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**The Analysis of the Ideology of Selected Verses from the English New Testament Through Passivation and Modality**

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تحليل ايديولوجية آيات مُختارة من العهد الجديد بنسخته الانجليزية من خلال البناء للمجهول

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## Abstract

This study aims at analyzing the ideology and grammar of selected verses from The New Testament in its English version relying on Modality and Passivation and the second consists of truth, obligation, permission, and desirability. Modality and passivation are used to reveal ideology included in The New Testament by choosing several verses to be analyzed. The researcher adopted the English version New International Version of The New Testament with Psalms and Proverbs as the data of this study, because it may fully deal with the subject under investigation. The descriptive and qualitative method is used to take care of the ideology and grammar employed in The New Testament. Fowler's (1991) model of modality is taken into consideration in this study to display its utilizations in The New Testament, and also Hart's (2014) views are included in this study to handle the ideology and grammar used in The New Testament

The researcher reached the conclusions that the English New Testament of the Bible is a considerable source of ideology in addition to its good impact on people's conduct, and that it is necessary to understand and deal with the ideology and grammar utilized in the English New Testament because of their great importance in daily life .

**Key Words:** ideology; grammar; passivation; modality; English New Testament



### الملخص

تهدف هذه الدراسة الى تحليل ايدولوجية وقواعد آيات مُختارة من العهد الجديد بنسخته الانجليزية من خلال الاعتماد على استخدامات الافعال الناقصة والبناء للمجهول وتتألف الأولى من الحقيقة، الإيجار، الاذن، والرغبة. اعتمد الباحث على النسخة الانجليزية "النسخة الدولية الجديدة من العهد الجديد مع المزامير والامثال" كبيانات لهذه الدراسة، لأنها تلم الماما كاملا بالموضوع قيد البحث. تم استخدام المنهج الوصفي والنوعي للتعاطي مع الايدولوجية والقواعد النحوية الواردة في العهد الجديد. تم الأخذ بنموذج فاوولر (1991) لاستخدام الافعال الناقصة وكذلك تم اعتماد آراء هارت (2014) لتحليل الايدولوجية والقواعد النحوية المستخدمة في العهد الجديد.

استنتج الباحث بأن العهد الجديد من الكتاب المقدس يُعتبر مصدر ايدولوجية جدير بالاعتبار بالإضافة الى تأثيره الجيد على سلوك البشر، وأنه من الضروري إدراك والتعاطي مع الايدولوجية والقواعد النحوية المستخدمة في العهد الجديد بنسخته الانجليزية بداعي اهميتها الكبيرة في الحياة اليومية.

**الكلمات المفتاحية:** ايدولوجية، قواعد نحوية، البناء للمجهول، الافعال الناقصة، العهد الجديد بنسخته الإنجليزية

## 1. Introduction

The study under investigation focuses on the English version of The New Testament exemplified by “New International Version of The New Testament with Psalms and Proverbs.” The research handles the ideology and grammar included in The New Testament on account of its considerable significance in epidermal existence and how human beings think and act .

Grammar is adopted here, as it is in linguistics, where experts pay attention to characterize language instead of determining how people must use it (Hart, 2014:1). And, as Langacker (2008: 3) puts it, "grammar is actually quite engaging when properly understood". According to this meaning, grammar is "the system or systems" that comprise portion of the ability of human language, and the "theoretical models" that work toward expressing this "system" (Hart, 2014: 1) .

Ideology may refer to various views shared by persons of definite social group. With significance,

critical discourse analysts should remember that almost each discourse utilized by members of a group has trend to be dependent on ideology (Bloor and Bloor, 2007: 10) .

It is possible to see ideology in "a similarly broad fashion as something akin to perspective". Language may be considered ideological when utilizing it to take over one viewpoint larger than another. From a systematic point of view, grammars give rise to ideology via the, frequently impeded, options allowed by them for exhibiting the identical physical attitude in various methods (Haynes 1989: 119) .

Otherwise, grammars as models allow a "handle" on the ideological alternatives expressed in discourse. To the specific situations of "ideological reproduction in text and talk", a grammar may serve as a model. A program of conceivable utilizations can be presented by a grammar and, as a result,



it is obviously feasible to describe and understand ideological variations. A grammar may allow to make a comparison of a text with further feasible texts rather than unavoidably attested texts.

In critical discourse analysis, merely, the examination of the relation between ideology and grammar can be achieved (Hart, 2014: 2) .

Christian belief with its spiritual texts may be natural origin of ideology, but simultaneously they are utilized in reproduction of ideology. The dispatches included in the New Testament are inevitably powerful and convincing announcements and they established the history and culture of Europe (Zedníčková, 2010:24) .

Language of spiritual discourse or religion can be defined as the kind of language utilized by “a speech community” to refer to its spiritual ideologies in common matters (Crystal and Davy, 1969: 147) .

## **2 .Syntactic Transformation: Mystification Analysis**

Mystification analysis indicates the power included in the sentence to conceal manifestations of the realities described in discourse for diverse ideological opinions (Hart, 2014: 30). Modality and Passivation will be investigated here .

### **2.1 Passivation**

In the case of passivation, an individual could interpret the disposal of the duty of agent in the semantic structure of the clause as the upshot of "a cognitive" limitation meant to make smaller "the accessibility of the agentive role" in the characterization of the event (Hart and Cap, 2014: 106) .

Passivation utilized as a linguistic strategy by producers of the text to adorn "agency in actions" that might not readily fit within the thorough ideological span of the discourse (Toolan, 1991: 228) .

Passivation is the process of transforming a clause from active into passive. It is possible, in texts, for certain notable ideological characteristics to be related to passivation represented by the methodical “mystification” of the agent of a clause (Fairclough, 1992: 27) .

## **2.2 Modality**

Opinions may be dealt with through modal terms regarding truth, likelihood, desirability; extra modal utilizations are in need of giving permission and obligations (Fowler, 1991: 64). It is added by Fowler (1991: 85) that it is informally feasible to consider modality as "comment" or "attitude", assignable obviously by means of definition to the origin of the text, regarding the linguistic attitude, implicit or explicit, espoused by the writer or speaker .

There is possibility to define modality as a process to alter the import of a sentence with a feeling to exhibit the speaker’s opinion of the prospect of the concept included in it being correct (Quirk et al, 1985: 219) .

### **2.2.1 Truth**

For a writer or speaker, it is continually a necessity to predicate an obligation to the truthfulness of every single utterance he produces, or to a prophecy that arrives at the rank of likelihood of an episode described taking place or having took place (Fowler, 1991: 85) .

### **2.2.2 Obligation**

In this respect, the writer or speaker, writes a prescription for the subscribers in a declaration to perform the labors defined in the declaration. Such modal auxiliaries as "ought to", "must", and "should" may achieve this significance (Fowler, 1991: 86).



### 2.2.3 Permission

The permission given by the writer or speaker to carry out something on the subscriber(s). The auxiliaries used have an extra similar usage "under truth or prediction: 'may', 'can'" (Fowler, 1991: 86-87).

### 2.2.4 Desirability

The explanation of the affairs transported by a proposition may be welcomed by the writer or speaker or not (Fowler, 1991: 87). One of the four kinds of volition is desirability and it indicates impartial volition arrived at by utilizing the verbs "wish" or "want" (Leech and Svartvik, 2002: 125).

## 3 .Discussion and Analysis

"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. (Matthew 6: 25, NIV 1984: 8)

" Will" is used as future form to uncover the reality that God has the power to do everything and He may pasture everyone. Consequently, worry about eating, drinking and wearing should not be kept in mind by human beings for God is near and He has the ability to give food to all creatures, mainly individuals, for they are first-class creatures of God. These represent the following projects and God's responsibility to attain them .

,"..." an angel of the Lord appeared to Joseph in a dream. "Get up," he said,

"take the child and his mother and escape to Egypt. Stay there until I tell you ,for Herod is going to search for the child to kill him." (Matthew 2: 13, NIV 1984: 2)

The future form "going to" is utilized by the translator to indicate the reality that a factual danger regarding the child is present, hence it is obligatory to disappear him from Herod

because he intends to end the life of the child. This expression reveals that the speaker is fully certain of the occurrence of the near future, but as Christ follows the God's will, he is not permitted to die before achieving his task .

"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one.'  
(Mark 12: 29, NIV 1984: 65)

The adjective "important" with the superlative form "most" are used to express truth modality. This modality is utilized by the translator to uncover the Christian ideology exemplified by the most notable precept that there is only one Lord. The Christian ideology that assures God's oneness .

"Do not be afraid, Mary, you.... You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Highest .

The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end." (Luke 1: 30-33, NIV 1984:75)

The reality that the angel Gabriel informed the Virgin Mary that even though she is not married, she would become pregnant and bring forth to a son and name him Jesus. The future form "will" is utilized by the translator to denote the reality of Christ's birth. By means of this form, a true description is given by the translator regarding the child "great" and "the Son of the Highest". The translator, as well, utilized the future form "will" to denote the reality that Jesus will be provided with "the throne of his father David" and that via Gabriel, Lord God promised to the Virgin Mary that there is no end to his realm. By means of the utilization of the modal "will" here may lead to the forecast of the far future .

"The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise".  
(Mark 9: 31, NIV 1984: 60)





The future form "is going to" is utilized here to refer to the reality, actual danger, that Christ would be delivered into the men's hands to take the life of him in the near future. In addition, extra reality is communicated via this verse utilizing "will" as a future form to indicate that on the third day Christ will get up from his grave. Things that have not yet happened can be predicted by Christ because God provided him with the knowledge of all things whether they are seen or unseen. What will take place soon and what will occur later in the distant future as well may be predicted by Christ .

" It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife" (1 Corinthians 5: 1, NIV 1984: 223)

The adverb "actually" is utilized to express a truth modality. This adverb is used to affirm that the explanation in St. Paul's first Epistle to the Corinthians regarding "sexual immortality" is an obvious and indubitable reality. The fact that the interlocutor is completely sure and that the Corinthians are unable to contradict it.

"If we have been united with him like this in his death, we will certainly also be united with him in his resurrection ".  
(Romans 6:5, NIV 1984: 207)

The translator utilized the modal auxiliary "will" and the adverb "certainly" to express the truth modality to communicate the idea that if human beings be defunct with Christ, there is a belief that they shall exist with him as well. As people were sinners and Christ died for them, so as they are virtuous will be with him in his resurrection. Christ gave his life for the immoral acts of human beings and on the third day be resurrected from the deceased, for demise is of no authority over Christ and when people died will be resurrected as well .

"The man with two tunics should share with him who has none, and the one who has food should do the same."  
(Luke 3: 11, NIV 1984: 79)

"Should" is used twice to denote obligation modality to convey John's, the Baptist, mild obligation personified via the directions to his disciples that virtuousness is expressed when a man of two garments gives up one to those who have not and that a man of food ought to give some of it to those who have not. additionally, by utilizing "should" as modal, John's endeavor to advise and convince his people to do so is uncovered by the translator. In Christianity, this is the ideology of social solidarity, and when you love something for yourself, you must love the same for your brother "God is spirit, and his worshipers must worship in spirit and in truth." (John 4: 24, NIV 1984: 126)

The Baptist, John ibn Zechariah, informs his disciples that they must worship God "in truth" and "in spirit" for He is spirit. Obligation modality is utilized by the translator as an instrument of conviction and control practiced by John to instruct individuals that they must worship God in this manner. God is not seen because He is spirit while He is existent in each location at the same time, only because He is all-powerful and all-knowing.

In each of His ways, He is ideal, therefore people should worship Him with truth and spirit. "For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason ,

And because of the angels, the woman ought to have a sign of authority on her head." (1 Corinthians 11: 8-10, NIV 1984: 230)

The modal "ought to" is utilized to show mild obligation symbolized by St. Paul's guidance to the Corinthians particularly women to mask their head during prayer. He refers to the ideology that there is a dissimilarity between women and men and that authority is given to men over women for men represent God's glory and image. Adam was created first and then Eve, so the man



has the authority, and the woman is obliged to obey him according to God's will. "Peter and the other apostles replied: "We must obey God rather than men! (Acts 5: 29, NIV 1984: 163)

The modal "must" is used to refer to strong obligation in Peter's response to the high priest that there is necessity to follow God's instructions not those of men for God is supreme. The modal "must" and the inclusive "we" are used by St. Paul and the other apostles to express the idea that all individuals, including him and the apostles must be in submission to God's will, not that of human, for God possesses the highest authority and power.

,... "he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." (Matthew 26: 39, NIV 1984: 40)

The permission modal "may" is used to convey Matthew's ideology with regard to the connection between God and Christ when Lord is asked by Christ to exclude him from the cup of death and distress. He asks God for permission, according to God's will not according to his own will, denoting that God has the top power and authority for Christ is the worshiper and God is the deity. Christ's invocation was rhetorical in its technique, signifying that its objective was not to get an echo from God,

but educating persons a spiritual example and refer to Jesus' obedience and submission to God's will .

"women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says." (1Corinthians 14: 34, NIV 1984: 234)

The modal "should" be backed by the phrase "not allowed to" is used by the translator to refer to mild obligation achieved by St. Paul's Epistle to the Corinthians. His advice to women was that in the churches women are not allow to speak but they must be silent to show reverence and obedience to God. After that, the modal "must" is utilized to show strong obligation and the command and

ideology that St. Paul conveyed to women to retain obedience and subordination in Lord's presence .

..." the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, ..." (John 5: 19, NIV 1984: 128)

The modal "can" be utilized to indicate permission granted to Christ to perform objects. Christ is not allowed his own things, but only that God instructs him to make. It is a must for the Son to do what God wants. Here, the power and authority of God over Christ is revealed and that Christ must reveal his obedience to God taking His permission when doing every single thing; Christ is dominated by God. Jesus, the Lord ,

obviously intended to make the Jews think of his equality to God. Christ ascribes to himself the capacity to perform the identical jobs that the Father performs .

"If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters — yes, even his own life — he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple " .

(Luke 14: 26-27, NIV 1984: 103)

The negative form of the modal "can" is used to refer to permission. The translator denoted the Christ's words speaking to the throng declaring Christ's ideology that no person is permitted to join to his disciples if he does not dislike his mother, wife, father, sisters, brothers and children, including himself. The negative form of the modal "can" is used again to show Christ's words that no person is permitted to join to his disciples if he does not follow him carrying his cross .

"You may ask me for anything in my name, and I will do it." (John14: 14, NIV 1984: 145)



The modal "may" is utilized by the translator to refer to St. John's permission when referring to Christ's words to give a talk to the Jews.

Jesus' saying is that each person is permitted to request him his/her needs in his name, denoting that the authority and power have been given to him by God. This displays Jesus' divinity and his equality, in essence, to the Heavenly Father showing that Jesus and God are one. Jesus' great work was realized not when he was alive on earth, but when he died and resurrected. To ask in the name of Jesus refers to his authority, dignity, and value with the Father .

..."those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all." (Mark 10: 42-44, NIV 1984: 62)

Desirability modality is expressed by the translator via using the adverbs "first" and "instead" and "great" as an adjective to show Christ's words in this verse. Jesus expressed his refusal to the view that the nations' leaders and the great dominate and rule on top of common individuals.

Conversely, his saying was that whoever intends to be "great" among his individuals have to be their attendant and that whoever intends to be "first" among his individuals have to be a thrall to them .

..." no one could perform the miraculous signs you are doing if God were not with him." (John 3: 2, NIV 1984: 124)

The modal "could" is utilized by the translator to refer to r present or future permission. A member of the Jewish ruling council, Nicodemus, makes a speech to Jesus and admits that Christ is sent by God for he is provided with the authorization to perform considerable marvels that cannot be done if God does not permit.

Jesus is permitted to make wonders and signs via God's permission .

..."Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?" What did Moses command you? He replied. They said, "Moses permitted a man to write a certificate of divorce and send her away".

" It was because your hearts were hard that Moses wrote you this law," Jesus replied. "But at the beginning of creation God 'made them male and female.'" (Mark 10: 2-6, NIV 1984: 61)

Desirability modality is expressed by the translator via the adjectives "hard" and "lawful" and the noun "law" to show Christ's words replying the inquiry of the Pharisees. Christ informed the Pharisees of the fact that Moses gave permission for you to separate your life partners because of your hearts' hardness. They want to get rid of their life partners via granting them a document of separation, but Jesus did not accept this desire. Jesus sustains the idea that marriage between a man and a woman must continue without separation as Adam and Eve for God's desire has to take over all desires and no one on earth can oppose it,... .

"you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King." (Matthew 5: 33- 35, NIV 1984: 6)

Desirability modality is expressed again by the translator via using the adverb "at all" and the coordinator "but" when referring to the words of Jesus addressing the throng. Jesus refused the earlier idea with regard to the swearing for the idea of oath is completely rejected by Christ "Do not swear at all". Jesus does not agree with the view that individuals ought to oath by the holy or great objects for doing this will lessen their worth. Any form of swearing in common discussions is forbidden by Christ, and any attempt to get rid of oath in the name of God using another name



is referred to it by Christ as not simply dissimulation but futile as well. Also, the oath by the individual head refers to God for He is the Creator of every single thing .

"All authority in heaven and on earth has been given to me (Matthew 28: 18, NIV 1984: 45)

The passive expression "has been given" is used by the translator to mention the words of Christ exhibiting the authority and power granted to him by God. The translator wishes to refer to that God's ability to perform every single thing and that His desire comes at the top of all else, for that reason He lifted Jesus from demise to refer to him an indication for human beings and blackball those who nailed him to a cross. In spite of the fact that Lord possessed complete authorization, he gave a speech, here, of his authorization as the chief of the latest fiber. Subsequent to his demise and renaissance, the authorization granted to him to offer everlasting existence to each of the individuals whom God had granted them .

" I want men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God" (1 Timothy 2: 8-10, NIV1984: 279)

Desirability modality is expressed by the translator via utilizing the verb "want" to show St. Paul's words to Timothy when he makes manifest his wish that the human race everywhere worships with virtuous panhandles, unaccompanied by contention and anger .

The verb "want" is utilized again by the translator in order to show desirability modality denoting the desire of St. Paul for females to dress in decorous habiliment with sobriety and righteousness, without gold, braids, expensive clothes, or pearls admitting sanctity and carrying out considerable actions. The ideology

expressed here is that individuals ought to worship with complete belief in God and they must have modesty in God's presence.

..."whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God. (John 3: 21, NIV 1984:124)

The translator utilized passive forms such as "may be seen" and "has been done" to make a reference to the words of St. John revealing that the individuals who are fond of the truthfulness, they are fond of the illumination as well for their belief is that each of their actions are arrived at by God exclusively. Passivation is utilized here to stress the idea of the authority of God and His effect on every single thing and that all things performed by individuals is obviously according to the God's will .

In view of the fact that each individual examines his unhappiness and immoral state and he is truthfully heartfelt will move nearer to the illumination, i.e., to the Christ. After that he will believe in Christ as a Savior for himself, and consequently will be born again via belief in Jesus.

"Through him all things were made; without him nothing was made that has been made." (John 1: 3, NIV 1984:121)

"Were made", "was made" and "has been made" are the forms of passivization utilized in this verse to indicate the words of St. John exhibiting the Lord's eminence, the Creator, who created every single thing and in the absence of him only naught can be created .

The Lord, only, may generate for he possesses the authorization and power to perform that which is evidence of Jesus' ideology, his supremacy to all his creatures. Every single thing was in Jesus for he himself was not bring into being, but he was the creature of every single thing, including the human race, celestial bodies, angels, animals, everything whether it is viewed or unviewed.





In the absence of him, naught can be made for he is the creature and without doubtfulness he is the master of every single thing .

"Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you." (Luke 6: 37-38, NIV 1984: 86)

"Will not be judged", "will not be condemned", "will be forgiven" and "will be given" are the passive forms to be used here to indicate Christ's educations via the words of St. Luke. Christ grants individuals several suggestions regarding the way to conduct at one another counseling them not to form the opinion and criticize one another but informs them of forgiving and giving to one another. The significance is not on the performer of the deed but on the recipient of it to refer to the idea that it is impossible to condemn and judge individual unless he does not perform so. Reciprocally, it is possible to forgive and give the individual when he performs similarly.

Two objects are not done by love: love cannot judge and cannot condemn. Before anything else, individuals ought not to censure the motivations of one another, for they lack the capacity to peruse feelings, and they lack knowledge of the motives responsible for the conduct of one another. After that, worshipers have not to censure one another for their service or agency, for God is still the just punisher in each of these affairs. Furthermore, individuals generally require not to consider the censorious soul, for a soul like this is occupied with faults stops the regulation of passion. Intimacy becomes visible via bestowal, and the Christian favor is a favor of bestowal and surrender. The generous people can be rewarded generously .

"Then Jesus was led by the Spirit into the desert to be tempted by the devil" (Matthew 4:1, NIV 1984: 4)

"Was led" and "to be tempted" are the passive forms utilized by the translator to indicate the words of St. Matthew explaining that a considerable power was present symbolized via using "the

Spirit” that led Christ to the wasteland to be enticed by prince of darkness. Christ himself is focused here and how is tempted in the wilderness; the concentration was not on the Spirit that drove Jesus to the desert or on the temptation exercised by Satan on Jesus there. This experiment was inevitable to refer to Christ's perishable capability to perform his main job for which He derived to the earth. When the first Adam faced the Satan in the Garden of Eden showed beyond doubt that he was not deserving the Sultan, but the last Adam, Jesus, encounters in person with Satan in dare and ends this confrontation unharmed with no immoral act .

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit." (Ephesians 5: 18, NIV 1984: 260)

In the verse above St. Paul's command to the Ephesians was that do not be intoxicated via drinking alcohol, for this results in carnal corruption and noncompliance to God. St. Paul ordered them to make full with the Spirit in state having alcohol and be intoxicated, for doing this will result in the deliverance from Satan and Hell, and coming by the contentedness of God Almighty. There is a contrast between two things to place in front of individuals ,two objects that differ completely from each other: intoxication via alcohol, and richness with spirit.

An individual who is intoxicated with wine turns into an individual apart from his real character, because he will verbalize terms and performs objects that he does not say or perform in his ordinary condition, for the intoxication will control and dominate his soul, consequently this will corrupt him and he will not be a good worshiper. "Whoever can be trusted with very little can also be trusted with much".... , (Luke 16: 10, NIV 1984: 105)

In this verse, Jesus informs his disciples that each one who is loyal with small amounts of money,

he himself will be loyal with plenty of nonmaterial graces,



the passive expression "can be trusted" two times to refer to Jesus' ideology regarding this condition. The ideology which shows that the nonmaterial graces drive individuals to redemption and eternal existence with God; in a spiritual manner exceeds preoccupation with material matters in Christianity. By means of passive form ,

honesty and trust are the focus of this verse in place of concentration on the person who is able to grant this confidence. Furthermore, the ideology that the individual who is betrayer with respect to the money that God assigned it to him, he himself will also be betrayer regarding significant thoughts .

#### **4 .Conclusion**

Every single thing of Passivization is utilized to a large extent in The New Testament to concentrate on the talker showing his impact or authorization above the receivers instead of over whom granted this impact or authorization to him. With no obvious mention of the doer,

Passivization is utilized to point to the Lord Jesus' eminence and the authority bestowed to him in place of concentration on whom bestowed it, for God and Christ are one from the Apostle's ideology viewpoint. "Get" is scarcely utilized to express passive forms in this translation of The New Testament .

"Is going to", "will", the superlative adjective, and the adverbs certainly and actually are utilized to express truth modality to indicate Christ and his apostles' genuine prediction and confidence. "Must", "should" and "ought to" tare utilized to express obligation modality to indicate the transcendence, considerable authorization and rank of Christ and his apostles. The obligation words are also utilized to indicate compelling directions and proposals. Christ in addition to his apostles come by their authorization from God himself; as a result, the New Testament's convincing ideology comes from high-ranking authorization.

"May", "can" and "could" are used to express permission modality to indicate the transcendence, authorization ,

and control of God, and that any permission to perform any object is from him only, from the origin.

Such adjectives as "great", "lawful", and "hard" in addition to such adverbs as "instead", "first" and "at all" with the verb "want" and the coordinator "but" are used to express desirability modality .

This kind is utilized to indicate the refusal or admission with regard to several issues in existence in accordance with Jesus' ideology and his apostles; in accordance with The New Testament's ideology .

It is considerable to investigate The New Testament more and more to show its profound ideology. From a grammatical point of view is very significant to examine The New Testament's imperatives to reveal the actual significances found in them. It is obligatory with regard discourse viewpoint to examine the stylistic structures of The New Testament to lay bare their ideology .



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