

AN ANALYSIS OF PRESUPPOSITION AND ENTAILMENT IN SELECTED SUNDAY SCHOOL MANUAL OF THE APOSTOLIC CHURCH, ABEOKUTA AREA, OGUN STATE, NIGERIA

By

Simeon Olufunso Sonde & Grace Oluwakemi Solanke

Department of English Studies, Tai Solarin University of Education, Ijagun, Ogun State

funsosonde@gmail.com & caziron3@gmail.com

Abstract

Presupposition as a purely pragmatic relation helps speakers to locate the background of the meaning of utterances while entailment shows the relationship between two sentences or propositions, where the truth of one proposition implies the truth of the other. Works have been done on presupposition and entailment of other fields but no scholarly work has been done on Sunday school materials of the Apostolic Church to the best of researchers' knowledge. Data for the study were drawn from the year 2021 Sunday school manual used in the Apostolic Church, Abeokuta Area, Ogun State. 20 Sunday school lessons were randomly selected out of the 43 lessons in the manual, titled Contending Earnestly for the Faith: a Study of the Epistle of Jude. One hundred and forty (140) utterances (70 for presupposition and 70 for entailment) selected from the manual were subjected to presupposition and entailment analyses using True Conditions theory. The analysis shows that the church in its teaching principles dwelt more on the use of Existential Presupposition probably based on the fact that the Christian faith is consequential upon the belief that there is God who exists in heaven and has sent his only Son, Jesus Christ to the sinful world. The study also revealed that the church has predominantly used existential presupposition along with other types such as lexical and counter-factual trailing behind. It was observed that presupposition types such as structural, non-factive and factive are not extensively explored. The study also revealed that unilateral or One-way Entailment is predominantly employed while metaphorical entailment has been sparsely adopted by the Apostolic Church Sunday school manual of TAC Abeokuta area. The study also shows that the clergies deliberately avoid the possibilities and problems of ambiguities, misinterpretations, wrong choice of words, over extension or absolute loss of meaning in their choice of language. The work is concluded on the opinion that the Church adopted eclectic measures in upholding and teaching certain Biblical principles and doctrines based on shared belief and truth condition of the existing shared assumption between the clergy and the laity that stems from the Holy Bible.

Keywords: Presupposition, Entailment, Apostolic Church, Sunday School Manual.

Introduction

Language is considered to be an instrument of social interaction which all humans hold in common. It is one of the means by which man expresses his ideas and gives meaning to his existence. Without language, human societies may find it difficult to survive because humans are in constant interaction with one another and language is an indispensable vehicle for social interaction known as communication. In the process of communication, speakers encode certain propositions in

utterances. But the propositions expressed are not the only ones conveyed to the reader. By some synergistic processes, the reader garners proposition that are not expressed in words. In religious or any kind of verbal interaction, some speakers convey most of the communicational content by way of implication rather than by making overt statements. In fact, it is in the nature of communication itself that much of the total signification of utterances is communicated in the form of implicit meaning. People who share the same community of thoughts, ideas, beliefs or philosophy cannot make their utterances entirely explicit. One can imagine the dullness and drabness such explicitness may result in. Implicitness is such an essential feature of communication which makes it (communication) both an interesting and a challenging enterprise.

Speakers or writers usually design their message on the assumption that the hearer or reader already has a degree of knowledge of what is being communicated. What the writer assumes the reader already knows about the subject and the context of the information is known as presupposition. Presupposition is purely a crucial pragmatic relation that can help the speaker to find the background of the meaning of utterances. The research specifically looks at the response that an utterance containing presupposition triggers from a clergy elicits so as to see how participants who are bonded by the same religious beliefs and share the same doctrines in a particular religious setting reveal their own understanding, interpretation, or hearing of it. It is noteworthy that communications and discourses could not be totally void of the problems of ambiguity, misinterpretation, wrong choice of words, over extension or absolute loss of meaning. Hence, this study analyzed the use of presupposition and entailment in a religious discourse (Sunday school).

The nature of presupposition and entailment have been the subject of serious intermittent debate. Studies indicate that entailments and presuppositions are phenomena far too undervalued for their vast functionality; they are often ignored or taken for granted. Their theoretical versatility and depths are a barrier many will find, at first, intimidating and it may be the reason which explains the lack of linguistic awareness it is paid to them. Indeed, the promotion of presupposition and entailment has reached such a proportion that its distinctive features need to be identified, documented and its awareness created in order to enhance effective communication in our day-to-day interactions. In view of these facts, this study sought to analyze presupposition and entailment in religious discourse.

Objectives of the Study

The general objective of this study was to carry out an analysis of presupposition and entailment in selected Sunday school discourses in the Apostolic Church, Abeokuta Area, Ogun State. In a specific term, the objectives of this study were to: identify the elements of presupposition in selected Sunday school discourses; describe entailment in selected Sunday School discourses in the Apostolic Church; discuss the importance of presupposition and entailment in a religious discourse and; categorize and analyse the various types of presupposition in religious discourse.

The Sunday School

Sunday school is a school for religious education, usually for children and young people and adults, usually a part of a church or parish programme. The movement has been important primarily in Protestantism. It has been the foremost vehicle for teaching the principles of the Christian religion and the Bible. The first school was opened in 1780 with the cooperation of the Anglican parish minister, although lay people were in charge. Classes were held in the teachers' homes. After three

years, Raikes's writing about the Sunday schools in Gloucester in his newspaper aroused interest, and the system was copied throughout the Great Britain. Some church officials opposed the schools because they thought that teaching interfered with the proper observance of Sunday, and others did not believe in educating the poor because it might lead to revolution. Eventually, however, the Sunday schools became closely associated with the churches. When Raikes died, 31 years after the first school was opened, it was reported that about 500,000 children in the British Isles were students of Sunday schools.

The movement spread to the European continent and the Americas. In Europe, however, because religious instruction was usually given in the regular schools, the Sunday schools were not so important as they were in the [United States](#), where the separation of [church and state](#) prohibited religious instruction in the public schools. In the United States, each denomination generally established its own Christian education policy, although interdenominational cooperation was frequently an important factor. The Philadelphia Sunday School Union, the first interdenominational Sunday school association in the United States, was organized in 1791.

Various systems of teaching have been used in the Sunday schools. The Bible and the doctrine of the denominations were usually the materials used for instruction until special church-school materials were developed and curricula were constructed to reflect the doctrinal (and social) positions of various denominations. Teachers are sometimes lay volunteers and are sometimes specially trained. The teaching schedule follows the school year, with vacation bible (or church) schools held for one or two weeks during the summer. The Orthodox churches in the East also conduct church schools, but the movement has never been as important as in Protestantism. [Roman Catholics](#) generally have not adopted the Sunday school system but, instead, have provided religious instruction with general education within their own church-affiliated schools.

The Importance of Sunday School

What is the purpose of Sunday school? It's perhaps the best-structured program in the local church for effectively carrying out the teaching ministry of Christ. Instead of being an agency that's separate from the church, it's a vital arm with four parts. These include reaching, teaching, winning and caring. Just as the New Testament church was built on teaching and preaching (see Acts 5:42), so the modern biblical church must be built on Sunday school lessons and church services that offer exhortation and preaching. Sunday school reaches out to people so you can teach them, win them to Christ, and then care for them spiritually. Sunday school is the arm that reaches people of all ages for Christ. "Reaching" is making contact with people and motivating them to honestly listen to the gospel. Because evangelism involves spreading the gospel, reaching is basically pre-evangelism, for it gets people to listen to the gospel. In our text, it's expressed in the word "gather". This Old Testament verse expresses the fourfold nature of Sunday school. "Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law"([Deut.31:12](#)). The verse reflects the four distinct "arms" of Sunday school ministry.

Sunday school is the church's teaching arm. "Teaching" means guiding the learning activities that meet human needs. The Deuteronomy verse expresses that step through the words "that they may hear." The ultimate goal of teaching is "that they may learn." Sunday school is also the part of the church that wins people to Christ. "Winning" involves communicating the gospel in an understandable manner and motivating a person to respond to Christ. The Old Testament expression "fear the Lord" means to bring a person to reverential trust of God. It was a concept of

salvation. Today we might describe a person who “fear[s] the LORD” as a person who receives Christ, or trusts the Lord, for salvation (Elma Towns, 2024).

Sunday School in the Apostolic Church, Abeokuta, Ogun State

The Sunday school department in the Apostolic Church is a teaching unit of the church and in the light of growing falsehood in this end time, should be strengthened to serve as a medium of knowledge that will empower members of the church against the prying eyed of false teachers in our society. Every Apostolic Church member is a Sunday School Student.

Presupposition Triggers

Sidnell (2020) opines that the fact that presuppositions are closely tied to particular linguistic structures of sentences led some linguists to propose what he calls 'a class of presupposition triggers.' He says that Presupposition triggers are linguistic expressions or constructions which according to him seem to carry with them presuppositions either about the existence or truth of something.

In a simple explanation, a presupposition trigger is a lexical item or linguistic construction which is responsible for presupposition and which also triggers it. Karttunen (cited in Levinson 1983, 181) collected thirty-one of such triggers. This list includes definite descriptions, implicative verbs (e.g. managed implies tried), change of state verbs (stop, start, continue imply that whatever action they modify has happened), cleft and pseudo-cleft sentences (e.g. *It wasn't John that saw Rosie* implies “someone saw Rosie,” What John didn't miss was the noise implies “John missed something”), and a number of other constructions. The following selections are presupposition triggers from Stephen C. Levinson's classic textbook on Pragmatics, which dwells so much on the list Lauri Karttunen produced. They are as follows:

i. Definite Descriptions

Definite descriptions are phrases of the form “the X” where X is a noun phrase. The description is said to be proper when the phrase applies to exactly one object, and conversely, it is said to be improper when either there exist more than one potential referents, as in “the senator from Ohio”, or none at all, as in “the king of France”. In conventional speech, definite descriptions are implicitly assumed to be proper, hence such phrases trigger the presupposition that the referent is unique and existent. An example is * *John saw the man with two heads*. And there exists a man with two heads.

ii. Factive verbs

One particular type of triggers are predicates described by Thoyibah (2017) as “factive” such as be aware, realize, know, and regret, that presuppose the truth of their complement. She defines the factive verbs as one of the presupposition triggers which assumes that something is true due to the presence of some verbs as “know”, “realize”, “be glad”, “be sorry”, “regret”, “aware”, “odd” etc. For example, the sentence *John realizes that Mary is seriously ill* presupposes the truth of the proposition “*Mary is seriously ill*.” That is, in uttering such a sentence the speaker takes for granted that this proposition is assumed knowledge between speaker and addressee, forming the background for the assertion “*John realizes X*.” By contrast, the sentence *John thinks that Mary is seriously ill* does not presuppose the truth of the proposition “*Mary is seriously ill*.” *She didn't realize she was ill* >> She was ill. Other examples are:

1. *We regret telling him* >> we told him.
2. Martha regrets drinking John's home brew. Presupposition: Martha did in fact drink John's home brew.
3. John realized that he was in debt. Presupposition: John was in fact in debt.
4. It was odd how proud he was. Presupposition: He was in fact proud.

Some further factive predicates: know; be sorry that; be proud that; be indifferent that; be glad that; be sad that.

iii. Implicative verbs

1. *John managed to open the door.* And John tried to open the door
2. *John forgot to lock the door.* And John ought to have locked, or intended to lock, the door.

3. Change of state or continuation of state verbs

With these presupposition triggers, the current unfolding situation is considered presupposed information.

1. *John stopped teasing his wife.* And John had been teasing his wife.
2. *Joan began teasing her husband.* And Joan hadn't been teasing her husband.

Some further change of state verbs: start; finish; carry on; cease; take (as in X took Y from Z & Y was at/in/with Z); leave; enter; come; go; arrive; etc.

4. Iteratives

These types of triggers presuppose the existence of a previous state of affairs.

1. *The flying saucer came again.* And the flying saucer came before.
2. *You can't get gobstoppers anymore.* And You once could get gobstoppers.
3. *Carter returned to power.* And Carter held power before.

Further iteratives: another time; to come back; restore; repeat; for the nth time.

5. Temporal clauses

The situation explained in a clause that begins with a temporal clause constructor is typically considered back grounded information.

1. *Before Strawson was even born, Frege noticed presuppositions.* And Strawson was born.
2. *While Chomsky was revolutionizing linguistics, the rest of social science was asleep.* And Chomsky was revolutionizing linguistics.
3. *Since Churchill died, we've lacked a leader.* And Churchill died.

Further temporal clause constructors: after; during; whenever; as (as in As John was getting up, he slipped).

6. Cleft sentences

Cleft sentence structures highlight particular aspects of a sentence and consider the surrounding information to be backgrounded knowledge. These sentences are typically not spoken to strangers, but rather to addressees who are aware of the ongoing situation.

1. Cleft construction: *It was Henry that kissed Rosie.* And someone kissed Rosie.

2. Pseudo-cleft construction: *What John lost was his wallet.* And John lost something.

7. Comparisons and contrasts

Comparisons and contrasts may be marked by stress (or by other prosodic means), by particles like "too", or by comparatives constructions.

1. *Marianne called Adolph a male chauvinist, and then HE insulted HER.* And For Marianne to call Adolph a male chauvinist would be to insult him.
2. *Carol is a better linguist than Barbara.* And Barbara is a linguist.

ix. Counterfactual conditionals

1. *If the notice had only said 'mine-field' in Welsh as well as in English, we would never have lost poor Llewellyn.* And The notice didn't say 'mine-field' in Welsh.

x. Questions

Questions often presuppose what the assertive part of the question presupposes, but interrogative parts might introduce further presuppositions. There are three different types of questions: yes/no questions, alternative questions and WH-questions.

1. *Is there a professor of linguistics at MIT?* And either there is a professor of linguistics at MIT or there isn't.
2. *Is Newcastle in England or in Australia?* And Newcastle is in England or Newcastle is in Australia.
3. *Who is the professor of linguistics at MIT?* And someone is the professor of linguistics at MIT.

ix. Possessive case

1. *John's children are very noisy.* And John has children.

Accommodation of Presuppositions

A presupposition of a sentence must normally be part of the common ground of the utterance context (the shared knowledge of the interlocutors) in order for the sentence to be felicitous. Sometimes, however, sentences may carry presuppositions that are not part of the common ground and nevertheless be felicitous as Birner accounts. For example, a man, upon being introduced to someone, can explain that his wife is a dentist, without the addressee ever having the pre-knowledge, or having any reason to believe that he has a wife as to be able to interpret that utterance, the addressee must assume that the man has a wife. This process of an addressee assuming that a presupposition is true, even in the absence of explicit information that it is, is usually called presupposition accommodation. We have just seen that presupposition triggers like my wife (definite descriptions) allow for such accommodation. Sidnell (2020) quoting the Philosopher Saul Kirpke in his work titled "Presupposition and Anaphora: Remarks on the Formulation of the Projection Problem", noted that some presupposition triggers do not seem to permit such accommodation. An example of that is the presupposition trigger "too". This word triggers the presupposition that, roughly, something parallel to what is stated has happened. For example, if pronounced with emphasis on John, the following sentence triggers the presupposition that somebody other than John had dinner in New York last night.

John had dinner in New York last night, too.

But that presupposition, as stated, is completely trivial, given what we know about New York. Several million people had dinner in New York last night, and that in itself doesn't satisfy the presupposition of the sentence. What is needed for the sentence to be felicitous is really that somebody relevant to the interlocutors had dinner in New York last night, and that this has been mentioned in the previous discourse, or that this information can be recovered from it. Presupposition triggers that disallow accommodation are called anaphoric presupposition triggers.

Presupposition in the Real World

In daily interactions with people, there are quite a number of presuppositions adopted in order to communicate effectively with people. In some specialized settings such as the courts, between lawyers and their clients, the hospital between doctors and their patients, the media during interviews or the police stations between policemen and crime suspects? Very often during interviews, questionings or cross-examinations, people are not often very conscious of the answers and responses they give and before they realise it, they've already accepted the presuppositions contain thereby implicating themselves. Take the following interactions between the policeman and a robbery suspect for instance.

Policeman: Did you say you often met at x?

Suspect: We kept our weapons there

The policeman's question presupposes that the suspect had actually told him that the robbery gang met at x? The suspect's answer now confirms that they actually met at x since we can easily conclude that 'there' points to x.

The next example is a dialogue between a doctor and her patient.

Doctor: The last time you came, who did you bring?

Patient: Who did I bring?

Doctor: Yes

Patient: She

Doctor: So how come you have another card?

Patient: I don't know

Notice "another card" and the patient's response. The obvious presupposition is that the card the patient presents is not the right one. Having been at the hospital before, it is assumed that she must have obtained a card which presently has been substituted for another one.

Presupposition in the Bible

There are many instances of Presupposition in the Holy Bible, the major of which come directly from the words of the Lord Jesus to his disciples, multitudes and of course his antagonists-the Pharisees. One of such is John 21:20-23

20: Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?")

21: When Peter saw him, he asked, "Lord, what about him?"

22: Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me."

23: *Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"*

Much emphasis is laid on the last verse wherein it was presupposed in Jesus' speech that that disciple whom Jesus loved would not experience the type of death other disciples would experience and yet it was not implicitly stated that he would not die but the implication is very succinct.

The Concept of Entailment

According to an online dictionary, an entailment is a deduction or implication, that is, something that follows logically from or is implied by something else. In logic, an entailment is the relationship between sentences whereby one sentence will be true if all the others are also true.

Fan (2017) equally defines entailment as the conclusion which the listener infers from the speaker's utterance which forms new information of a sentence. Fan citing Anshi (1994) explains that entailment is the contents which assertion of utterance shows; and that the entailment of a sentence is subordinate to the original sentence or a part of the original sentence. Anshi says that all the entailments belong to the basic information of the utterance. And the basic information is the content which the speaker discusses. For example:

That person is a bachelor. That person is a man.

In the example above, the basic information is that someone is something. It can be deduced that 'bachelor and man', is a kind of relation of a part and the whole. From this, it can then be concluded that the assertion is the affirmation of the reality of objective.

Types of Entailments

According to some scholars, entailment can be divided into several types. However, every scholar has their own opinion about the types of entailments. Yet, sometimes there are several similarities from each scholar. Griffiths (2006) divides entailment as one-way entailment and two-way entailment. His theory also tells that entailments are varied in case of its relation from one or two direction.

1. One-way Entailment

Brinton (2000) says that one-way entailment is different from paraphrase. It happens when the second sentence is a consequence of the first sentence. Crystal as cited by Briton (2000), this kind of entailment is a term which refers to a relation between a pair of sentences. He clarifies this by saying that the truth of the second sentence necessarily follows the truth of the first. Pennacchiotti (2005) calls it as "strict entailment". He explains that it is when the sentences carry two different facts, but one of them can be inferred from the other. Therefore, in one-way entailment, a sentence does not paraphrase the other sentence. One of them is like the conclusion of the other. It is the entailment that works only in one direction.

2. Two-way Entailment

Griffiths (2006) defines two-way entailment between sentences as paraphrase. In contrast with one-way entailment, two-way entailment has meaning, relationship and the sentences that contain two-way entailment paraphrase each other. A paraphrase carries fact that is expressed differently. Kreidler (1998) adds that a paraphrase is an alternative way in conveying the meaning of a phrase or a sentence. It is the relation between two propositions; when one is true or false, the other one

always follows. Meanwhile, Hurford and Heasley (2007) illustrate it as a special symmetric case of semantic relationship. Fromkin, Rodman and Hyams (2003) say that paraphrase or two-way entailment is sometimes expressed in the term of active-passive pairs. For example, the sentence “The mosquito bites the baby and The baby is bitten by the mosquito” are in relation of two-way entailment or paraphrase. The entailment is expressed in active-passive pairs. The second sentence is the passive form of the first sentence, and the first sentence is the active form. Murphy (2003) categorizes the types of entailments into mutual entailment and negative entailment.

i. Mutual Entailment

Mutual entailment is actually the same as Griffiths “two-way entailment/paraphrase”. Therefore, Murphy (2003) defines this type of entailment as synonymy among propositions, not words. For instance: Forget about closing the window entails Let the window be opened. The idea of both sentences is the same, but the way of delivering them is different.

ii. Negative Entailment

Murphy (2003) also has the idea about negative entailment. Negative entailment is an entailment which is expressed in a negative form. For example, It’s a cat entails It’s not a cow. The truth of the first and the second sentence is in semantic relation of entailment although the second sentence is presented in the form of negative expression.

Besides Griffiths and Murphy, Lakoff and Johnsen (2003) state about one more type of entailment; which is **metaphorical entailment**. They define metaphorical entailment as the imparting of a characteristic of the source domain to the target domain. The source domain is the metaphorical image, while the target domain is the concept receiving metaphorical treatment. Therefore, the relationship between the source and the target domain is regarded as entailment or specifically called a metaphorical entailment. When the source domain is interpreted to be the target domain, metaphorical entailment happens (Kovescses, 2003). Kovescses gives an example of a rare metaphorical entailment happening on an entire conversation as follow.

: You look like a healthy apple.

: I hope it’s not rotten inside.

: I hope, too, that it will last a long time

(Kovescses, 2003) in this example, people are portrayed as fruit (apple). An apple could be rotten inside although it is healthy-looking outside. Both healthy apple and rotten inside are the target domain metaphors which are associated with the source domain metaphor or a good person and an evil person. Shortly, healthy apple and rotten inside apple are associated with human. In this context, apple is the illustration of a person, and healthy apple means a good people, while rotten inside apple means a bad people or a person who has evil heart.

Orders of Entailment

According to Wilson and Sperber (in Horn and Ward, 2006), when people are producing sentences, they will automatically construct an ordered set of foreground and background entailments. In his pragmatics book, Yule (2006) also argues about the two kinds of entailments which are background entailment and foreground entailment.

a. Background Entailment

Background entailment is indicated when a sentence is true, it is necessarily related to the truth of a number of entailments. The numbers of background entailments following the main sentence is considered as logical concept. Yule (2006) gives an example as follow:

- (1) Rover chased three squirrels. (=p)
- (a) Something chased three squirrels. (=q)
- (b) Rover did something to three squirrels. (=r)
- (c) Rover chased three of something. (=s)
- (d) Something happened. (=t)

When a speaker uttered Rover chased three squirrels, he is committed to the truth of those background entailments or the logical concept (=q, =r, =s, =t).

b. Foreground Entailment

The second order of entailment is foreground entailment. While background entailment gives information related to the context, foreground entailment contributes to the main point of the sentence (Blass, 1990). Yule (1998) in his pragmatics book adds that foreground entailment is the main assumption of the speaker. Therefore, the background entailment exists to help the hearer in finding the foreground entailment.

Entailment in the Holy Bible

Luke 9:51-54

51: And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52: And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53: And they did not receive him, because his face was as though he would go to Jerusalem.

54: And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did.

When verse 53 states that the villagers did not welcome him, it means that the disciples could not eventually prepare a place for him and by that, he did not rest there. In the same vein, the disciples' quick judgement to bring down fire on the unaccommodating villagers entails that they are already angered and disappointed by the villagers' attitude.

Relationship between Presupposition and Entailment

Entailment and presupposition are semantic relations that hold between sentences of a language. Both of them are related to meaning based on the notion of truth or truth-based approaches. The truth relates to the fact of the world that can be shown by a true or a false statement. On the other hand, entailment and presupposition still have different truth relations. In addition, entailment and presupposition are not easy to differentiate in some cases. They can be confusing, but both of them can be differentiated by using a negation test. Birner (2013) revealed that the hallmark of presupposition is constancy under negation. She maintains that constancy under negation is the appropriate test used in distinguishing presupposition from entailment.

Sidnell (2020) defines the two pragmatic concepts as “fundamental operations of human thinking which are of central relevance to language use and social interaction”. While in linguistic pragmatics, the philosophy of language presupposition and entailment are typically conceptualized in terms of relations between propositions or between a speaker's utterance and her beliefs, in linguistic anthropology they are most useful in helping us to understand the relation between speech signal (or any other form of conduct) and its context occurrence. Both Thoyibah (2017) and Sidnell (2020) agree that sentences have entailment and not speakers because entailment indicates relationship between two sentences whereas presupposition is an assumption made by the speaker prior to making an utterance.

The Theory of Truth Conditions

Bouzou (2018) concepts of “truth” and “falsity” are very often used in the definition of entailment, independently of the field of research. Indeed, they have also been extensively used so far; (and have appeared multiple times throughout the previous section), which can only mean that they are to some degree relevant for the understanding of what entailments encompass. What authors mean when they refer to the “truth” or “falsity” in a sentence is what it is understood as

the truth-values of a sentence. Concerning the topic of “truth and falsity”, Iten (2000) claims that “no matter the background of a theorist (...) sooner or later they find themselves making use of the notions of truth and truth conditions.” Strawson (1971) encapsulates this in a more formally:

(...) it is a truth implicitly acknowledged by communication-theorists themselves that in almost all the things we should count as sentences there is a substantial central core of meaning which is explicable either in terms of truth conditions or in terms of some related notion (...) (Strawson 1971:178)

In order to prudently provide an accurate account for entailments, a brief introduction to the concepts of truth-value and truth-conditions is required, as Iten (2000) and Strawson (1971) claimed that the truth conditions of a proposition are somewhat the conditioners of its final truth-value. A great deal of academic tradition, both from the philosophic academia and the logic academia has been dedicated to characterize what should be understood with the concept of “Truth Value”. They can be considered as “values that convey information concerning a given proposition” (Yaroslav & Heinrich, 2010). According to Church (1956), the explicit use of two truth-values appears for the first time in a paper by C.S. Peirce in the American Journal of Mathematics, (1885:180–202). Frege, on the other hand, was the first to introduce in his 1892 work “Über Sinn und Bedeutung” this concept into logic and philosophy. Frege (1892), as agreed by a considerable part of the academic corpus.

Language of Religious Propagation

Language is one medium by which the presence and activity of beings that are unavailable to the sense can be presupposed in ways that are publicly available to people as members of social groups. This explains why Keane (1997) opines that different religious practices alter any of a variety of formal and pragmatic features of everyday language in response to their distinctive assumptions about the world, otherworld, and the beings they contain. These practices according to her are mediated by speakers' assumption about the nature and workings of language.

Scot's aim on his research on religious language however was to give an account of the meaning of religious sentences and utterances. According to him, religious sentences are generally taken to have a religious subject matter; a religious utterance is the production in speech or writing of a token religious sentence. In principle, religious subject matters could encompass a variety of agents, states of affairs or properties—such as God, deities, angels, miracles, redemption, grace, holiness, sinfulness. Most attention, however, has been devoted to the meaning of what we say about God.

A Brief History of the Apostolic Church, Abeokuta, Ogun State

Although there are scanty records about the origin of the Apostolic Church in Abeokuta, yet from available oral evidence, it has been confirmed that the church started in Imo section of Abeokuta following the great revival of 1930 at Oke -Oye, Ilesa. Not quite long thereafter, a crisis arose among members which necessitated some members moving to Igbore and others to Ijemo Agbadu where they rented a shop as a house of worship. At the time of the crisis, one Mrs Lisoyi informed the church about the availability of her family land at Ijemo Agbadu which she eventually persuaded the church to buy.

The exact year that Ijemo Agbadu Assembly came into existence was 1939 as it has been confirmed that it was part of the Assemblies that stood firmly with the Apostolic Church during the crisis of 1940 resulting in the secession of Christ Apostolic Church. In 1951, Pastor A.O Aderibigbe was made the first Assembly Pastor while Pastor M.A . Abodunrin was his assistant. By 1960, Abeokuta District was created and Pastor A.O Aderibigbe was ordained as the District Apostle and remained in the office until he was glorified in 1973. In October 1973, Pastor S.O. Akindiya was transferred to Abeokuta as the second District Apostle. His first major assignment was to ordain Church officers in 1975. Available records showed that in 1974, Ifo and Ota axis were annexed to Abeokuta District while in 1979, Egbado section was also merged with Abeokuta to make an Area.

To the glory of God, Abeokuta Area was inaugurated on 8th June, 1979 and Pastor S.O Akindiya was made the first Area Superintendent. The Area as of today, comprises seven districts with several Areas carved out amongst whom are Ipokia, Owode-Yewa, Ayetoro-Yewa, Ifo, Igbore, Olodo, Olorunda-Idofin and many others.

Methodology

This study was aimed at analyzing the use of presupposition and entailment in a religious discourse, most specifically, Sunday school syllabus in order to facilitate good explicit interpretation and indepth knowledge of shared biblical truths in the church through the linguistic use of presupposition and entailment.

In view of this, the design of the study adopted is the descriptive survey research design. The population of the Study is the Sunday school syllabus used in the Apostolic Church, Abeokuta Area, Ogun State for the year 2021. The simple random technique was used to randomly select twenty lessons from the syllabus upon which the analysis was based. The researchers made use of the Apostolic Church Nigeria, Lagos Western and Northern Areas (LAWNER territory Sunday School Manual to gather information based on the Sunday school lessons of the year. The title of this year Sunday school manual is **Contending Earnestly for the Faith: A Study of The Epistle of Jude**. It contains forty three lessons out of which twenty lessons were extracted. The researchers pragmatically analyzed the use of Presupposition and Entailment in the twenty lessons that were randomly selected from the syllabus.

Data Analysis

The researchers analysed the data gathered for the analysis in order to identify the presupposition and entailment types in the selected discourse. This was based on the presentation and analysis of the data extracted from The Apostolic Church Sunday School manual used in Abeokuta Area and other TAC nationwide.

The year, 2021 Sunday school manual was about the epistle of Jude. The book describes the infiltration of false teachers into the church, endangering the life of the church. The book describes the character of these evil worker's and the kind of punishment awaiting them from God. It further describes God's judgement upon these clandestine workers with three examples of God's judgement upon evil workers in the past. Hence, the saints are enjoined to earnestly contend for the faith which was once delivered to the church. The title of this study is, therefore, chosen to be *Contending Earnestly for the Faith*. The epistle ends with the threefold way of contending for the faith. The first step is for the saint to keep himself in the love of God by building up himself in his most holy faith. The second step is to passionately and vigorously seek the salvation of the damned workers, both inside and outside the church, snatching them from the sure fire of the impending judgement of God on such workers. The third and final step is to acknowledge the divine hand of the saint's efforts and give all the glory to him.

The categorization of the discourse into presupposition and entailment types follows Yule (2006) categorization. A total number of one hundred and forty (140) utterances (70 for presupposition and 70 for entailment) were subjected to analysis in this study and the distributions of the utterances are presented in the distribution table below:

Data Presentation and Analysis

Table 1: Frequency of Presupposition Types

Presupposition Types	Frequency	Percentage (%)
Existential	38	54.3
Lexical	19	27.1
Counter factual	9	12.9
Non-factive	3	4.3
Structural	1	1.4
Factive	0	0
Total	70	100%

The table above revealed that from the seventy selected utterances from Sunday school manual of Apostolic Church, thirty-eight were of the existential type, while lexical account for 27.1%. Counter factual which occur three times account for 4.3%. Structural type occurs once account for 1.4% while factive account for 0%.

Analysis of Presupposition Types

Existential Presupposition

Existential presupposition is assumed to be present in possessive construction and in any definite noun phrase. The possessive construction such as “My, Your, His, Her, Their and Our” show the existential of something/certain thing that the subject has. The article “The” in the Noun Phrases shows the existential of a certain thing that has been existed in the time of utterances. The speaker is assumed to be committed to the existence of the entities named. There are 38 utterances that contained the Existential Presupposition that were found in the selected discourse. Examples are as follows:

Table 2: Examples of Existential Presupposition

Utterances	Presupposition
The wicked shall be turned to hell.	<< Wicked ones exist and that hell exists.
The Christians are preserved in Jesus Christ.	<< Christians exist
The ungodly men do not have the fear of God.	<< Ungodly men exist and that the fear of God exists.
These certain men had sometimes received the grace of God.	<< there is existence of the grace of God

Lexical Presupposition

Lexical items such as stop, start and again in a sentence show lexical presupposition. The word “Stop” show that there was a usual thing that was done, the word “Start” shows that there was something that was never done, and the word “Again” shows that there was something that is used to do and the actor do it in the next time. The word “Start” can also be the same with “Began”. The sentences found in the selected utterances exemplified on the table below:

Table 3: Examples of Lexical Presupposition

Utterances	Presupposition
They denied that He was the only Saviour	<< He was the only Saviour
We need to put on the amour of God	<< we have not put on the armour of God
so that you can stand against them	<< he had not been able to stand against them
They denied that He was the Messiah	<< He was the messiah
We need more peace	<< we had peace before

Counter Factual Presupposition

Counterfactual Presupposition is the meaning that what is presupposed is not only true, but is the opposite of what is true, or contrary to facts. Counter factual presupposition can be found in a conditional sentence. A conditional sentence presupposes that the information in the *if*-clause is not true at the time of utterance. The sentences that have the Counterfactual Presupposition can be seen in the table below.

Table 4: Examples of Counter Factual Presupposition

If we can see that they could not enter in because of unbelief	<< they have not seen
If Abraham did not intercede for them	<<Abraham intercedes for them

Non-Factive Presupposition

Verbs like dream, imagine, and pretend shows the Non-factive presupposition which is assumed not to be true. The sentences of this type consist of the meaning where the event is not true or did not happen at the time of utterances.

Table 5: Examples of Non-Factive Presupposition

Imagine they all died in the wilderness	<<they didn't die in the wilderness
Imagine Jesus did not resurrect	<< Jesus did resurrect

Structural Presupposition

The *wh*-question (when, where, why and how) is interpreted with the presupposition that the information after the *wh* form is already known to be the case. This type of presupposition can lead the readers to believe that the information presented is necessarily true. The sentences that contain Structural Presupposition can be seen as in the table below.

Table 6: Examples of Structural Presupposition

When did Christians find joy and peace in him?	<< Christians find joy and peace in him
--	---

Types of Entailment Applied

There are four types of entailments. They are One-way Entailment (OE), Two-way Entailment (TE), Negative Entailment (NE) and Metaphorical Entailment (ME). The types of entailments that are found from the data are presented in Table below:

Table 7: Frequency of Types of Entailments

Types of Entailments	Frequency	Percentage
One-way Entailment (OE)	36	51.43%
Negative Entailment (NE)	16	22.86%
Two-way Entailment (TE)	12	17.14%
Metaphorical Entailment (ME)	6	8.57%
Total	70	100%

Table 7 above clearly shows that, although the frequency of the occurrences is never the same from one to the others, the Sunday School lessons for the year 2021 employed all the types of entailments. The most appearing phenomenon is one-way entailment. It occurs 36 times out of the total 70 data. In other words, from the total 100%, its percentage is 51.43%. It is more than half of the data. Following one-way entailment, as the second most often appearing phenomenon, there is negative entailment. Its number of occurrences is quite different from the previous ranks. It only appears sixteen times with the percentage of 22.86%. After that, two-way entailment ranks the third. It occurs twelve times out of 70 data, or the same as 17.14% of the total 100%. Finally, the last type of entailment, which is metaphorical entailment, occurs six times. It gets 8.57% from the total 70 data.

One-way Entailment

Like what is clearly shown in Table 7, one-way entailment appears the most often compared to the other types of entailments. Among the 75 data, it appears 36 times. This finding is actually not surprising remembering this type of entailment is commonly used by people in delivering their ideas through their utterances. People usually give some more details of the main idea they want to explore. However, the details do not cover the idea totally. The details can be in the form of explanations, descriptions or examples. They mean to help the hearer to understand the idea. One-way entailment from the collected data is exemplified below.

Ex.1: *Reuben is a fornicator, he slept with his father's wife.*

When the speaker claims that Reuben was a fornicator, he needs to prove it to make the hearer believe him; he then went further to state that “he slept with his father’s wife. His elaboration of Reuben being a fornicator makes his listeners to believe and agree with him.

Negative Entailment

Negative entailment ranks the second after one-way entailment. Among all 70 data, sixteen are negative entailments. In other words, it is 22.86%’ The number of the findings in negative entailment is proper remembering negative entailment covers all entailment expressed in negative form. The most common negative form that is used by people in uttering entailment is by adding the word ‘not’. Usually, the word ‘not’ is put after the auxiliary verbs to show that the sentence is negative. Such condition also happens when some sentences are in relation of entailment. Therefore, such entailment is called a negative entailment.

Ex.2: *True Christians fear the Lord. The ungodly men do not have the fear of God*

There is negative entailment in the two sentences above. The first sentence illustrates the character of true Christians as to be in the possession of the fear of the Lord. Second sentence, describes the ungodly as those without the fear of the Lord. The speaker uses negative entailment to connect the two sentences.

Two-way Entailment

Two-way entailment or paraphrase ranks the third of the types of entailments used in the data collected. From all the 70 data, only twelve of them are categorized as two-way entailments. The easiest way in expressing a paraphrase is by rewording. Rewording means replacing a word by another word which has exactly the same meaning as the previous one. People commonly use this kind of entailment since it is a simple form of two-way entailment. Example of two-way entailment collected from the selected data can be seen below.

Ex.3: *The wicked shall be turned to hell. All the nation that forgets god shall be turned to hell.*

The two sentences are in relation of two-way entailment. The words used in the two sentences are also almost the same in the context of their usage. However, a word in the first sentence can be replaced by another word which has the same meaning. In the example above, the phrase 'the wicked' in the first sentence is replaced by the phrase '**All the nation**' in the second sentence. The meanings of the two words are the same. Thus, the first sentence is the paraphrase of the second sentence. Besides by replacing a word by another word, paraphrase is also expressed by providing full explanation. Thus, the two sentences have the same meaning, but the last one explains the first in more detail without giving any additional idea.

Metaphorical Entailment

As discuss earlier, metaphorical entailment ranks the last. From all the 70 data, it only appears six times. This type of entailment is less often used by people. This is because metaphorical entailment is restricted by the existing of metaphorical image to help the hearer get the meaning of speaker's sentences. Sometimes, the speaker provides the meaning of metaphorical image, and sometimes not. Below is the example of metaphorical entailment.

Ex. 4: *Salvation came through one way that is Jesus Christ and is common to all men and not a matter pertaining to a particular class.*

The example above illustrates Jesus Christ as the only way through which salvation can come. When the word 'salvation' is used, it does not literally mean that Jesus is salvation. In the metaphorical image, salvation is a reward and Jesus is the only way through which it can be received. It thus entails that whoever need salvation must seek Jesus.

Some Selected Utterances and their Contextual Analysis

Meaning and context are interrelated in a variety of situations. Successful communication cannot be achieved without the integration of meaning and context. To provide an accurate translation in a religious setting such as in the Apostolic Church Sunday School lessons, teachers and interpreters carefully consider contexts. Inference, ambiguity and conventional signs are important factors when seeking to understand meaning and context. It is clear that meaning cannot be understood without context. Relative normality is a semantic concept that is related to meaning and context. A variety of aspects of contexts lead to proper interpretation or understanding of the meaning of a text.

In communication, information provided by the context and linguistic utterance are exchangeable; the more information that is provided by context, the less information is required in the utterance. Thus, information from both context and the words themselves simultaneously produce meaning. Successful communication is assured when the hearer properly interprets two contexts: the discourse context, i.e., the information contained in the words, and the physical- social context, i.e., the hearer's knowledge of the speaker, environment, and circumstances (Nouvaldeen, 2015). The circumstances are "the time and place, the people involved, their background, their relationship to one another, and what they know about one another" Keidler as cited by Nouvaldeen (2015). In view of this, some utterances are further extracted to analyse how their meaning influence the reader's or listener's interpretation based on the context of shared assumption.

Ex1: Jude wrote to the Christians

It is generally believed that the head or leader of a church leading his congregation should be at least literate enough to communicate his messages across to people of different background. The utterance then entails that the leader is literate and uses correspondence as another means of preaching other than the pulpit. It should be noted that these congregation had enjoyed the leader's sermon and preaching when he was physically available to them, hence the need to remind them of previous pulpit interactions.

Ex2: The Christians are preserved in Jesus Christ

Jesus Christ is the progenitor of the Christian faith and the belief of Christians is that He has the power to protect those who belong to Him. Hence, that explains the reiteration of the fact that Jesus preserves. The essence of this is to further solidify the unshakable faith in their Lord.

Ex 3: We find joy and peace in him

This is somewhat confessional and declarative based on the premise that Jesus brings peace and joy and whoever confesses Jesus and believes in him has literally found peace and joy. This is one of the Christian doctrines upon which the faith of the Christians is built.

Conclusion

This study focused on the use of Presupposition and Entailment in the Apostolic Church, Abeokuta Area Sunday School written discourse. The study identifies two linguistic tools and see how they have been able to aid effective hermeneutics and homiletics in a religious institution such as the Apostolic Church. It has been able to identify the elements of Presupposition in some randomly selected discourses extracted from the church Sunday School manual recommended for the year 2021 titled "Contending Earnestly for the Faith: A study of Jude. The study has equally exemplified and analyzed the use of Entailment in the same religious discourse discussing its types and major functions. The Study fringed on pragmatics and semantics which form the theoretical bedrock upon which the study stood.

The study has been able to establish the fact that human thinking are of central relevance to language use and social and religious interaction in its fundamental operations. The common existence of shared belief between the writer of the Epistle from which the lessons were extracted from, (Jude), and the addressed (all sanctified Christians), portrayed the pragmatic use of Entailment and Presupposition, the language tools which definitely come to play in the extracted religious discourse. The Study has hereby shown that the Church has adopted eccletic measures in upholding and teaching biblical principles and doctrines based on the shared belief and truth

condition of existing shared assumption between the clergy and the laity that stems from the Bible. The Church however in its teaching principles has dwelt more on the use of Existential Presupposition probably based on the fact that the Christian faith is consequential upon the belief that there is God who exists in heaven and has sent his only Son, Jesus, to the sinful world. Then, it can be said that the Apostolic Church through the Sunday School syllabus has designed their message on the assumption that their congregation already has a degree of knowledge of what is being communicated. The Study reveals that the Church has predominantly used Existential Presupposition with others like Lexical and Counter-factual trailing behind.

This research work has also revealed that unilateral or One-way Entailment is predominantly employed while metaphorical Entailment has been sparsely employed. With this, it can be inferred that in the Apostolic Church in Abeokuta area and others, the clergies deliberately avoid the possibilities and problems of ambiguities, misinterpretations, wrong choice of words, over extension or absolute loss of meaning. The Study also revealed that a large number of the Presbytery do not want to sound too pointed, direct or even insulting.

References

- Birner Betty.J (2013). *Introduction to Pragmatics*. Wiley-Blackwell Publications
- Blass, R. (1990). *Relevance RElations in Discourse: A Study with Special Reference to*
Sissala,Cambridge University Press
- Bouzou,Gill.X (2018) *.Entailments and Presuppositions: An Introductory Study*, :Department De
Filologia Anglesia
- Brinton.L (2000). *The structure Modern English: A linguistic introduction*. Columbia: University
of British.
- Elma Towns (2024). What is the purpose of Sunday School, Articles for Children Ministry
Leaders
- Fan (2017). *Presupposition and Entailment School of Foreign Studies*, Xi'an University,Shaanxi
Xi'an 710065 Advances in Computer Science Research (ACSR), volume 76 7th
International Conference on Education, Management, Information and Mechanical
Engineering (EMIM 2017)
- Frege,Gottlob (1892). *Uber Sinnund Bedeutung Zeitschriftur Philosophieund Gatri Asti Putrilndarti*
Distinguishing Entailment and Presupposition Under Negation Tests ELS Sanata Dharma
University LLT Journal,Vol.18, NO.1.
- Griffiths, P. (2006). *Introduction to English semantics and pragmatics*. Edinburgh university
press..
- Horn L. and Ward G. (Eds.) (2006). *The Handbook of Pragmatics*. Oxford: Blackwell .
- Hufford,M. & Healey , A. (2007). "Language and Culture". In A.Duranti (Ed.), *Linguistic*
Anthropology. A Reader (pp. 329-347). Wiley-Blackwell
- Iten, Corinne (2000). *Non-Truth-Conditional Meaning, Relevance and Concessives*. PhD

- Dissertation, University College London
- Karttunen Lauri (1974). Theoretical Linguistics 1181-94. Also in *Pragmatics: A Reader*, Steven Davis (ed), pp. 406-415, Oxford University Press
- Keane, W. (1997). Religious Language. *Annual Review of Anthropology*, 26, 47-71. Retrieved May 13, 2021, from <http://www.jstor.org/stable/2952514>.
- Kövecses, Z. (2003). *Metaphor and Emotion: Language, Culture, and Body in Human Feeling*, Cambridge University Press ISBN: 9780521541466
- Kreidler, C. W. (1998). *Introducing English Semantics*. Routledge.
- Luthfiyatun, Thoyibah. (2017). *Presupposition Triggers: A comparative Analysis between Oral News and Written Online News Discourse* Vol, No. 2.
- Murphy, A. (2003). "Pragmatics and Philosophy". In J. Verschueren, J. O. Ostman, J. Blommaert, & C. Bulcaen (Eds.), *Handbook of Pragmatics* (pp. 1-13). Amsterdam: John Benjamins.
- Nouvaldeen (2015). *Meaning and Context*, published by European Center for Research Training and Development. UK
- Rodman, R. D. & Hyman, L. (2003). *An Introduction to Language* (7th ed.). Harcourt College Publishers
- Sidnel J. (2020). *Presupposition and Entailment*,
<https://onlinelibrary.wiley.com/doi/book/10.1002/9781118786093>.
- Strawson, P. F. (1971). "Intention and Convention" in *Speech Acts*. In J. R. Searle (Ed) *The Philosophy of Language* (pp. 23-38). Oxford University Press
- The Apostolic Church Nigeria (2021). *Contending Earnestly for the Faith*. Lagos, Lawna Territory Study Manual
- Yaroslav Shramko & Heinrich Wansing (2012). *Truth and Falsehood: An Inquiry into Generalised Logical Values*, Springer Netherlands
- Yule G. (2006). *The Study of Language* (3rd edition). Cambridge University Press. ISBN 0511566964. <https://en.m.wikipedia.org/Presupposition>