



THE PLACE OF ANOINTING BY OIL AND THE POTENCY OF PRAYER: A CASE STUDY OF JAMES 5:14

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Abstract

The integration of consecrated oil within Christian therapeutic rituals continues to spark significant theological discourse among the faithful. Certain factions advocate for the inherent curative properties of the oil itself, whereas alternative perspectives underscore supplication alone as the primary conduit for divine restoration. This manuscript investigates the scriptural underpinnings of oil application, with a specific lens on the injunction found in James 5:14, which directs ecclesiastical leaders to intercede for the ailing while applying oil in the Lord's name. By conducting a rigorous exegetical analysis of the original Greek manuscript and synthesizing insights from contemporary New Testament scholars, this article posits a nuanced view. It suggests that although the oil functions as a profound physical emblem of spiritual reliance, pastoral attentiveness, and historical medicinal utility, the genuine mechanism of healing is entirely divine, activated strictly through faithful petitions in Jesus Christ's name. Furthermore, this exposition explores the Old Testament heritage of these rites, dissects the syntactical framework of James 5:14-15, and juxtaposes the apostolic prioritization of Christ's authority against modern tendencies that mistakenly ascribe supernatural efficacy to inanimate substances. Ultimately, the research concludes that adherents must prioritize steadfast prayer in Christ's name, viewing the oil merely as a tactile focal point for belief rather than an esoteric catalyst, thereby ensuring that physical elements never usurp the foundational role of prayer.

Keywords: Consecrated Olive Extract, Epistle of James Exegesis, Faithful Supplication, Divine Restoration, Authority of Christ, Spiritual Conviction.

Introduction

This treatise elucidates the profound efficacy of both supplication and the application of oil when interceding for afflicted individuals. The phenomenon of human affliction manifests across a diverse spectrum of conditions. These range from psychological anomalies and psychiatric disturbances to conventional physiological ailments requiring prompt clinical intervention. Pathogenic infections constitute one category of illness, while conditions necessitating surgical procedures represent another. Distress, in its broadest sense, encompasses any condition that strips an individual of their natural comfort, thereby qualifying as a form of suffering. The universal Christian mandate in times of such tribulation is to immediately turn to the Divine through earnest intercession. The rationale underpinning this reflexive action is profound yet straightforward: while



the Creator may employ medical practitioners, pharmacological remedies, or surgical interventions as instruments of recovery, the ultimate source of all restoration remains undeniably God. Believers are called to offer a "prayer of faith," acknowledging that it is the Almighty who ultimately resuscitates the afflicted. The intersection of intercessory petitions and physical recovery within the nascent Christian community has been the subject of exhaustive academic scrutiny. Theologian D. A. Carson observes that the phrase "prayer of faith" (εὐχή τῆς πίστεως) found in the epistle of James signifies a petition steeped in absolute reliance on divine sovereignty, rather than serving as an incantation that invariably forces a miraculous outcome. In a parallel vein, Craig L. Blomberg contends that the narrative of James 5:14-15 outlines a dual-faceted reaction: collective intercession by the spiritual community coupled with the penitent admission of faults by the sufferer. Here, the realization of health remains tethered exclusively to the sovereign intentions of the Creator, independent of any human methodology. This dynamic is mirrored in the Gospel narrative where the Messiah, observing the profound conviction of a paralyzed man's companions, initially absolved his transgressions before rectifying his physical incapacitation (Matthew 9:2). Consequently, if human frailties encompass transgressions against fellow believers, mutual confession paired with communal prayer becomes the precursor to divine restoration. While sacred texts do not grant humanity the presumption of guaranteed healing in every isolated instance, the Almighty consistently remains attentive to the cries of a repentant heart. The historical account of the prophet Elijah stands as a testament to this inherent power of fervent petition.

This dynamic introduces a critical theological and pastoral dilemma: does the applied substance harbor intrinsic restorative capabilities, or is the miraculous outcome strictly a byproduct of intercession? Modern anecdotal accounts frequently amplify the ambiguity surrounding this topic. To illustrate, Lisa Bevere shares a personal narrative regarding her son's sublingual neoplasm; following dedicated intercession accompanied by consecrated oil, the anomalous growth allegedly vanished within a matter of days (Bevere, 2025, 1:40). Testimonies of this nature prompt certain worshipers to credit the physical fluid with miraculous properties, whereas skeptics debate the necessity of the substance altogether. The reality that countless individuals achieve complete recovery devoid of any physical application further convolutes the theological discourse. Nevertheless, canonical scriptures, notably James 5:14, explicitly endorse the utilization of this liquid during pastoral intercessions for the infirm. Consequently, this document rigorously investigates the scriptural precedents for this practice, evaluating the synergistic relationship between the physical element and spoken petitions. The objective is to ascertain whether the physical medium actively contributes to the therapeutic outcome or if the transformative power is localized entirely within faithful invocations of Jesus Christ's authority.

Scholarly literature further emphasizes this reliance on prayer during times of profound distress. As highlighted by Nesta Andy-Philip in his 2024 academic publication concerning the socio-religious dynamics of Jewish exiles, the historical Israelites in Babylon exemplified this principle. Witnessing collective suffering, they engaged in profound worship, emotional outpouring, and intense supplication, culminating in the poignant lament of Psalms 137:1-6. This analogy reinforces the enduring efficacy of prayer amidst profound displacement and hardship.

It is a common expectation that believers routinely intercede for unwell acquaintances, fulfilling a core tenet of the Christian mandate. However, a pertinent question arises regarding the frequency with which modern clerics and parishioners conduct visitations actively wielding vessels of consecrated oil. Observation dictates that this practice is not universally adopted; a significant



portion of ecclesiastical leaders and denominational frameworks do not mandate or consistently employ physical elements during their pastoral rounds.

Reasons for Anointing with Oil

- **Ordinary-** Historically, the application of unguents to the body or scalp was a ubiquitous cultural norm among the Israelite populations, mirroring the customs of surrounding ancient Near Eastern societies (Exodus 28:40, Ruth 3:3, Micah 6:15). Furthermore, pouring fragrant liquids upon a visitor's head functioned as a profound gesture of hospitality and esteem extended by a host to an honorable guest (Luke 7:46, Psalm 23).
- **Official-** The administration of sacred fluids also served as the primary ceremonial rite for inducting individuals into the three preeminent leadership roles within the Israelite commonwealth:
 - **Prophets:** Visionaries were occasionally consecrated for their divine mandates through this tactile rite (1 Kings 19:16) and were subsequently referred to as "Messiahs" or the anointed ones (1 Chronicles 16:22, Psalm 105:15).
 - **Priests:** During the foundational establishment of the Levitical order, all officiating clergy were initiated through this application (Exodus 40:15, Numbers 3:3). As historical eras progressed, this specific consecration appeared to become an exclusive privilege reserved for the high priest (Exodus 29:29, Leviticus 16:32). Consequently, scriptural references to "the priest that is anointed" (Leviticus 4:3) are broadly interpreted by scholars as designating the chief ecclesiastical leader.
 - **Kings:** The coronation of Judean monarchs required this specific, divinely mandated ceremony to validate their earthly authority (1 Samuel 9:16, 10:1; 1 Kings 1:34-39). Historical records indicate that this inauguration was sometimes repeated, as evidenced by David, who underwent the consecratory process on three separate occasions.
- **Inanimate objects-** Physical structures and artifacts were likewise sanctified using these liquids to denote their exclusive dedication to sacred functions. A prominent example is the patriarch Jacob, who poured the substance over a stone monument at Bethel to mark a site of divine encounter (Genesis 31:13, Exodus 30:26-28).
- **Ecclesiastical-** Within the early Christian assembly, the apostle James explicitly directed the utilization of this element to facilitate the recuperation of ailing congregants (James 5:14). This apostolic directive directly parallels the healing campaigns executed by Christ's original twelve disciples (Mark 6:13).

The specific linguistic choice in James 5:14 regarding the treatment of the afflicted (ἀλείψαντες αὐτὸν ἐλαίῳ) relies on the Greek verb *aleipho*. This term conventionally describes mundane, utilitarian rubbing or massaging, analogous to the medical intervention depicted by the Good Samaritan in Luke 10:34. It stands in sharp contrast to *chrīo*, the term frequently employed within the Septuagint to denote solemn, sacramental consecrations for royalty or priesthood. This deliberate vocabulary selection implies that the biblical author envisioned a practical, rehabilitative, and symbolic gesture rather than a rigid liturgical sacrament. Theologian G. R. Beasley-Murray corroborates this interpretation, observing that the mandate to summon the community's elders (πρεσβυτέρους) underscores the primitive church's commitment to collective emotional and



spiritual support, rather than promoting the erroneous concept of mystical energy transmission via a physical medium.

Biblical Uses of Anointing Oil

Throughout canonical texts, the application of this sacred liquid extended beyond formal liturgical events to encompass several practical domains:

- **Grooming:** Utilized for personal hygiene and aesthetic enhancement (Ruth 3:3, Matthew 6:17).
- **Refreshment:** Offered as a soothing agent for weary travelers (Luke 7:46).
- **Medicinal-Remedies:** Applied as a pharmacological salve for physical trauma (Luke 10:34).
- **Burial Customs:** Employed in the traditional preparation of corpses for entombment (Mark 16:1).

Traditional Daily Use

Historical analysis reveals that among ancient Semitic populations, presenting unguents was a standard protocol for receiving guests into a domestic space. Furthermore, believers in the early church routinely utilized these emollients on themselves as a method of physical invigoration and bodily rejuvenation. Consequently, deploying these fragrant substances served as a widely recognized cultural expression of profound hospitality and personal honor.

Medicine and Invocation

The fluid was frequently administered to those suffering from physical maladies and external lacerations. Premium-grade extractions, blended meticulously with unadulterated botanical ingredients and aromatic spices, offered substantive tranquilizing and restorative benefits derived from the innate biological properties of the vegetation. Customary protocols dictated that caregivers would coat the infirm with these substances while concurrently voicing fervent petitions for physiological mending, spiritual shielding, holistic liberation, and the expulsion of malicious spiritual entities.

The explicit instruction to "anoint him with oil" found in James 5:14 utilizes Greek terminology that distinctly points to olive derivatives. In the ancient Near East, this specific extract functioned as an omnipresent pharmaceutical remedy and topical solution (Isaiah 1:6, Luke 10:34). This traditional methodology of saturating wounds with natural extracts continues to be preserved within various indigenous societies today. For instance, within the Gbagyi demographic, this indigenous therapeutic ointment is locally identified as "Kome" or "Kaime," which translates to "Maikadai" in the Hausa vernacular, and is occasionally referred to as "Gbagyi Me". This versatile substance holds multifaceted cultural utility:

- It serves as a culinary fat for frying traditional foods like *akara*.
- It functions as an antiseptic liniment for dressing topical abrasions.
- It acts as an epidermal moisturizer, particularly beneficial during the arid harmattan season.
- It is consumed alongside staple crops such as yams and rice.
- It provides the base ingredient for crafting indigenous culinary stews.



- It is utilized as an essential raw material in localized soap manufacturing processes.

This specific indigenous extract is characterized by its white pigmentation, is traditionally preserved within earthenware vessels, and boasts an exceptionally long shelf life. It functions both as a commercial commodity and a cherished present exchanged among kin and associates.

The remedial application of olive extracts throughout the archaic Mediterranean basin is thoroughly substantiated by medical historians. The classical author Pliny the Elder, in his *Natural History* (23.39-49), cataloged a vast array of clinical utilities for this fluid, encompassing dermatological treatments, wound care, and remedies for gastrointestinal distress. The incorporation of this physical act in the epistle of James almost certainly draws upon this widespread pharmacological literacy, echoing the emergency medical care rendered by the Samaritan in Luke 10:34. Nevertheless, scholar D. Edmond Hiebert astutely notes that the biblical author refrains from attributing intrinsic curative magic to the substance itself. Instead, the medium operates as a visible manifestation of communal compassion and a metaphor for divine pneumatic activity, whereas the sincere petition of belief remains the actual conduit for supernatural restoration.

This perspective perfectly encapsulates the dual dynamics of physical application and spiritual invocation. Roy Roberts, an author examining the intricacies of existence, highlights the clarifying insights of Professor James E. Rosscup regarding this phenomenon. Rosscup posits that while the extract genuinely offered medicinal benefits in antiquity, its primary function in the biblical narrative is emblematic, representing the Almighty's extraordinary restorative interventions. Its clinical efficacy in soothing both livestock (Psalm 23:5) and humans (Isaiah 1:6) is undeniable. Jesus' parable of the compassionate Samaritan similarly highlights its use as a trauma salve (Luke 10:34). However, Rosscup argues this purely medical interpretation falls short of capturing James's full theological intent. A singular physical remedy could not universally cure the myriad of illnesses encountered. Most critically, the text explicitly avoids guaranteeing that the physical substance—either alone or in tandem with prayer—forces a biological cure. The scripture definitively states that "the prayer of faith" restores the ailing individual, intentionally omitting any supernatural claims regarding the fluid. It is the Sovereign Lord, not the topical application, who orchestrates the physical resurrection of the patient. It is vastly more accurate to view this ritual as a concrete method of dedicating the afflicted individual to God's miraculous purview. The tactile sensation bolstered the patient's spiritual conviction by fostering an atmosphere of divine anticipation. Even Christ occasionally utilized physical touch, such as applying saliva, to visually underscore the supernatural mending orchestrated by the Divine (Mark 7:33, 8:23). The Hebrew Bible abundantly supports this concept; physical consecration routinely signified the reservation of an individual or object for divine purposes. Patriarch Jacob marked the stone at Bethel not to heal the rock, but to designate it as a sacred nexus of divine interaction (Genesis 28:18, 31:13). Subsequent generations employed similar rites to consecrate clergy (Exodus 29:7; Leviticus 8:12), spiritual visionaries (1 Kings 19:16), and royalty (1 Samuel 10:1, 1 Kings 19:15), visually establishing their alignment with heavenly agendas. Similarly, when Christ's inner circle embarked on their itinerant ministry, they expelled malevolent entities and utilized physical elements while witnessing miraculous recoveries, yet the power remained entirely divine (Mark 6:13).

Exegesis of James 5:14-15

An intricate examination of the foundational Greek manuscript exposes the exact correlation among the physical application, the verbal petition, and the resulting recovery:



- The terminology describing the physical application (ἀλείψαντες) is formulated as an aorist active participle, precisely matching the grammatical structure of the intercessory act (προσευξάμενοι). Both of these actions are presented as concurrent events accompanying the invocation of church leadership. From a syntactical standpoint, neither action is depicted as secondary or subservient to the other.
- Crucially, however, the text deliberately attributes the actual physiological deliverance exclusively to "the prayer of faith" (ἡ εὐχή τῆς πίστεως) in the subsequent verse. The original phrasing, "καὶ ἡ εὐχή τῆς πίστεως σώσει τὸν κάμνοντα," translates directly to the assertion that faithful supplication is the catalyst that rescues or restores the incapacitated individual.
- The biblical manuscript attaches absolutely no such supernatural guarantee to the physical liquid. The application is mandated as a supportive pastoral gesture, but never identified as the actual engine of physiological regeneration.

Theologian Peter H. Davids posits that the fluid functions primarily as a visual metaphor representing the immanence and authority of the Divine Spirit, echoing its dedicatory usage in ancient Israelite traditions. Nevertheless, he stresses that the biblical author meticulously clarifies that the faithful intercession, rather than the topical ointment, is the true instrument of healing.

Anointing Oil Gives Fresh Revelations

This analysis broadens the understanding of this practice by examining its portrayal within the Psalter, suggesting that the ceremonial application can heighten spiritual perception, allowing individuals to discern divine truths previously obscured.

"But you have exalted my horn like that of the wild ox; You have poured over me fresh oil. My eyes have seen the down fall of my enemies. My ears have heard the down of my evil assailants." — Psalms 92:10-11 (NIV)

This passage essentially suggests that the adjective "fresh" implies a continuous, dynamic renewal of spiritual sensitivity. During moments of dedicated intercession and consecration, believers are positioned to receive immediate divine directives. Throughout the restorative process, the Creator typically guides individuals sequentially, one phase at a time. Consequently, participants maintain a heightened expectancy to receive specific, real-time communications from the Divine.

Anointing Oil Represent the Power of Holy Spirit

During the composition of this manuscript, the narrative of the compassionate Samaritan—who deployed medical supplies to treat a brutally assaulted traveler—emerges as a highly pertinent illustration. In various theological interpretations, the substances utilized in this account have been viewed as metaphors for the Divine Spirit's capacity to mend profound emotional and physical traumas.

"He went to him and bound up his wounds. Pouring on oil and wine" (Luke 10:34).

Although early church fathers, including Ambrose and Origen, frequently employed allegorical frameworks to equate the Samaritan's medical supplies directly with the Holy Spirit, contemporary biblical scholars advise against forcing this symbolic overlay onto the original narrative. Scholar Joel B. Green emphasizes that within the Lucan context, these items operate strictly in their literal capacity as emergency medical interventions, serving to highlight pragmatic human empathy rather



than establishing profound pneumatological metaphors. Likewise, the apostolic practice documented in Mark 6:13 (ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους) portrays the physical application as a routine action performed by the followers, while the text unequivocally credits the resulting miracles to the sovereign power of the Almighty, entirely bypassing the substance itself. In both scriptural instances, the most accurate interpretation frames the liquid as a concrete demonstration of pastoral nurture and human conviction, avoiding the perilous assumption that it serves as a literal, physical pipeline for transmitting the Spirit's supernatural energy.

Jesus A Name Above All Other Names

The historical figure of Jesus of Nazareth represents the most extraordinary individual to ever walk the earth. This exceptionalism extends beyond His mere character to encompass every facet of His existence, particularly the unmatched authority embedded within His very title. Profound insights can be gleaned regarding the unique spiritual weight carried by this specific moniker. Consequently, this text evaluates the intersection of physical consecration and the sheer effectiveness of intercessory petitions, specifically addressing how the Messiah approached the infirm. Pastoral observations reveal a widespread misunderstanding among contemporary clerics and laypersons regarding the proper invocation of Christ's authority during intercession, often improperly conflated with reliance on physical materials. Identifying these widespread misconceptions necessitates a thorough academic recalibration of how modern worshipers engage with the Savior's title during their devotional lives.

Some observers might question the necessity of exploring the dynamic between physical unguents and spoken petitions within this specific theological framework. It is imperative to clarify that dissecting this relationship is fundamentally crucial for grasping the broader spiritual mechanisms of divine authority, particularly the redemptive power associated with the sacrifice of the Messiah and its correct modern application. Rather than conducting a traditional, exhaustive systematic theology review of Christ's ontological nature, this study hones in specifically on the utilitarian efficacy of His title and the doctrinally sound methods by which spiritual leaders and congregants should invoke it.

The prophetic arrival of a chosen deliverer, alongside His designated title, was heavily foreshadowed across both ancient covenants. This particular analysis, however, directs its focus exclusively toward the specific designation imparted to Him immediately preceding His earthly incarnation.

In the narrative of Luke 1:30-32, the celestial messenger Gabriel materialized before Mary to declare her divine selection for an unprecedented cosmic task. The entity proclaimed that she should banish fear, having secured immense favor with the Creator, and prophesied that she would conceive a male child who must be christened "Jesus". The messenger further decreed that this offspring would achieve unparalleled greatness and be recognized universally as the progeny of the Highest. Similarly, the Gospel of Matthew (1:20-22) details a nocturnal angelic visitation to Joseph, aimed at preventing him from dissolving his marital betrothal. The divine emissary commanded the descendant of David to embrace Mary without hesitation, clarifying that the conception was orchestrated by the Divine Spirit. The angel explicitly mandated that the impending infant be named Jesus, providing the rationale that this specific child possessed the destiny to emancipate humanity from its moral failings. These scriptural citations unequivocally demonstrate that the true efficacy of



modern intercession originates directly from the innate authority carried by His name, rendering a detailed examination of this devotional practice absolutely essential.

What Is in the Name of Jesus?

During the first-century Judean era, the appellation "Jesus" was not a novel linguistic invention. Within the Hebrew vernacular, numerous male infants were bestowed with the title Yeshuwa (or Jeshua), which correlates directly to the Anglicized "Joshua". This widespread cultural moniker carried the profound theological definitions of "God is Saviour," "Yahweh is Salvation," or "Salvation of Jehovah". By assigning or carrying this specific designation, the ancient Hebrew populace overtly testified to the reality of a Supreme Being who actively intervenes, rescues, and shields those who place their unwavering confidence in His sovereignty.

Throughout the subsequent Apostolic writings, the absolute supremacy of Christ's authority over any tangible, physical healing mechanisms is relentlessly affirmed. The third chapter of Acts documents the apostle Peter restoring mobility to a paralyzed beggar explicitly "in the name of Jesus Christ of Nazareth" (Acts 3:6), completely omitting any reference to medicinal applications or sacred liquids. In a similar vein, Acts 5:15-16 chronicles mass physiological restorations triggered merely by Peter's passing silhouette—an undeniably spectacular event that still operated entirely independent of blessed substances. These historical records heavily imply that the primitive Christian assemblies located the epicenter of miraculous restoration exclusively within the identity and personhood of the resurrected Christ, utterly rejecting reliance on material conduits. As articulated by a prominent Pentecostal academic, the substance mentioned by James functions purely as a psychological anchor for human belief rather than an esoteric catalyst, reaffirming that the actual supernatural intervention originates exclusively from the Creator.

Prayer In the Name of Jesus

Recognizing the profound theological weight carried by the Messiah's title, it becomes equally critical to comprehend the precise protocols for deploying it within the context of devotional supplication. One of the most primary avenues through which believers manifest their allegiance to the Divine is through dedicated intercession. Fundamentally, these petitions are not issued because the Omniscient Creator is ignorant of human necessities. Instead, believers engage in this practice to fulfill scriptural mandates, utilizing the act as a tangible demonstration of their unwavering reliance, profound trust, and absolute obedience to heavenly authority. Any adherent who dismisses the necessity of communicating with the Almighty implicitly declares total self-reliance, effectively attempting to usurp divine sovereignty. To counteract this arrogance, practitioners must maintain vigilant dedication to their prayer lives. An increased frequency of petitions formulated under the authority of Christ directly correlates with a more robust display of human faith, subsequently unlocking a greater manifestation of divine intervention in the earthly realm. This theological paradigm perfectly aligns with the assertion found in the epistle to the Hebrews, which dictates that pleasing the Creator is an impossibility devoid of faith; authentic seekers must genuinely believe in His existence and trust in His eagerness to reward diligent spiritual pursuit.

The Savior provided explicit directives that all requests must be funneled exclusively through His authority, actively prohibiting the use of alternative intercessors or physical talismans. The theological justification for this exclusivity is rooted in the reality that Christ constitutes the solitary legitimate bridge between humanity and the Divine. This exclusive access is famously articulated in John 14:6, where the Messiah categorically states that paternal access is impossible apart from Him.



Consequently, for any spiritual petition to gain heavenly traction, it must traverse this designated christological channel. This strict parameter does not, however, preclude the Almighty from sovereignly extending His universal grace to address the cries of those outside the faith community when He so chooses.

Invoking the Messiah's identity during intercession involves simultaneously honoring His supreme worth and inviting His active governance into a specific earthly predicament. Operating under this title essentially equates to wielding His delegated jurisdiction. Theologian Wayne Grudem corroborates this perspective, explaining that approaching under another's title signifies acting upon their sanctioned authorization rather than personal merit. When the apostle Peter commanded the incapacitated man to walk (Acts 3:6), he was entirely bypassing his own limitations and activating the limitless authority of the Nazarene. When religious authorities interrogated the early followers regarding the source of their miraculous feats (Acts 4:7), they were fundamentally questioning the origin of their jurisdictional mandate. Similarly, when the apostle Paul enacted disciplinary measures upon an errant congregant (1 Corinthians 5:4), he executed this judgment strictly backed by the Lord's authorization. Thus, formulating requests under this specific banner transforms ordinary speech into officially sanctioned heavenly business. Grudem further notes that within antiquity, an individual's title holistically encapsulated their entire essence, reputation, and character, meaning that to use the Savior's name is to bring the full weight of His divine nature to bear on a situation.

Expanding upon this concept, author Joyce Meyer emphasizes the necessity of profound reverence when articulating this magnificent title, urging believers to acutely recognize the immense power it harnesses. She asserts that vocalizing this name intentionally alters the spiritual atmosphere, effectively summoning the entirety of Christ's presence into the immediate environment. The spoken word serves as His proxy; vocalizing it guarantees His immediate presence, which is the foundational definition of possessing spiritual power of attorney.

Theologian Watchman Nee similarly reinforces this dynamic, clarifying that the moniker itself is not the source of power, but rather, the deliberate application of the name unleashes the immense authority that the Creator explicitly entrusted to the Son.

The resurrected Christ functions as the exclusive arbiter between humanity and the Divine, acting as the perpetual intercessor for the faithful. Accordingly, the petitions of the devout achieve validity and heavenly reception solely when presented through the merits of the Son. Wayne Grudem elaborates that the only petitions guaranteed a sympathetic audience and a proactive response from the father are those constructed by believers traversing this singular christological corridor (John 14:6), provided they align with divine intentions. Academic lectures delivered by Dr. Andy Nesta-Philip strongly support this framework, identifying that praying in this manner essentially equates to aligning one's desires with the overarching redemptive mission originally tasked to the apostles.

This theological framework dictates that utilizing the Savior's authority must never deviate from His primary historical objective: the complete spiritual emancipation of humanity. The Messiah rigorously modeled this priority throughout His earthly tenure, a pattern He subsequently demanded of His emissaries. It is crucial for contemporary clerics and adherents to recognize a stark biblical reality: the Gospel records contain zero instances of the Messiah organizing isolated, spectacle-driven events exclusively dedicated to physiological restoration or exorcism, despite the popularity of such practices in modern religious circles. Every instance of miraculous healing, demonic



expulsion, or resurrection occurred organically as a secondary byproduct of His primary preaching and didactic ministries. The primitive Christian community strictly adhered to this methodological blueprint established by their Lord. Their miraculous interventions consistently manifested as complementary validations of their evangelistic endeavors.

The overarching agenda of the incarnation was to permanently reconcile a fractured humanity with its Creator. This objective was vigorously pursued through relentless public instruction and theological discourse. All subsidiary miraculous phenomena merely served to authenticate and reinforce this core mission—a dynamic accurately termed "the total Gospel for the total man". Successfully participating in this paradigm requires the cultivation of a deeply personal, relational intimacy with the Divine. Attempting to wield this sacred authority devoid of genuine faith is akin to attempting to coerce the Almighty, an endeavor doomed to absolute failure.

When believers invoke this supreme authority amidst adversity, they must harbor absolute confidence that the Creator is attentive and will respond in perfect alignment with His sovereign architecture. This necessitates acknowledging that not every petition yields an immediate affirmative response; requests are granted only when they harmonize with the overarching objectives of Christ. The Savior Himself modeled this profound submission, refusing to manipulate His Father's agenda to escape personal suffering. Despite experiencing unimaginable psychological torment, He ultimately subjugated His human desires to the divine necessity of the crucifixion. The author of Hebrews captures this poignant reality, noting that during His earthly sojourn, the Messiah offered vehement, tear-stained pleas to the entity capable of sparing His life. He was acknowledged due to His profound reverence; despite His divine lineage, He mastered obedience through intense suffering, ultimately becoming the eternal conduit of salvation for all who emulate His submission.

Consequently, modern disciples must train themselves to mimic the Savior's posture of absolute submission when formulating their requests. Adopting this precise methodology guarantees heavenly engagement. The scriptures solidify this promise by declaring that practitioners possess immense boldness when approaching the divine throne, confident that any request aligning with heavenly parameters is instantly heard. This assurance further guarantees that if the Creator listens, the manifestation of the aligned request is an absolute certainty (1 John 5:14-15). This manuscript emphatically reiterates that every spiritual triumph and divine provision is secured exclusively through the authorized invocation of the Savior.

The liberation of spiritually oppressed individuals is attainable solely through this specific jurisdiction. The resurrected Lord decreed that His followers would expel malevolent entities directly through His authorization (Mark 16:17). Furthermore, scripture guarantees that eventually, every cosmic entity—whether celestial, terrestrial, or subterranean—will involuntarily prostrate themselves before this supreme authority, vocally conceding His total lordship to the magnification of the Creator (Philippians 2:10-11).

It is a severe theological error for any mortal to assume they possess the inherent fortitude or righteousness required to liberate the spiritually incarcerated. Within contemporary religious landscapes, an alarming obsession with grandiose ecclesiastical titles reveals a dangerous inclination among leaders to masquerade as the ultimate source of spiritual power. Humanity constantly struggles with the temptation to usurp the adoration reserved exclusively for the Divine. The author recalls encountering promotional materials labeling a modern cleric as a "demon bulldozer," an ego-centric moniker that severely diminishes the supremacy of the Messiah. If a



mortal claims the title of the unstoppable machine, it leaves no room for the true Liberator, effectively redirecting all glory to human instrumentality. The church must aggressively relearn that the Almighty alone heals illnesses and vanquishes darkness; human vessels are merely disposable instruments.

This academic inquiry utilizes an expository investigative framework, meticulously unpacking and applying theological data to the subject matter. By employing this exegetical approach, the study relies heavily on canonical scriptures to demystify complex spiritual principles regarding the intersection of physical consecration and intercessory efficacy within the New Covenant era. Furthermore, the investigation is significantly bolstered by the integration of secondary academic literature, including peer-reviewed journals, authoritative texts, and supplementary scholarly materials relevant to the central thesis.

Conclusion

To synthesize the findings, this academic treatise has rigorously evaluated the intersection of physical unguents and the sheer force of intercessory petition within the framework of Christian devotion. The historical data undeniably proves that archaic populations primarily utilized these fluids for conventional medical triage, specifically the alleviation of lacerations and contusions, alongside various other cultural applications detailed previously. However, rigorous theological analysis demonstrates that this physical substance harbors zero inherent supernatural voltage and should not occupy a foundational role in the management of illnesses, spiritual liberation campaigns, or broader devotional settings. Conversely, the dynamic force of faithful supplication stands alone as the supreme, self-sufficient instrument capable of reversing biological ailments, rescuing the spiritually enslaved, shielding the defenseless, and providing divine illumination. While historical and cultural contexts provide a peripheral space for physical emblems, it is an absolute necessity that modern worshipers avoid elevating these materials to a status that eclipses the fundamental supremacy of direct communication with God.

Moreover, individuals tasked with disseminating sacred truths—encompassing senior clergy, itinerant evangelists, congregational leaders, and lay practitioners—must exercise extreme vigilance. Elevating a physical fluid to a pedestal reserved strictly for direct divine intercession is a catastrophic theological deviation that actively jeopardizes the spiritual trajectory of the flock. Theological academics and biblical expositors bear the solemn duty of unequivocally clarifying that these liquids lack any autonomous power to cure diseases, repel evil, guarantee safety, or impart wisdom. Furthermore, these educators must relentlessly champion the orthodox doctrine that the complete eradication of moral failing is achieved exclusively through the sacrificial atonement of the Messiah. In the final analysis, invoking the unparalleled authority of Jesus Christ decisively outranks and supersedes reliance on any terrestrial object, including consecrated fluids.

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