiso)

According to Johnson, Rudd, Neuendorf, and Jian (2010, p. 48), music is used as a form of communication throughout the world, not just for entertainment purposes. Worship song/music keep the church's audience (the congregants) alive. It is believed that as a church congregant, one is expected to continually express his/her love for God in worship and in practical service. In a similar sense, Tönsing, Wepener and Vos (2015, p. 1) reveal that in many Christian congregations today, the question of music is an emotive issue as the service and its music touch the heart of people's faith life. Many people are attracted to services, or discouraged, by the kind of music played and sung, and their walk of faith is interwoven with songs that have shaped and sustained their faith. Although to some Pentecostal churches, worship songs could be formal or informal; a preacher may call for hymnal songs or a worship song to precede a sermon/preaching, at the same time, while preaching, there may be a sudden burst into a song that the congregants sing along with the pastor/preacher. Smith (2015, p.543) adds that much of the 'impromptu' music within a service, chanted prayers, lined hymns, or' called up' hymns, for example, is spontaneously introduced by a member of the congregation, one of the deacons, or a minister. Thus, one can argue here that it is certain that worship/music styles and language will continue to evolve and change. What is, however, important as far as some Pentecostal churches would say, is

spirituality in relation to music (Westermeyer, 2013, p. 571).

The quotation is another ritual word or language used by Pentecostal-charismatic churches. Any true definition of preaching must accompany and deliver the message of God. A message from God is believed to be the language of God to the people. Thus, we see some sermonic use of language by some preachers with - 'God said…', 'God told me…''The Bible says…'and so on. Hence, there is a conceivable case where the preacher consults the original creator for permission, mentions the source of an extended excerpt, and in most cases, gives a full citation of any excerpt or references, for example: 'in the book of 2 Timothy, Chapter 4, Verse 2…'.Text from Psalms is most commonly used for prayers, illustrations, and declarations by the Pentecostal preachers/pastors. As Buice (2017, p. 1) explains, the 'God told me' method of communicating makes for interesting, suspenseful, and entertaining stories, what people need most is to hear from God. The term 'God told me' implies that God doescommunicate with His servants (probably prophets, pastors or preachers), which in turn could be an approval or a validation of their status, their ministry or level of their spirituality.

HYPOTHESES
Summary of hypotheses
H_1:Given the religious language of the church, we hypothesise that language has connotations and denotations for a subset of the population (the congregants).We argue that some external elements and complexities of language and communication have transformed sacred language into a more ambivalent and paradoxical phenomenon. Our expectations regarding the use of language and communication in the Pentecostal evangelical charismatic churches are less certain. It is, however, noted that some other languages, such as prosperity language, wealth language, and miraculous language have been imbibed and extended to other languages, such as Hallelujah, amen, prayer, and speaking in tongues, along with song/music, and quotation, by the Pentecostal-Charismatic Christian Churches in Durban, South Africa. Those within these above-mentioned churches have their own way of using language; their religious language can only really be understood by being a part of the language community or population (the congregants). We also observe that religious language derives its meaning from matters associated with the congregants. Within this context, we record that concepts of religious language may not clearly describe matters in the world the way they are, they do have a set definition, which is accepted by its users. In this way, religious language can be seen as adapting to how the view of the world changes and some words have meaning beyond the literal truth – (having connotation).

H_2:We hypothesize that religious language informs action, thereby implicating language as a form of action and persuasion among the group. Ugwueye and Ezenwa-Ohaeto (2011, p. 186) reveal that in contemporary times attention has shifted to how statements or declarations could be verified or falsified. This implies that language, declarations, communication, prophecy, and so forth, could be linguistically correct but spiritually inadequate, without accompanying sacred behavioural commitment. The study posits that similarly, church congregants will evaluate a priest/pastor when making either a religious statement, sermon or appealing to the cause of their religious practices when compared to a similar appeal without any religious content. It is observed that religious language is metaphorical in nature, thus, we record that there are attributes attached; on the one hand, there are prophecy, faith, belief, and miraculous, while on the other hand, persuasion, speech, and action are symbolic among the groups. Significantly, we found that language and communications can be coded among Pentecostal churches when persuading and informing target groups to take action about their religiousness. Moreover, when speaking to a group (the congregants), we found language that relates harmoniously with them is strategic and biblically measurable.

METHODS AND PROCEDURES
To investigate this research, we used a qualitative methodology to gather data from 20 churches in Durban, KwaZulu-Natal, South Africa. Based mainly on this, six Pastors of Pentecostal churches in the Durban Area of KwaZulu-Natal, South Africa were interviewed, with six focus groups conducted from six other churches, while services of eight churches were observed. To understand the flow of linguistic resources that were set up for serving the spiritual interests, sampling was primarily conducted using random sampling. Thus, a focus group discussion was conducted with 10-memberrespondents, focusing on ordinary members of each church. Interviews with participants and personal interviews with a prepared guide (questions) were manipulated to include either sacred/holistic language, wealth language, miraculous language or no religious language (ordinary communication or language). Although specific questions about their religious affiliations were not asked, it is worth noting that nearly all of the Pentecostal congregants in the sample had grown up in most of the Orthodox churches and that in most cases, the majority were born to and have been active participants in the Orthodox churches.

We interviewed Pastors individually at their church in one session (per interview) that lasted 30-45 minutes on average. All sessions were videotaped in order that the data could later be coded. Themes were generated and questioned, based on the impression on

the use of language and communication by the Pentecostal churches and the Orthodox churches and how likely they would be or associated with the types of churches (Pentecostal and Orthodox). All Responses to these were recorded and coded.

Sample Characteristics

This study targeted Pentecostal-charismatic and evangelical churches and the sample was recruited through snowballing sampling, using the network (Kumar, 2011, p. 208). This was a cumulative sample of 218 respondents that had been identified as Pentecostal and evangelical, in the target area. We chose this sample in relation to the hypothesis because our research aim is based on the use of language and communication by Pentecostal-charismatic and evangelical churches. This sample extended in age from 24 to 75-years and is comprised of 60 percent females and 40 percent males. With regard to educational levels, 28percentof the sample indicated having achieved a high school degree, 32percentattainedsome college or bachelor's degree and 40percenta master's degree, Ph.D. or higher. Of this sample,77 percent identifies as originally Orthodox and 23 percent as New Believers (New Pentecostals).The 77 percent Pentecostals who converted from orthodox churches, such as Methodist, Catholic, and so on, indicated that they had little or no experience of these languages before, especially those of prosperity and wealth. In comparing the 23percentof the new Pentecostal sample with the 23percentof the general sample, it was found that the latter expressed total familiarity with these languages and communications.

DISCUSSION AND CONCLUSION

First and foremost, in religious language, there are clear differences inthe use of language and communication among Orthodox and Pentecostal-charismatic churches. According to Ugwueye and Ezenwa-Ohaeto (2011, p. 181), the problem of religious language started with the practitioners of the Abrahamic religious tradition-Judaism, Islam, and Christianity. All three faiths proclaim the truth about God in written texts, commentary traditions, and oral teachings. In this sense, the problem associated with religious language has been an age long and in recent times, attention has also been shifted to an absurd linguistic issue among Pentecostal-charismatic churches than orthodox churches. There are linguistic differences among Pentecostal churches based on their level of spiritual activities, nicknames, beliefs and dogmas within their religious tradition. It was gathered that in most of the Pentecostal churches in Durban, traditional hymns have been modified using drums, saxophones, and the piano to personalise songs and choruses. Although, some of the choruses are sung mostly in the language of the community, the English language and the local language in Durban (isiZulu).

As mentioned, the spiritual implications and the nature of these languages or choice of words are interesting, as is the nature of the differences. It was sustained that motivational speakers do not think about the law and the spirituality when presenting a message. Instead, they attempt to persuade/motivate people to change their behaviour. The same tends to happen in connection with preaching, as one-to-group-communication. There should be more of an agreement between preacher and audience (congregants) with something vital, living, and corporeal taking place. In this way, it is not the mere conveying of knowledge or motivation; there exists something much bigger. The total person is expected to be engaged on both sides; the level of spirituality and language composition. The data indicates that there was an iota of association between the stylistic communication and the language of Holy Spirit.

Generally, one would like to become more charismatic in the sense that he/she sees more prophecies, miracles, and fruits of the spirit. However, it is noted that not all charismatics are evangelical and not all evangelicals are charismatics. Another point of the argument presented in this paper is that some so-called evangelicals are in error of worshipping the 'language', rather than the 'Holy Spirit'. These, as reflected in the language use and communication, are out of balance. Charismatics can fall into the error of creating a tradition that is not grounded in scripture. Nonetheless, to an extent, this study has found that religious language differs from everyday communication, and religious leaders should find a common ground between the semiotic and pragmatic use of language and the contending power of spirit-filled languages.

The result also indicated that, though language and communication can, on the one hand, be used by the church, how effective the message is, depends largely on the power of the Holy Spirit as opposed tothe power of worldly communication used by professional communicators. On the other hand, the interview shows that a preacher who preaches what the public wants as Christianity, distorts spiritual language and communication, thereby, becoming a barely credible communicator. We found that quoting the Word of God can be positive or negative and that one can also pervert the Word of God while quoting, as a result of language use or quoting the wrong translation or version.

Similarly, we found that God does speak in numerous ways and that communications do exist between God and believers. However, it is observed that many Pentecostal churches employ the 'God told me' language today, to make up their own rather than God's story. Buice (2017, p. 1) points out that the 'God told me' language is apt when the phrase is immediately followed by a text of Scripture and that

the preacher should consider the connection between the 'God told me' language and the sufficiency of Scripture. In relation to this and with the findings of this study, some Orthodox churches, such as Seventh Day Adventist, Presbyterian, Catholic, Anglican, Baptist, The Methodist, and Zion Christian Churches were not found to participate in or employ the 'God told me' language.

From the above, we conclude that the emergence of new Pentecostal and Evangelical charismatic churches has not only raised a complexity of language and communication but has also become ambivalent and paradoxical in nature. As noted, although the language could be a medium for the transmission of religious communication and debates, it needs to be used in a systematic, spiritual and theological forms so that one can develop a better understanding of the use of language and communication among the Pentecostal evangelical charismatic churches in Durban, South Africa. In general, this paper has demonstrated the study's contribution to existing knowledge in the field of language practice, by examining the use of language by the church to communicate effectively to its target audience, without forgetting its objectives.

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