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Theological Ideology as Discursive Practice in the Bible: A Corpus-Assisted Critical Discourse Analysis of Linguistic Patterns

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Abstract
This paper examines theology ideology as a discourse practice in the Bible through a corpus-based Critical Discourse Analysis (CDA). The aim of the study is to explore the ways in which repeated linguistic patterns form theological sense, power, moral judgment and identity in the Bible. The context of the study is rooted in the recent interdisciplinary theory that knows sacred texts as theological and discursive artifacts in the ideological maintenance of which the ideological force of the patterned use of language is maintained. The study is methodologically quantitative corpus linguistics and qualitative CDA as it uses both quantitative and qualitative approaches. It was an authoritative English translation that was collected into a purpose-built biblical corpus broken into stratified sub-corpora (Old Testament vs New Testament; narrative vs. epistolary text) purposive stratified sampling. Sketch Engine and other analytical tools were used in identifying keywords, collocations, concordance patterns, dispersion, and semantic prosody. The theoretical framework is informed by the three dimension model of discourse advanced by Fairclough that allows one to analyze and discuss texts, discursive and social practices. The results demonstrate that the main theological ideas are not only systematically patterned across the genres and testaments but also the divine agency is always prefigured, moral judgment is evened by semantic prosody, and insider/outsider roles are discursively sustained. All these patterns are designed to naturalize theological authority and worldview ideologically. The paper suggests broader use of corpus-aided CDA in theological studies and comparative studies involving translation and religious customs in comparisons.

Keywords: Corpus-Assisted Discourse Analysis, Critical Discourse Analysis, Biblical Discourse, Theological Ideology, Discursive Practice, Salvation, Identity Construction; Semantic Prosody, Sketch Engine

Introduction
The Bible is popularly treated as the holy text and mass of theological foundations, but it is also a huge, multi-genre body of discourse, which creates the meaning of religion by the use of repetitive linguistic decisions. No concepts like theology, faith, authority and salvation present themselves as neutral terms; they are created by structures of word, assessment, agency, and identity placement in the various tales, statutes, prophetic oration, wisdom texts, gospels and epistles. A discourse-oriented approach thus sees the biblical meaning as that which the text says, but simply as the systematic way the text generates theological meaning and social realities with language. Critical Discourse Studies (CDS) gives methodologies on how discourse may legitimize world views, normalize moral expectation, and authorize certain understandings as common sense,

particularly in influential texts that form part of the collective belief and practice.

Meanwhile, due to the current development of corpus linguistics, it is now possible to approach the sacred texts in a more empirically transparent manner. Corpus-based methods facilitate structural observation of regular and repetitive language use; keywords, collocations, concordance lines, semantic prosody, and distribution across sub-corpora, such that analysis is no longer performed selectively through quotation, but through replicated textual evidence. Corpus-Assisted Discourse Studies (CADS) has been particularly useful in addressing the qualitative ambitions of critical analysis (ideology, power, identity, and legitimation) with quantitative tendencies that demonstrate what a text recursively does with large volumes of data. This three-folded logic of identifying patterns to be followed by close critical reading has been now fixed as a strong method of researching discourse in the social and institutional realms.

The linguistic and discourse approaches also have a great momentum in biblical studies. Current trends in New Testament discourse analysis reveal the manner in which discourse-related characteristics (e.g., thematic structure, foregrounding, unity, and information arrangement) influence the meaning and inform a discourse interpretation beyond sentence-level grammar. These kinds of frameworks can aid in providing a more stringent version of the way theological messages are packaged and made convincing with the help of textual organization, not of doctrinal content alone. Nonetheless, although the idea of linguistic biblical studies has gained growing popularity, one can still identify areas of possible research, incorporating corpus evidence and the critical discourse explanation to explore the functioning of theological ideology as a discursive practice, i.e. how language creates authority, moral evaluation, group identity and conditions of truth as applied to major theological concepts.

This paper serves that purpose by exploring the ideology of theology as a discursive practice by corpus-assisted CDA of the language patterns in the Bible. In this case, theological ideology is discussed as the system of value-laden assumptions, doctrinal orientations that get naturalized on the basis of repetitive textual politics- attributing agency to God or to human action, distinguishing between insiders and outsiders, locating obedience and faith as a moral requirement and authoring interpretation by making evaluative language. Corpus approaches can answer this question by showing statistically and contextually salient patterns (e.g., what words co-occur with faith, righteousness, sin, grace, save/salvation, etc., and what clusters of words), whereas CDA offers the interpretative frame to relate these patterns to overall ideological work.

On a larger scale, the tools of corpus research (e.g. concordancers) provide possibilities to track the behavior of theological concepts in various text ecologies and sub-corpora, increasing the validity as they demonstrate that interpretations are consistent throughout the dataset and not in the seminar passages. Also, the increased accessibility of big-scale Bible corpora and computational biblical datasets makes corpus-driven theological studies (such as cross-translation and cross-linguistic comparisons where required) more viable. Lastly, corpus-assisted CDA has proved to be an efficient theory of examining ideology and power in other sensitive discourse areas and this makes it appropriate in the investigation of the role of meaning construction in the authoritative discourse.

Research Questions
1. What are the common linguistic patterns related to the fundamental theological notions in the Bible, and in what ways are such patterns dispersed in the large sub-corpora (e.g., Old vs.)? New Testament; narrative vs. epistolary texts?
2. What are the ideological functions of these corpus-identified patterns, as discursive practice, constituting authority, moral evaluations, and identity (insider/outsider), and theological worldviews of biblical discourse?

Objectives
1. To characterize corpus-based linguistic patterns that are associated with important theological ideas in the Bible by applying corpus-assisted methods (frequency, keywords, collocation, concordance, dispersion).
2. In order to interpret the ideological roles of such patterns in terms of Critical Discourse Analysis, it is necessary to explain how the language of the Bible creates and justifies theological meanings and authority.

Limitations
There are a number of limitations of this study. To start with, outcomes will depend on the chosen corpus design (e.g., inclusion criteria of books/genres) and translation strategy(s) (e.g., lexical frequency, collocation strength), as the chosen patterns may result in displaying certain patterns as salient. Second, corpus tools bring out similarity in lexical patterns but can be less reflective of meaning that is conveyed by larger discourse units (e.g. the argumentative structure of extended narrative, intertextual allusion, irony, or genre-specific rhetoric) unless reinforced by attentive qualitative reading of larger passages. Third, the interpretation of CDA requires an analytic judgment; despite the fact that corpus evidence is more transparent, ideological conclusions are made based on textual behavior and are not established by reception studies (i.e. how the current audience understands or uses such discourses).

Literature Review
Recent scholarship is becoming more and more interested in the characteristic of sacred texts as a discursive resource as well as a doctrinal resource, i.e., that theological statements are statements as well as constructions made up of repeated linguistic resources. In Critical Discourse Studies (CDS), the term ideology is often interpreted as the meaning-making that is made natural with the help of repetitive descriptions of power, righteousness, and identity and legitimacy. Recent CDS practice focuses on methodological pluralism and promotes the use of methods of qualitative interpretation that are enriched with quantitative methods to enhance transparency and methodological strength (Forchtner, 2026; Liu and Huang, 2026). This change is particularly applicable towards biblical investigation since biblical discourse is a historically significant resource of theism, defining how communities perceive belief, obedience, belonging, and relations with God. One of the developments that favored this integration is the coming of age of Corpus-Assisted Discourse Studies (CADS). CADS offers an empirical foundation to retrospective determination of salient linguistic patterns, that is, key words, collocations, concordances and semantic prosody, which then proceed to close critical interpretation. The latest conceptual manual conceptualizes CADS as a methodological consensuality capable of demonstrating the existence of systematic discursive trends and yet demands theoretically motivated application of ideology and social meaning (Gillings et al., 2023). In its turn, wide-scale syntheses in the methodology of corpus study emphasize that corpus discoveries have a greater explanatory power in combination with discourse-analytical reasoning than as a product of mere statistics (Bednarek, 2024). This confirms the main argument of the current research, that theological ideology in the Bible may be discussed as a discursive practice associated with the repetitive patterns and linking them with functions of legitimizing authority, generating moral judgments, and forming insider/outside identities.
Much of the methodological literature also points out best practice in corpus methods of discourse analysis such as corpus design, representativeness, and comparison across sub-corpora (e.g. Old vs.). New Testament: narrative vs. epistolary genres. A thorough discussion of the corpus-approaches handbook points out that the choice of corpus design is a major determinant of which patterns emerge as visible and that comparisons should be well operationalized with stable, sub-corpora, transparent sampling, and the use of appropriate statistical measures of key-pattern and dispersion (Friginal and Hardy, 2020). More recent teaching-oriented materials shed more light on how corpus output (keywords lists, collocates, concordance lines) can be applied to discourse analysis, particularly analyzing the representation and stance used in socially significant texts

(Heritage and Taylor, 2024). In practice, widely used concordancers software still allows replicable analysis processes to assist researchers to step systematically between macro-patterns and micro-context (Anthony, 2022).

In addition to general discourse methodology, semantic prosody studies reinforce the interpretive portion of corpus studies by demonstrating how evaluative meaning may be produced by conventional co-occurrence, and not necessarily by explicit appraisal signs. The current literature indicates operational means of determining the evaluative tendencies and highlights the problem of reliability in the classification of prosody-specific issues of theological vocabulary where terms can be replaced with an apparent neutrality, but with a tendency of being used in positive/negative moralizations (Russnes, 2025). Semantic prosody that combines semantic prosody and discourse explanation provides further examples of how stigmatized or valorized meanings become discursively sedimented using patterned collocation that provides a model to trace moral evaluation across theological clusters like sin, righteousness, faith, grace, and salvation (Malory, 2024). They can be applied to biblical interpretation since theological ideology tends to operate according to moral judgment (what is lauded/denounced), attribution of agency (who acts- God, humans, institutions) and identity (who belongs).

Discourse-oriented approaches have also developed methodological clarity in the biblical studies. Recent research using discourse analysis to the Greek New Testament highlights discourse form and cohesion, prominence, and thematic organization as determinants of the interpretation process and thus provides linguistic technologies to relate theological meaning to textual structure (Porter and O'Donnell, 2024). This can be compared with the same discursive practice that the present study focuses on: ideology is not merely contained in the lexical choice but also maintained in the ways the argumentation and authority is structured across different genres (e.g., narrative description of the divine action versus epistolary teaching and exhortation). Also, corpus-based comparatively analyses of scriptural corpora demonstrate that thematic and doctrinal focuses can be identified using keywords in large sets of texts, and comparative theological arguments can be made with evidence that can be repeated (Hashimoto, 2024).

One of the most essential facilitators of corpus-assisted biblical work is the recent rapid development of digital biblical corpora and computational resources. Current computational linguistics studies keep assessing Bible corpora as large parallel systems and how variations in translation influence linguistic generalization- a valuable warning to any corpus based theological attempt that involves translations (Kann et al., 2024). On the resource-development level, it has resulted in congruent corpora of several Bible translations in the same language, with the explicit mention of their usefulness in exploring both lexical and semantic variation, and even ideological variation (Sierra et al., 2025). Research on automated annotation and cross-lingual semantic concordance of New Testament corpora underscores the growing practicability of relating translations to source-language identifiers (e.g., the numbers of Strong), enhancing the capacity of researchers to relate lexical patterns to direct source forms (Dörpinghaus, 2024). Simultaneously, survey research mapping AI and computational methods of biblical texts suggests the emergence of an expanding field of so-called digital biblical analysis alongside the threat of a lack of methodological rigor and interpretive accountability, which corpus-assisted CDA should deal with attentively (Lima, 2025). Computational studies with translation interests also demonstrate the customization of machine learning methods to biblical texts, in support of the idea that Bible data is becoming an organized linguistic asset, despite the representativeness and register limitations (Aars et al., 2024).

In theological terms, the current writing still focuses on the concepts of salvation and other doctrines as being multi-dimensional and not single-term concepts. Even brief theological overviews consider salvation as a matter of deliverance and restoration, which can be linguistically worked out as agency patterns, patterns of evaluation and patterns of covenant identity (Colijn, 2024). Similarly, recent doctrinal therapies trace the concept of salvation via interrelated themes: election, calling, justification, sanctification, and point to how dense the theological lexicon can be traced with the help of corpus analysis and interpreted by CDA as

ideological placement (Morgan and Schreiner, 2024). More expansive introductions to theology further emphasize theology as the practice of meaning making, and it is aimed at achieving coherence and pragmatic usefulness- a direction which is aligned with the study of biblical theology as a discourse that creates a worldview and norms within the community (Plantinga, 2022).

Lastly, works that use CDA to analyze religious communication beyond the biblical text (e.g., sermons) demonstrate how ideological practices work in religious communication through the legitimation, moral evaluation and identity formation, frequently based on Fairclough-influenced models. It is based on such research that ideology is systematically created using language in a religious discourse and that it offers analytic categories that can be applied carefully to the discourse of bible itself (Magnifying Religious Ideologies, 2025). All these bodies of research support a corpus-assisted CDA of the Bible as a timely endeavor: corpus approaches define what linguistic patterns recur and are shared among sub-corpora, whereas CDA accounts for how the linguistic patterns are used as ideological discursive practice to formulate the sources of authority, moral order, and theological worldview (Gillings et al., 2023; Forchtner, 2026).

Methodology

The paper is a qualitative-quantitative mixed-methods study that combines the Corpus Linguistics and Critical Discourse Analysis (CDA) approaches to examine theological ideology as a discursive practice in Bible. Quantitative component can be applied to determine recurrent linguistic patterns (e.g. keywords, collocations, concordance lines, semantic prosody), and the qualitative component provides a critical analysis of how these patterns operate ideologically. With such a combination, methodological rigor is achieved as interpretive assertions are based on systematically observable evidence in texts and not isolated instances. The general methodology adheres to the ideas of Corpus-Assisted Discourse Studies (CADS) which focuses on corpus results triangulation with critical interpretation.

The theoretical base of the research is the Critical Discourse Analysis with the main references to the three-dimensional model of discourse created by Fairclough. This framework can be analyzed at three intersecting levels, (1) textual, (2) discursive, (3) social, which will help in understanding how these discourses produce, reproduce, and institutionalize larger theological ideologies of authority, morality, identity and belief formation. Theology—and especially biblical theology—is used to interpret patterns in the linguistic strategies at the level of social practice, where the patterns of language can be linked to the doctrinal orientations and theological worldviews without giving special preference to one confession.

The information used in this research is a specifically designed biblical corpus based on a fairly popular English translation of the Bible. The population of the study will comprise all the canonical biblical texts and sampling will be done via stratified purposive sampling. The texts are grouped into large sub-corpora (Old Testament vs.). Narrative vs. epistolary texts New Testament) in order to make systematic comparison. This sampling approach helps to be representative on the level of genres and theological focus without becoming too analytically difficult. Corpus boundaries, composition, and sub-corpus boundaries are clearly recorded to increase transparency and reproducibility.

To analyze the data, frequency lists, keyword analyses, collocation networks, concordance lines and dispersion plots of core theological concepts (e.g., faith, righteousness, sin, grace, and salvation) are generated using corpus software programs like AntConc or Sketch Engine. These numerical outputs help to select the salient textual instances of qualitative CDA. Close reading of concordance lines is the last analysis step where the semantic prosody, agency assignment, moral judgment, and identity building are analyzed. The methodology triangulation and systematic reporting of analytic methods enhance reliability, and the ethical issues are minimal, as the research is based on freely accessible written sources only, and the researcher is academically neutral towards religious convictions.

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Data Analysis

Corpus Description and Quantitative Pattern Identification This part of the project examines the corpus description and quantitative pattern identification.

1.   Overview of Data Analysis

This chapter provides the analysis of data in the research Theological Ideology as Discursive Practice in the Bible: A Corpus-Assisted Critical Discourse Analysis of Linguistic Patterns. It is analyzed in the framework of corpus-assisted CDA, in which the quantitative analysis of the corpus allows to identify the salient linguistic patterns, and the qualitative critical analysis is employed to elaborate on how the patterns operate ideologically in the discourse of bibles. The chapter is divided into three sections.

2.   Corpus design and Sub-corpora organization.

This research is based on the corpus which was created on the basis of a well-known English translation of the bible and includes the full canonical text. The complete corpus was further subdivided into sub-corpora that were analytically significant so that they could be compared. Two major layers of subdivision were used. To respond to these changes, the corpus was first split into the Old Testament (OT) and the New Testament (NT). Second, the texts were divided according to their genre, especially the difference between narrative texts (e.g., historical books and Gospels) and epistolary texts (e.g., Pauline and general epistles), in which theological teaching and moral encouragement is more pronounced.

This hierarchical arrangement permits to compare linguistic patterns in a systematic manner across theological settings. Theology is frequently constructed in a narrative form, involving the use of storytelling and divine intervention, and in an epistolary form, where theology is explicitly defined in instructional, evaluational and authority discourse. The division of these sub-corpora by analysis can show us whether theological ideology is fulfilled in the way which is different in terms of the textual functions and communicative purpose.

3.   Tools and Procedures.

Sketch Engine, a corpus analysis system intended to determine patterns in linguistics on large scale was used to carry out the quantitative aspect of analysis. The choice of Sketch Engine was based on the fact that it has strong functionalities to produce frequency lists, keyword analysis, collocation networks, concordance lines, word sketches and dispersion measures. These instruments allow orderly observation of the manner in which theological concepts act out over the corpus.

The decision-making process had four consecutive steps. One was frequency analysis to determine the high frequency theological lexemes in all the corpus and under each sub-corpus. Second, the analysis of the keywords was performed so that to understand what theological terms are statistically salient within particular sub-corpora (e.g., NT vs. OT, epistles vs. narratives). Third, collocation analysis was used to interrogate repeated lexical associations of core theological words, showing semantic and ideological clusters. Fourth, use instances were contextualized using concordance analysis and, therefore, both semantic prosody and discursive function may be identified.

Combined, these approaches make the analysis as comprehensive as possible (breadth: distributional patterns) and comprehensible (depth: contextual meaning) as possible.

4.   Determination of Core Theological Concepts.

According to theological literature and the initial corpus scan, a list of key theological notions was chosen and analyzed in detail. These are faith, righteousness, sin, grace, law, covenant, salvation/save, repentance and obedience. The reason these lexemes were selected is that they are core to the biblical theology and heavily involved in the ideological constructions of authority, morality and identity.

Instead of comparing these terms as single units, the analysis considers their functioning in lexical clusters and collocational contexts, which provide an insight into the way the meaning is made by association. To illustrate, the ideological consequences of faith vary according to the collocation of faith with obedience, works, grace or justification. Such trends cannot be effectively determined by solely reading and need evidence based on corpus.

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5. Corpus Table: Quantitative Analysis Summaries.

The table below recaps all the corpus analyses that were done in each of the major analytical dimensions. This one table is a brief preview of the quantitative phase and the further qualitative interpretation.

Table 1
Corpus-Based Analyses of Theological Linguistic Patterns (Using Sketch Engine)

Analysis Type	Linguistic Focus	Purpose	Sub-Corpora Compared	Output
Frequency Analysis	Core theological lexemes (e.g., faith, sin, grace)	Identify dominant theological vocabulary	Full corpus, OT, NT	Frequency lists
Keyword Analysis	Statistically salient theological terms	Detect sub-corpus-specific theological emphasis	OT vs. NT; Narrative vs. Epistle	Keyword lists
Collocation Analysis	Lexical associations of theological terms	Reveal ideological clustering and meaning construction	All sub-corpora	Collocation networks
Concordance Analysis	Contextual usage of key terms	Examine discursive function and semantic prosody	Selected sub-corpora	Concordance lines
Dispersion Analysis	Distribution of theological terms	Assess consistency vs. concentration	Across biblical books	Dispersion plots

6. Frequency Patterns and Theological Salience.

Analysis by frequency showed that the theological lexemes are not evenly spread over the corpus, and between OT and NT, there was significant fluctuation. There are slightly more terms pertaining to law, covenant, and obedience in the OT sub-corpora, but this is not as common as faith, grace, salvation, and righteousness in the NT. This quantitative difference, though, is a reinforcement of time-honored theological notations but provides empirical particularity in showing the repetitiveness of such propensities throughout the textual corpus.

Genre based frequency analysis also indicates that epistologary texts use more abstract theological words, and narrative texts use more action based verbs, and divine agency constructions. This tendency is indicative of the fact that theology in narrative discourse is typically implicit in the sense that it is conveyed by events and divine intervention, but explicit in the sense that epistles in writing prefigures doctrinal explanation and moral teaching.

7. Keyword Analysis between Sub-Corpora.

The analysis of keywords in Sketch Engine was performed through sub-corpora-to-sub-corpora comparison in order to acquire statistically salient terms in theology. Comparing the NT to the OT, keywords like grace, faith, gospel, and justified became very salient, which means that there was a discursive shift to the abstraction of theology and moral interiority. On the other hand, OT keywords analysis pointed at law, commandment, covenant, and inheritance, which shows a discourse based on mass duty and Godly teachings.

In the same way, the epistolary texts were contrasted with narrative texts where keywords that can indicate moral judgment (worthy, acceptable, holy) and authority (command, exhort, teach) were much more prominent in epistles. This implies that epistolary discourse is a place where theological ideology is explicitly stated and that writers are the authoritative readers of divine will.

8. Patterns of Collocation and Semantic Clustering.

A collocation analysis showed that the theological terms are always present with ideologically charged lexical setting. An example is that faith is often found in conjunction with obedience, with works, and with confession in epistolary literature, and with verbs of perception and action in the narrative ones. These trends suggest that faith is discursively formed both as an ideological and as an adherence to behavior, which is influenced by genre and theology.

On the same note, the semantic prosody of sin itself is largely negative in character, and the word is commonly used with other words like death, judgment, wrath and punishment. This supports its ideological role as a moral boundary marker to define what is acceptable and what is not. On the contrary, grace occurs to co-locate with gift, mercy, abundance and peace, building a positive evaluative frame, which focuses on divine action.

Critical Discourse Analysis based on Concordance of Theological Patterns.

9. Divine and Human Agency as Discursively Constructed.

The systematic construction of divine agency as primary and human agency as responsive or dependent is one of the most eminent ideological patterns developed out of concordance analysis. In both testaments, the verbs that are related to the process of salvation are often structured with God as the grammatical object (God saves, God gives, God justifies), and the human beings are introduced as the receivers (are saved, receive grace, are called). This tendency is particularly prevalent in epistolary literature in the New Testament.

This repetitive grammar constructs to an ideological view of the world where theology should be based on divine initiative and not on human merit. The constant passive forms (are justified, are forgiven) further dehumanise and prefigure divine action as the source of moral change. In CDA terms, this discursive practice naturalizes a theology where obedience and faith are defined as reactions of divine action as opposed to moral accomplishment.

Agency in Old Testament narrative texts is frequently formed by the use of protracted sequences of action by which God creates human action, which is then assessed. The presence of concordance lines also indicates that the ideas of obedience and disobedience are recurrently constructed in the context of divine command and serve to strengthen the hierarchic interrelation between divine power and human accountability. This trend works ideologically to justify divine law as the main organization principle of communal life. The concept of moral evaluation and semantic prosody is closely linked to the concept of metaethics, which can be further subdivided into the discussion of moral evaluation matters and the analysis of moral stances.

Moral Evaluation and Semantic Prosody The notion of moral evaluation and semantic prosody is highly related to the notion of metaethics, which in turn can be broken down into the discussion of matters of moral evaluation and the discussion of moral stances.

Moral evaluation is another important ideological role that is achieved by regular semantic prosody of the most important theological words, which is determined by the concordance analysis. Such a category as sin, e.g., has extremely negative prosody throughout the corpus. Repeatedly, concordance lines locate sin in frames of evaluation of judgment, punishment, separation and death. Although sin can even be expounded with explanatory context, it is not often neutral; the presence of it in the co-text is always an indication of moral failure and ill effect.

This tendency works ideologically because it brings out distinct moral limits in the biblical terms. The negative prosody of sin is repeated to help create the moral world view where non-compliance with the divine norms is intrinsically dangerous and socially unstable. Notably in this regard, the force of evaluation is not in each case based on explicit condemnation, but rather dictated by patterned co-occurrence with negatively charged lexical items.

On the contrary, words like grace and righteousness have only positive semantic prosody. The line of concordances shows the presence of repetitive relationships with gift, mercy, peace, life and hope. This

positive evaluative framing creates the grace as an undeserved gift and pious condition as a preferable ethical condition which is consistent with the divine favor. Ideologically, this contrast prosody supports a binary moral paradigm that organizes theological worldview on the terms of condemnation and restoration.

10. *Authority made in Epistolary Discourse.*

There is a peculiarity of discursive creation of authority in epistolary texts. Concordance analysis shows that speech acts related to directives are frequently used (exhortations, commands, moral instructions, etc. urge, command, teach, remind). Such commands can be frequently supported by the invocation to God or the authority of apostles or biblical tradition. As an illustration, concordance lines often intertwine imperatives and justificative clauses (as the Lord commanded, as God has called you, has commanded you), where very clearly, the obligation of the human being is connected directly with the will of God. Such discursive strategy enhances ideological power, by delivering moral teaching in a way not as individual opinion but as Godly approved truth. This is a type of legitimation in terms of CDA, where the source of authority is legitimized by alluding to a superior unquestionable force.

In contrast, narrative texts do not form authority in a directive manner but less via evaluative narration. Concordance lines in narrative situations tend to follow actions that are approved or disapproved by the divine, and this is the implicit guideline to moral interpretation. This indirect form of power acts ideologically because it entrenches theological standards in the form of stories, and therefore it does not seem to be forced upon them.

11. *Identity Construction Insider and outsider position.*

One of the key ideological roles played by biblical discourse is identity boundary building. The concordance analysis shows that there are common linguistic structures that distinguish between insiders (the faithful, the righteous, the chosen) and outsiders (the sinners, the disobedient, the nations). Such differences are usually achieved by relational and possessive constructions (my people, children of God, those who believe), which are linguistically identified as inclusions.

Belief-based language is also a common construction of insider identity in the New Testament writings, as faith serves as an important belongingness marker. Repeatedly, concordance lines surround the concept of salvation as dependent on a belief, confession or calling, which in turn establishes the community boundaries in theological and not in ethnic terms. This is an ideological transformation of Old Testament discourse, in which identity is more commonly made as a construction of covenant, ancestry, and adherence to law.

Nevertheless, binary oppositions are always used to frame identity in both testaments. These sorts of oppositions are ideologically useful in that they reduce the complex social realities to morally charged categories to reinforce group cohesion and push other positions to the margins. CDA emphasizes that these constructions of identities are not descriptive neutralities but discursive practices, which define worldview and shared self-understanding.

Grace: The articulation of the law within discourse was determined by the degree of refinement in the law itself, not by the degree of refinement within the concept of law itself.

12. *Discursive Representation of Law and Grace.*

The expression of the law in a discourse was affected by the refinement of the law itself, rather than by the refinement of the concept of law itself. The connection between law and grace becomes a very topical ideological location. Concordance analysis indicates that law is often related to obligation, command and judgment particularly in the context of OT. Its co-context frequently contains verbs of demand and conformity, making law a foreign norm of conduct.

Conversely, it is in the application of grace that is mainly related to gift and divine generosity, particularly in the discourse of the epistles in the NT. Concordance lines focus more on grace as free of charge as opposed to through merit and they create a theological ideology that places divine action at the forefront of human action. Significantly, this opposition is not a simple lexical one, but discursive: the two notions are frequently compared within the same discursive contexts, specifically in epistles, and this comparison is strengthened

with a theological worldview organized on the principles of contrastive assessment.

Critically, the opposite of discourse serves to ideologically redefine moral responsibility. Whereas law-based discourse focuses on compliance and consequence, grace-based discourse redefines morality to mean transformation and relationship. This ideological change is achieved, as the corpus evidence reveals, by means of systematic patterning of language and not through isolated statements of doctrine.

13. Genre-Specific Discursive Strategies.

The concordance analysis also displays that genre makes strong influence in the realization of theological ideology. Narrative discourse is more inclined to build theology in terms of action sequences, character judgment, and interference of gods, whereas the epistolary discourse is based on abstraction, explanation, and direct moral teaching.

As an example, the concept of salvation in narrative tradition is commonly represented by events (deliverance, healing, and restoration), in epistles, it is elaborated in the terms of doctrines and moral encouragement. This variation of the genre proves that the theological ideology is not fixed but modified to a communicative intent. CDA emphasizes that this diversity is strategic, not theological.

Ideological Synthesis and Theological Implication of Corpus-Assisted Findings.

14. The combination of Corpus Evidence and Critical Discourse Analysis.

According to the principles of Corpus-Assisted Discourse Studies, numerical patterns are not regarded as the independent outcomes but as the empirical evidence of systematic meaning-making. When understood via CDA, these patterns can be used to observe how language forms a consistent construction of authority, moral order, identity delimitation, and theological worldview throughout biblical discourse.

The combination of corpus and CDA results will prove the fact that theological ideology in the Bible cannot be limited only to the direct statements of the doctrine. Rather ideology is instilled in repetitivism in language patterns that work cumulatively. Such structures get naturalized by being repeated in genres, authorship circumstances, and historical contexts such that theological assumptions seem to be self-evident as opposed to being built up. The synthesis directly answers the research questions of the study by showing what patterns reoccur, as well as how they operate ideologically.

15. Discursive Practice: Theological Ideology.

The key discoveries of the present work include that theological ideology is the discursive practice but not an unchanging system of beliefs. Patterns corpus Corpus patterns demonstrate that the most fundamental theological terms like faith, sin, righteousness, grace, and salvation are repeatedly incorporated within linguistic settings that form the meaning prior to the conscious theology reflection. They comprise grammatical structures, evaluative frames, and collocated networks that lead the readers to certain interpretations of divinehuman relationships.

In a critical manner, ideology in this case works by naturalization. The regular foregrounding of divine agency and backgrounding of human agency serve as an example of how the normalization of a certain view of the world is created, where divine authority is the unquestionable and absolute. Since these patterns are found in a variety of genres and situations, they seem to be systems of theological reality and are not discursive preferences. CDA demonstrates that such naturalization is one of the important ideological processes according to which theological worldviews are maintained.

16. Biblical Discourse Authority and Legitimation.

The synthesis of results proves that the authority is one of the most regularly created ideological dimensions in biblical discourse. As evidenced by the corpus, the authority is hardly ever imposed, but rather it is justified with the help of repetitive linguistic means. These are attributing acts and orders to divinity, formulating moral imperatives as reactions to divine agency, and incorporating an instructional element into assessing or narrative formats.

In the case of epistolary writings especially, this emerges as a place of overt authority formation. Patterns of

the corpus suggest that there is a rich concentration of directive expressions with a strong support by references to God will or apostolic authority. This is what makes the structure of authority stratified where human speakers are placed as prophets of truth of the gods. Before the interpretation through CDA, the discourse shows that interpretation allows limited room to debate about the creation of more space to negotiate, and theological statements are expressed in the way that they are divinely ordained and not socially negotiated.

The narratives use an alternative though equally strong ideological approach. Power is created by performance as opposed to dictation; submission results in blessing and heels results in loss. This cause-and-effect framing incorporates a sense of authority into story logic and the divine authority appears as a natural moral order instead of a system that has been imposed. These strategies combined show how authority is discursively sustained in different forms of bibles.

17. Moral Order and Evaluation.

The other significant ideological role that is presented by synthesis is the development of moral order. The results of the corpus indicate that evaluative meaning is always present in theological vocabulary, even in the cases when no explicit moral judgment is present. According to the analysis of semantic prosody, some concepts are almost obligatorily framed in a positive way (grace, righteousness, faith), others in a negative way (sin, disobedience, wickedness).

This judgmental consistency builds a moral universe of distinct values. As CDA interpretation points out, the moral evaluation is not often open-ended, it is rather the binary opposition with simplification of complex ethical realities into polarized expressions. These binaries are ideological because they advance conformity and frown upon ambiguity. Such patterns influence the moral intuition of readers in the long term and lead to internalized theology norms.

Notably, moral evaluation is both theological and social. The corpus evidence demonstrates that identity markers tend to be used together with moral terms, which connects behavior and belonging. This discursive connection adds to the point of view that morality is not only personal but also social, connected with belonging to a morally established order created by God.

18. Boundary Maintenance and Identity Construction.

The synthesis also shows that biblical discourse is a key part in identity construction especially in terms of insider-outsider distinctions. Patterns of corpus indicate recurrent linguistic practices that determine the membership of the theological community and otherwise. These are: relational labeling, possessive constructions and evaluative descriptors that indicate inclusion or exclusion.

Identity in the Old Testament is frequently created in covenantal and communal terms, with an accent on descent, legislation and shared responsibility. Corpus patterns in the New Testament discourse also reflect a new pattern of belief-oriented identity markers, in which faith and confession become central requirements to inclusion. Nevertheless, the ideological role is saved as discourse creates definite borders which maintain the integrity of a group and theological lineage.

In a CDA view, such identity constructions are not just a passive reporting of belief but a discursive practice that becomes part of social organization. By constantly drawing the categories of insiders and outsiders, the biblical discourse entrenches the worldview whereby theological truth and group affiliation cannot be separated. The formation of discursive worldview is possible; however, it involves the difficulties of the A/PAS model, which has been introduced in the preceding part (Discursive Processes).

When combined, the corpus-assisted CDA results show that biblical discourse builds up a consistent theological worldview in a cumulative manner by patterning language. This worldview makes assumptions regarding the authority of God, the human role, the moral judgment, and the identity of a community. More importantly, these assumptions are hardly ever stated as something that should be argued about; rather, they are incorporated into common speech patterns that perceive reality as such.

This discussion of the worldview is especially clear through the interaction between narrative and epistolary

genres. The model of theological reality is determined by events and consequences in narrative texts and by teaching and doctrine in epistolary texts. The evidence of corpus reveals that these genres do not contradict one another but supplement each other to make the whole ideological structure accomplished by the means of various tactics of discourse.

CDA emphasizes the fact that the formation of worldviews is quite subtle: readers are placed in the discourse as moral agents, believers, or participants in the divine action. With time, these discursive patterns are repeatedly exposed to interpretative expectation, and some theological interpretations will become natural and others not.

19. Biblical Studies and Discourse Analysis Implication.

The results of this paper are important both to the biblical studies and discourse analysis. In the case of biblical studies, it is clear that a corpus-assisted CDA approach can be used to empirically study the theological meaning of theology without turning it into statistics. Corpus evidence attests to subtle theological interpretation as it shows the patterns that would otherwise be undetected with the help of traditional close reading only.

In the case of discourse analysis, the research demonstrates the importance of using CDA in historical and sacred writings. Although the study of contemporary political or media speech is commonly addressed with the help of CDA, the given research demonstrates that the main concepts of this approach ideology, power, legitimation, identity can also be applied to the development of a belief system by authoritative texts in the course of the time. The Bible comes out as an impressive demonstration of the discourse that has maintained the ideological effects over the centuries specifically due to its stylistically framed structure.

Conclusion

This paper aimed at analyzing theological ideology as discursive practice in the Bible by way of corpus-based Critical Discourse Analysis (CDA) of recurrent linguistic patterns. The study that combined corpus linguistics and CDA transcended selective reading to offer empirically based data on how theological meaning is systematically constructed, distributed and naturalized by means of language. The results indicate that patterned linguistic decisions that influence patterned modes of authority, moral judgment, identity and worldview are not just instances of theology within the biblical discourse but also constitute theology.

Corpus analysis at a quantitative level showed that the core theological concepts, e.g., faith, sin, righteousness, grace, law, and salvation, exhibit a characteristic distributional pattern across the sub-corpora of great size. Old testament and New testament differences and those between narrative and epistolary genres were demonstrated to be not random, but systematic. These tendencies validate the idea that there is a difference in theological focus across the genres and the testament, with narrative literature tending to model theology indirectly through events and aftermath, and epistolary literature modeled theology directly through abstraction, didacticism and invective. Corpus evidence therefore offered a good survey of the location and the way of how the language of theology is clustered in the biblical text.

The patterns of concordance that were qualitatively analyzed through CDA also indicated that those recurrent lingual choices are ideologically operating. Among the most outstanding results are those related to agency assignment, where God agency is always put forward and human agency put as a response or dependency? Biblical discourse recreates time and again the theological reality with grammatical constructions, passive voice, and collocational patterns portraying the divine action as the starting point of the theological reality. The discursive pattern is aimed at naturalizing the divine authority in such a way that it is not introduced as a bargainable fact but as something that is given as a matter of fact.

It is also important that moral evaluation is highly relevant in the development of theological ideology. The analysis of semantic prosody revealed that the important concepts have constant evaluative orientations within the corpus. Words that are used to refer to violation of the divine norms are loaded with overwhelmingly negative evaluative contexts whereas words used to refer to restoration and alignment to divine will are loaded

with the positive context. This evaluative conformity creates a moral order which is discursively supported by repetition as opposed to direct moral reasoning. With time, interpretive expectations are formed by these patterns and they direct the reader toward certain moral judgments as self-evident.

The paper also established that power and legitimation is built using discursive techniques that are genre-specific. Epistolary literature is dependent on authoritative language accompanied by the appeals towards the divine authority and the human speakers are presented as the legitimate propagators of theological truth. By contrast, narrative texts generate authority by evaluative story telling in which behavior is implicitly justified or not. In spite of these contrasts, both genres help to create a logical ideological system where the divine power is always confirmed by means of words.

Another contribution of this study is the study of identity construction. Corpus-aided CDA pointed out that the differences between insiders and outsiders are recreatively performed using relational labels, evaluative descriptors, and belief-directed standards. Although the foundation of identity changes between testaments, no longer as covenantal and communal markers but as a belief-grounded obligation, the ideological role does not change: discourse establishes a sense of belonging and exclusion, which is grounded in the continuity of theology and the maintenance of a group. These identity formations are not only descriptive but prescriptive, and they influence the way people and communities realize themselves in the context of the divine power and ethical anticipation.

The methodologically, this research shows that corpus-assisted CDA is useful in understanding theological and religious discourse. The transparency and replicability of the tools provided by the corpus ensured identification of systematic patterns within a large dataset and CDA offered an interpretive framework that is required to explain how these patterns work forces it to be an ideological explanation. This combined method is a response to a central weakness of the traditional theological analysis, which is its use of only a few parts of the text instead of quantifying theology. It rather demonstrates that critical interpretation and empirical patterning can be used together to clarify the discursive basis of belief systems.

The implications of the findings are both with respect to the biblical and discourse analysis. In the case of the biblical studies, the study highlights the fact that the meaning of theology cannot exist without linguistic form and distribution. Both coherence and authority of doctrinal concepts are acquired by repetitive discursive realization implying that theology as a matter of meaning-making can be fruitfully studied. In the case of discourse analysis, the analysis takes CDA to the realm of sacred texts, showing that ideology, power, and legitimation are not only workable in modern day political or media discourse, but also at the time historically powered up religious texts.

To sum up, this study provides the confirmation that theological ideology in the Bible is discursive practice that is maintained by repetitive linguistic patterns that determine structures of authority, morality, identity, and worldview. Continuing power of biblical theology may thus be assessed not simply about the content, but about the form, that is, in terms of how the text instructs, how it teaches, by language that constantly sets the readers within a theological framework. The discovery of these discursive processes will make the study a step toward better, more empirically-based comprehension of the connection between language, ideology, and theology and will provide an avenue to future corpus-based studies of religious discourse.

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