

“By His Stripes We Are Healed” : Power of Christian Faith–Based Health Intervention with Community Well-Being in Osun State

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ABSTRACT

This study evaluates the role of Christian faith-based interventions in Religious and Music Education as tools for combating health issues and promoting community well-being in Osun State, Southwestern Nigeria. Descriptive survey design was adopted for this study; the population for the study comprised residents in selected local government areas of Osun State. A mixed-methods design of qualitative and quantitative approaches was employed, involving 250 respondents and 30 selected participants for in-depth interviews from three local government areas. Purposive sampling was used. Data were collected through questionnaires, in-depth interviews, and participatory observation. The instruments were validated by experts in Religious Studies and Health Education. Two instruments were used to collect data for the study, namely: a. Faith-Based Health Intervention Questionnaire (FBHIQ) and b. Community Well-being Interview Guide (CWIG). The FBHIQ was divided into two sections. Section A contained respondents' personal information such as: age, sex, local government area, and religious affiliation, while Section B contained items on faith-based health interventions. Data collected were analyzed using descriptive and qualitative analysis. The study concludes that Christian faith-based biblical instruction, combined with music therapy could be an intervention in the process of Healing.

Keywords: Biblical Text, Christian Faith-Based Interventions, Religious and Music Education, Health.

INTRODUCTION

Health challenges remain a persistent reality across the human lifespan. In many African societies, health is conceptualized holistically, encompassing physical, emotional, spiritual, and communal dimensions. Within this context, Christian churches in Osun State function not only as religious institutions but also as influential centres of healing, counselling, and social support. Research indicates that religious spaces often serve as trusted intermediaries in health decision-making, particularly where formal healthcare systems face structural limitations (Adeyemo et al., 2022).

This article explores how biblical instruction and faith-based health practices contribute to community wellness. It argues that Christian interventions offer a holistic, culturally grounded response to the health challenges faced by individuals and families in Osun State.

In the African worldview, health is not merely defined as the absence of disease but as a state of complete physical, emotional, social, spiritual, and communal well-being. Human life is perceived as an integrated whole in which physical ailments are often interconnected with psychological, social, moral, and spiritual factors. This holistic understanding aligns closely with the World Health Organization's concept of health while reflecting the cultural realities of African societies, where religion and spirituality remain central to everyday life. Consequently, health-seeking behaviour frequently involves both biomedical treatment and faith-based practices, with individuals combining medical interventions with prayer, spiritual counselling, and communal support.

Within this socio-cultural context, Christian churches in Osun State have emerged as significant institutions that extend their responsibilities beyond worship and spiritual formation. They function as centres of healing, counselling, health education, emotional support, and community development. Through various ministries and

outreach programmes, churches provide practical assistance to individuals and families experiencing health-related challenges. These interventions include prayer sessions for healing, pastoral counselling, biblical teaching on healthy living, visitation of the sick, financial assistance for medical care, emotional support groups, youth and family counselling, health awareness campaigns, and community medical outreaches organised in collaboration with healthcare professionals. Such activities demonstrate the church's commitment to promoting holistic well-being by addressing the physical, emotional, social, and spiritual needs of its members and the wider community.

The influence of Christian churches in health promotion is particularly evident in areas where formal healthcare systems experience structural limitations. In many rural and semi-urban communities across Osun State, barriers such as inadequate medical facilities, financial constraints, long distances to healthcare centres, and shortages of healthcare personnel often restrict access to quality healthcare services. Under these circumstances, churches become trusted and readily accessible institutions where individuals receive encouragement, practical assistance, and guidance regarding health-related decisions. Research has shown that religious organisations frequently serve as trusted intermediaries in healthcare decision-making because of the confidence that community members place in their spiritual leaders and established faith communities (Adeyemo et al., 2022). Pastors and church leaders often encourage members to seek timely medical attention while simultaneously providing spiritual encouragement through prayer, biblical teaching, and emotional support, thereby fostering an integrated approach to health management.

The theological foundation for Christian faith-based health interventions is rooted in biblical teachings that portray God as the ultimate source of life, healing, and restoration. Throughout the Scriptures, healing is presented as an essential aspect of God's compassionate relationship with humanity. The Old Testament identifies God as Jehovah Rapha—the Lord who heals (Exodus 15:26)—while the New Testament records numerous healing miracles performed by Jesus Christ as demonstrations of God's love and power (Matthew 4:23–24). The declaration in Isaiah 53:5, "By His stripes we are healed," continues to inspire many Christians to place their trust in God's healing power while seeking restoration in every dimension of life. Furthermore, biblical teachings emphasise stewardship of the human body, healthy living, compassion for the sick, mutual care among believers, and the responsibility of communities to support vulnerable individuals. These scriptural principles provide the philosophical and theological basis upon which many Christian health interventions are established.

Christian faith-based health interventions therefore represent a holistic approach that integrates spiritual practices with evidence-based healthcare rather than positioning them as competing alternatives. Prayer, worship, scriptural meditation, pastoral counselling, and Christian fellowship are frequently combined with medical consultation, prescribed medication, health education, and preventive healthcare practices. This complementary model recognises that while divine healing is a central aspect of Christian belief, medical knowledge and healthcare professionals are also viewed as instruments through which God provides healing and restoration. Such an integrated perspective encourages believers to maintain faith in God's power while responsibly utilising available healthcare services.

Moreover, churches contribute significantly to mental and emotional well-being by creating environments that foster hope, resilience, social connectedness, and emotional healing. Participation in worship services, music ministry, prayer meetings, Bible study groups, and fellowship activities has been associated with reduced feelings of loneliness, anxiety, depression, and emotional distress. Christian music, in particular, serves therapeutic functions by promoting relaxation, strengthening faith, reducing stress, and facilitating emotional expression. Pastoral counselling and peer support groups further provide safe spaces where individuals can discuss personal struggles, receive encouragement, and develop coping strategies rooted in biblical principles.

Beyond individual health outcomes, Christian churches also strengthen community well-being through various social welfare initiatives. These include food distribution programmes, financial assistance, educational support, care for widows and orphans, youth empowerment, health screening exercises, sanitation campaigns, and partnerships with governmental and non-governmental organisations. Such interventions contribute to reducing health inequalities while promoting social cohesion, compassion, and collective responsibility within

communities. By addressing both the social determinants of health and the spiritual needs of individuals, churches help to build healthier and more resilient communities.

This article therefore explores the role of biblical instruction and Christian faith-based health interventions in promoting holistic community well-being in Osun State. It examines how practices such as prayer, pastoral counselling, Christian music, biblical teaching, health education, community support, and collaboration with healthcare professionals contribute to improved physical, emotional, social, and spiritual health. The article argues that Christian faith-based interventions provide a culturally relevant and holistic response to contemporary health challenges by complementing conventional medical care with spiritual support, thereby fostering healthier individuals, stronger families, and more resilient communities.

State of Problems

Health challenges remain prevalent despite advances in modern healthcare. Poor access to quality health care. Many communities in Osun State still face health related problem such as Poverty-related illnesses, Mental health challenges, inadequate health, poor health seeking behaviour to mention a few. There is various measure that has been adopted by World Health Organisation (WHO) to combat this illness medically. However, some of these illnesses still persist after several western medication. Consequently, health-seeking behaviour frequently involves both biomedical treatment and faith-based practices, with individuals combining medical interventions with prayer, spiritual counselling, and communal support.

Research Objectives

The specific objectives of the research are to -

- i. validate that Christian faith-based health interventions can serve as effective complementary strategies for enhancing holistic community well-being in Osun State.
- ii. examine the extent to which faith-based health interventions encourage positive health-seeking behaviors and reduce health-related stigma.
- iii. propose strategies for strengthening collaboration between Christian faith-based organizations and healthcare stakeholders to improve community well-being.

Research Questions

- a. What are the causes of health problems affecting community well-being in Osun State?
- b. Identify causes of common illnesses affecting the physical, emotional, mental, and spiritual well-being of people in Osun State.
- c. How can Christian faith-based health interventions contribute to the holistic well-being of individuals and communities in Osun State

METHODOLOGY

This study employed a mixed-method qualitative design. Data were collected through: The paper explicates the impact of Faith-driven programs often combine prayer, pastoral counselling, Music, health education, and community support systems to address both medical and psychosocial needs of people. The research adopts interview and participatory observation to dive into the role of Religious Education in combating and remedies' health issues with biblical injunction and faith issues. The population for the study consists of 250 Questionnaires and in-depth interview with 30 people in three Local Government Areas of Osun State. Participatory observation in church-based health programs, healing Songs from the Internet and other sources. Analysis will be done using qualitative and descriptive analysis. The paper concludes that Christian faith-based Biblical instruction could serve as healing weapon to medical and psychosocial needs of people in Osun State, Southwestern Nigeria. This

approach aligns with similar studies on faith-based healing in Nigeria, which emphasize the importance of lived experience and community narratives. Data were analysed using descriptive statistics and thematic coding.

Sample and Sampling Techniques

The sample will consist of residents in three Local Government Areas (LGAs) of Osun State, Southwestern Nigeria. The 3 LGAs were selected using a multistage sampling procedure. Osun State is divided into three senatorial districts, and one LGA will be randomly selected from each senatorial district using simple random sampling technique. From each of the selected LGAs, communities will be purposively selected based on the presence of active Christian faith-based health interventions (such as churches running health outreach, pastoral counselling units, or faith-based support programmes). A total of 250 respondents will be randomly selected across the three LGAs to respond to the Faith-Based Health Intervention Questionnaire (FBHIQ), while 30 participants (10 per LGA) will be purposively selected for in-depth interviews using the Community Well-being Interview Guide (CWIG), based on their demonstrated involvement in or benefit from faith-based health interventions. The 250 questionnaires were spread proportionately across the 3 selected LGAs.

Research Instrument

Two instruments will be used to collect data for the study, namely: a. Faith-Based Health Intervention Questionnaire (FBHIQ) and b. Community Well-being Interview Guide (CWIG). The FBHIQ will be divided into two sections. Section A will contain the respondents' personal information such as: age, sex, local government area, and religious affiliation, while Section B will contain items measuring respondents' exposure to, and perception of, Christian faith-based interventions (such as prayer, pastoral counselling, music, and health education) in addressing physical, emotional, and psychosocial health needs. The questionnaire will be structured on a four-point rating scale, and will contain items drawn from established Christian teachings on health and healing, particularly the biblical affirmation in Isaiah 53:5. The questions will be set in simple language that can be easily understood by respondents across the selected local government areas.

b. The Community Well-being Interview Guide (CWIG) will be used to conduct in-depth interviews with selected participants, in order to gain deeper insight into their lived experiences of faith-based interventions and their perceived impact on community well-being. The guide will contain open-ended questions covering respondents' experience with pastoral counselling, prayer, faith-based health education, and community support systems, and how these have addressed their medical and psychosocial needs.

Validation of Research Instruments

The validity of the instruments will be carried out through consultations with experts in the fields of Religious Studies, Health Education, and Tests and Measurement. The experts will review the items in terms of relevance to the subject matter, appropriateness of language usage, and clarity of purpose. The experts revealed that the instruments had adequate face and content validity. The researchers scrutinize the instruments to ensure consistency and reduce the ambiguity of words usage. Also, expert judgment will be considered to validate the items in the Faith-Based Health Intervention Questionnaire (FBHIQ) and the Community Well-being Interview Guide (CWIG).

Reliability of Research Instruments

Pilot testing will be carried out on respondents outside the scope of the study. This is to ascertain the level of reliability of the research instruments. The data obtained from the trial will be subjected to reliability tests using test-retest and Cronbach Alpha methods for the "Faith-Based Health Intervention Questionnaire" (FBHIQ). The pilot test will be conducted among residents in a local government area not selected for the main study, in order to determine the internal consistency and stability of the instrument over time. The "Community Well-being Interview Guide" (CWIG), being a qualitative instrument, will be validated through a trial interview session with a small number of respondents outside the study sample, to ascertain the clarity, appropriateness, and depth of

responses elicited by the guide before its administration to the actual study participants.

REVIEW OF RELATED LITERATURE

The relationship between religion, spirituality, and health has attracted considerable scholarly attention over the past three decades. An increasing body of interdisciplinary research from theology, public health, psychology, sociology, and medical sciences suggests that religious beliefs and practices can positively influence physical health, mental well-being, coping mechanisms, and quality of life. While healthcare has traditionally been viewed through biomedical perspectives, contemporary scholarship increasingly recognizes spirituality as an important determinant of holistic health. This recognition is particularly relevant in African societies where religion remains deeply embedded in everyday life and significantly shapes people's understanding of illness, healing, and wellness.

The **World Health Organization (WHO)** acknowledges health as a state of complete physical, mental, and social well-being rather than merely the absence of disease (WHO, 1948; WHO, 2021). Although spirituality is not explicitly included in the original definition, many scholars argue that spiritual well-being forms an indispensable component of holistic health, particularly within highly religious societies. Koenig (2012) observes that religious involvement has consistently been associated with lower levels of depression and anxiety, greater resilience during illness, improved coping with chronic diseases, and higher levels of life satisfaction. Similarly, Levin (2020) argues that faith communities provide social capital, emotional support, and behavioural norms that positively influence health outcomes.

Within the African context, spirituality is inseparable from health and healing. Mbiti (1969) famously asserted that Africans are "notoriously religious," emphasizing that religion permeates virtually every aspect of life, including perceptions of sickness and wellness. Illness is often interpreted not only as a biological condition but also as a disturbance affecting social relationships, emotional stability, and spiritual harmony. Consequently, many individuals seek healing through an integrated approach that combines medical treatment with religious practices such as prayer, fasting, scriptural meditation, and communal worship.

In Nigeria, Christian churches have increasingly become active participants in community health promotion. Beyond serving as places of worship, churches function as centres for counselling, emotional support, social welfare, and health education. Numerous congregations organise free medical outreaches, blood donation campaigns, health seminars, immunisation awareness programmes, maternal and child health initiatives, and financial support for vulnerable members. These interventions demonstrate that Christian ministries contribute not only to spiritual development but also to public health and community well-being.

Pastoral counselling constitutes one of the most significant contributions of churches to holistic healthcare. Unlike conventional psychological therapy, pastoral counselling integrates biblical principles, prayer, empathy, and professional counselling techniques to address emotional, relational, and spiritual concerns. According to Clinebell (1984), pastoral care promotes healing by addressing the whole person—body, mind, relationships, and spirit. More recent studies by Koenig (2012) indicate that spiritually integrated counselling can reduce emotional distress, improve resilience, and enhance recovery among individuals experiencing chronic illnesses, bereavement, trauma, and psychological disorders. Within Nigerian communities, where stigma surrounding mental illness often discourages individuals from seeking professional psychological services, pastoral counselling provides culturally acceptable emotional support while encouraging individuals to seek appropriate medical care when necessary.

Prayer remains one of the most widely practised Christian health interventions. Throughout Christian history, prayer has been regarded as both a spiritual discipline and a source of comfort during illness. Research demonstrates that prayer contributes to reduced stress, increased hope, improved emotional regulation, and greater psychological resilience among patients facing serious health conditions (Koenig, 2012). While scientific evidence regarding miraculous healing remains inconclusive, there is considerable agreement that prayer strengthens coping abilities, reduces feelings of helplessness, and promotes positive psychological adjustment.

Within Nigerian churches, prayer is commonly combined with pastoral counselling, scriptural encouragement, and medical referrals, creating a complementary model of care rather than an alternative to biomedical treatment.

Christian music also occupies a central place in faith-based health interventions. Music therapy research has consistently demonstrated the positive effects of music on emotional well-being, stress reduction, cardiovascular functioning, pain management, and mental health (Bruscia, 2014). In Christian worship settings, hymns, choruses, and gospel music facilitate emotional expression, spiritual reflection, and communal participation. Congregational singing enhances feelings of hope, belonging, and social connectedness while reducing anxiety and emotional distress. For many believers, worship music serves not merely as entertainment but as a therapeutic medium through which faith is strengthened and emotional healing is experienced. This aligns with biblical precedents where music was employed to relieve emotional distress, as illustrated in David's ministry to King Saul (1 Samuel 16:23).

Social support provided by church communities represents another significant determinant of health. Religious congregations create networks of care that offer practical assistance during periods of illness, bereavement, financial hardship, and family crises. Such support includes visitation of the sick, financial assistance, meal provision, transportation for medical appointments, and emotional encouragement through fellowship. Studies have consistently shown that individuals with strong social support experience lower mortality rates, better mental health outcomes, and faster recovery from illness (House, Landis, & Umberson, 1988). Within Christian communities, these support systems foster resilience and strengthen communal responsibility for health and well-being.

Despite growing scholarship on religion and health, relatively few empirical studies have specifically examined the combined influence of prayer, pastoral counselling, Christian music, health education, and community support within Christian ministries in Osun State. Existing Nigerian studies often focus on individual aspects of faith healing or healthcare utilisation without examining the integrated nature of Christian faith-based health interventions. Furthermore, limited attention has been given to understanding how theological beliefs shape health behaviours while simultaneously complementing modern medical practice. This study therefore seeks to bridge this gap by examining how biblical teachings, church structures, and faith-based health interventions collectively promote holistic community well-being in Osun State.

Theological Framework

Biblical Theories of Mental Healing

The Renewal Theory (Cognitive Transformation)

This theory focuses on changing destructive thought patterns to heal emotional wounds; supported by Romans 12:2 ("be transformed by the renewing of your mind"); and directly aligns with modern Cognitive Behavioral Therapy (CBT).

The Wholeness Theory (Shalom)

This theory defines health not just as the absence of illness, but as complete systemic well-being; rooted in the Hebrew concept of *Shalom* (peace, soundness, and wholeness); and promotes relational harmony, emotional stability, and physical health.

The Attachment and Grace Theory

It posits that secure attachment to a loving Creator heals relational trauma and anxiety; supported by 1 John 4:18 ("perfect love drives out fear"); and offers a psychological sense of safety, belonging, and identity.

The theological foundation of Christian faith-based health interventions is grounded in the biblical understanding that God is the ultimate source of life, healing, restoration, and human flourishing. Throughout Scripture, healing

is portrayed not merely as physical recovery from disease but as the restoration of the whole person—physically, emotionally, spiritually, socially, and morally. Christian theology therefore presents health as an expression of God's redemptive work, calling believers to participate in acts of healing, compassion, justice, and community care.

This study is principally anchored on **Isaiah 53:5**, which declares:

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed." (NKJV)

This passage has profoundly influenced Christian understandings of healing across generations. It presents Christ's suffering as redemptive, offering reconciliation with God while also symbolising restoration from physical, emotional, and spiritual brokenness. Within many Nigerian churches, this scripture forms the theological basis for prayer for healing, pastoral care, and the belief that God remains actively involved in human health and well-being.

Christian theology further teaches that healing was central to the earthly ministry of Jesus Christ. The Gospels record numerous instances where Jesus healed physical diseases, restored mental wellness, delivered individuals from spiritual oppression, and reintegrated socially marginalised persons into their communities (Matthew 4:23–24; Luke 4:18–19). These healing miracles demonstrate that God's concern extends beyond physical ailments to encompass every aspect of human existence. Consequently, Christian health ministries seek to imitate Christ's holistic model of ministry by integrating spiritual care with practical acts of compassion.

The theological framework of this study is built upon four interconnected principles.

Redemptive Suffering

Christian theology recognises that suffering, although painful, can become a means through which believers experience spiritual growth, dependence upon God, and deeper faith (Romans 5:3–5; James 1:2–4). This principle does not glorify illness but affirms that God can bring hope, transformation, and purpose even amid suffering. Within Christian health ministries, individuals are encouraged to persevere in faith while receiving appropriate medical treatment and community support.

Holistic Salvation

The biblical concept of salvation extends beyond forgiveness of sins to include restoration of the whole person. The Greek word *sozo*, commonly translated as "save," also carries meanings such as healing, preservation, deliverance, and wholeness. Consequently, Christian health interventions address physical health through medical care, emotional health through counselling, spiritual health through prayer and biblical teaching, and social health through community support. This holistic understanding aligns with Christ's declaration in John 10:10 that He came so that humanity might have life in abundance.

Community Intercession

Scripture consistently portrays healing as a communal responsibility. Believers are instructed to pray for one another, bear one another's burdens, encourage the weak, and support those who are suffering (James 5:14–16; Galatians 6:2). Community intercession extends beyond corporate prayer to practical expressions of love through visitation, financial support, caregiving, and emotional encouragement. Churches therefore function as therapeutic communities where collective faith strengthens individual resilience and promotes recovery.

Compassionate Service

Compassion lies at the heart of Christian ministry. Jesus consistently demonstrated compassion toward the sick, the poor, the marginalised, and the vulnerable. Following His example, churches engage in acts of mercy through medical outreaches, health education programmes, counselling services, welfare initiatives, and partnerships

with healthcare professionals. Compassionate service reflects God's love in practical ways and contributes significantly to improving community health outcomes.

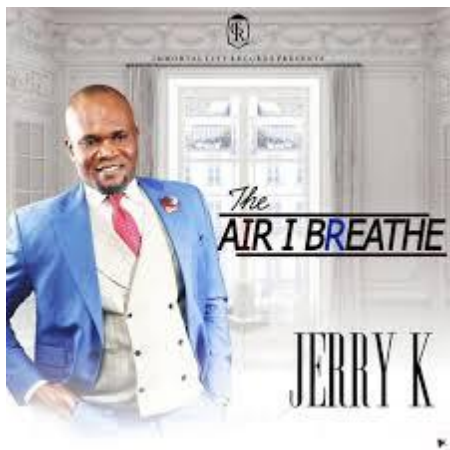
Taken together, these theological principles provide the conceptual framework for understanding Christian faith-based health interventions in Osun State. They demonstrate that Christian healthcare ministry is not limited to miraculous expectations but encompasses a holistic approach that integrates prayer, biblical meditation, Christian music, pastoral counselling, health education, community support, and adherence to medically prescribed treatments. In other words, effective Christian health intervention recognises the complementary relationship between **meditation and** medication—encouraging believers to trust in God's healing power while responsibly utilising the knowledge, skills, and treatments provided through modern healthcare. This integrated approach forms the foundation upon which many Christian churches in Osun State promote holistic community well-being

Data Collection and Analysis

1. The Air I Breathe by Jerry Komboye (Jerry K)

Released on YouTube in Sep 15, 2017 (<https://www.youtube.com/watch?v=UpOCTyCiScQ>)

3,843,524 views



You are the Balm of Gilead

You are the rose of Sharon

You are my peace in the midst of the storm

You are the air I breathe oh lord you are

You are the air I breathe oh lord you are x2

Reaction:

1. [@MALAYSIANHISTORY77](#)

I was in Prison in Malaysia for 2 years. anytime I feel down and broken, with tears in my eyes I sing this song...and I would feel goosebumps and after crying I would feel alright...during Covid-19 people died in the same prison that I was on daily but I am here today alive and free... thank u Jesus!

2. [@rachelchibondelupyani6736](#)

I heard this song for the first time yesterday after I received my healing from fibroid and bleeding. There is a balm of Gilead, there is a physician there and there is a healing for the wounds of God's people. GILEAD, my place of testimony. my surgery has been cancelled because I am healed. I thank God for my healing. This song really ministered to me.

3. [@Thankfuloluwa2019](#)

I listen to the song for the first on Sunday morning while driving to the church. With the testimony that follows on how this ministration of this song bring BACK TO LIVE A BABY IN THE INCUBATOR! The father of the BABY had in faith Google the song and placed by the EAR OF THE BABY and the baby BREATHE!!! HALLELUYAH! I have since being using the song as morning worship to my God for the gift of life each day I wake up. Indeed, GOD IS THE AIR THAT WE BREATHE. Without God soul in us we are dead. Is a miracle to sleep and wake up. Sleep is like death. Thank you oh

God for the gift of life each day.

The song “*You Are the Balm of Gilead*” is a powerful expression of trust, healing, and total dependence on God. For an afflicted person, whether emotionally wounded, physically sick, mentally burdened, or spiritually discouraged. This song can minister peace and restoration in profound ways.

Synopsis of the Content:

The song, “You Are the Balm of Gilead” can soothe an afflicted person by reminding them of God’s healing power, comfort, and constant presence during difficult times. Through faith-filled words like “You are my peace in the midst of the storm” and “You are the air I breathe,” the song helps troubled hearts move from fear, pain, sickness, and discouragement to hope, peace, and trust in God. Referring to God as the “Balm of Gilead” symbolizes divine healing for emotional, physical, and spiritual wounds, while the repeated worship expressions create an atmosphere of calmness, reassurance, and surrender. The reflections and testimonies from listeners further reveal the deep impact of the song, as people shared how it comforted them in prison, strengthened them during illness, brought reassurance of healing, and renewed their faith during difficult moments. These personal experiences show how music combined with sincere faith can uplift the soul, restore hope, and remind afflicted people that God remains their healer, sustainer, and ever-present help in times of need.

2. Messiah · Solomon Lange

Released on YouTube 2014-10-05

(<https://www.youtube.com/watch?v=zHSfSAQsYD4>)

3,080,014 views



“Oh, oh, oh

You are Messiah

You are healer, oh

You are my healer (oh, Lord) ...”

Reaction:**1. [@ELIZABETHKISINGANI-u6l](#)**

[1 year ago](#) After waiting for for five years I miscarried after being pregnant of 9 weeks but when I listen to this song, I proudly say God is my healer. He will give me a testimony at his own time still trusting the process Coz He's my father God I want to say God is good.

2. [@humphreyngundue3838](#)

Indeed, I am so blessed with this great song. I was so sick but decided to worship the Lord and guess what the sickness left me. Glory to Jesus our God. May the Lord God keeps blessing you Sir.

Synopsis of the Content:

The song ministers healing, hope, and reassurance to an afflicted person by declaring the different roles God plays in the life of His children. The repeated confession, “You are Messiah” reminds listeners that Jesus is Savior, Deliverer, and Redeemer, giving hope that no situation is beyond His power. The words “You are my healer” bring comfort to those who are physically sick, emotionally wounded, or spiritually discouraged, while “You are my father” reassures the heart of God’s love, care, and presence during painful seasons. The line “You are my glory and the lifter up of my head” strengthens those battling fear, shame, or discouragement by reminding them that God restores joy, dignity, and confidence. The testimonies from listeners further reflect the song’s impact, as people shared how it strengthened their faith after miscarriage, brought healing during sickness, and renewed their confidence in God’s healing power. These reflections show that when sung sincerely with faith, the song becomes more than music; it becomes a prayer of trust, comfort, healing, and total dependence on God, helping afflicted hearts find peace, hope, and renewed strength in His presence.

3. Healer-Kari Jobe

Released on YouTube on July 22, 2009

(https://www.youtube.com/watch?v=fxZ4H-gq_lc&list=RD8v_PWr98uuk&index=2)

2,173,573 views



You hold my very moment

You calm my raging seas

You walk with me through fire

And heal all my disease

I trust in You, I trust in You

I believe You're my healer

I believe You are all I need

I believe

And I believe You're my portion

I believe You're more than enough for me

Jesus You're all I need

Reaction:

[@JallyCadiente](#)

This song is something I held onto when I had two brain surgeries due to a ruptured brain aneurysm. Indeed, God is our healer. After the operation, I woke up right away. I didn't know how to walk, sit, or jump at first, but eventually everything went back to normal as if nothing had happened to me. With God, nothing is truly impossible. Let's put our trust in Him.

1. [@currethiaclarke9060](#)

When I was gravely ill in 2011/2012 this song was my MEDICATION and ANTHEM!! I allowed Jehovah Rapha my healer to do His work in me!! Today I am an overcome!! I encourage you to play this song continuously!! God has ALREADY healed you!! He loves You!! I am rooting for you!! He did it for me and He will do it for YOU!! YOU ARE HEALED!!

Synopsis of the Content:

The song "I Believe You're My Healer" soothes an afflicted person by strengthening faith, hope, and trust in God during moments of pain, sickness, fear, or emotional distress. The lyrics remind listeners that God is present in every difficult situation, as seen in the words "You calm my raging seas" and "You walk with me through fire," assuring them that they are not alone in their struggles. Repeated declarations such as "I believe You're my healer" and "Nothing is impossible for You" help shift the heart from fear and despair to confidence in God's healing power and unfailing care. The testimonies from listeners further reflect the song's deep impact, as people shared how it became a source of strength during brain surgery, severe illness, and recovery, helping them hold on to faith and experience hope even in critical moments. These reflections show that when sung sincerely with faith, the song becomes more than worship music; it becomes a prayer of assurance, comfort, healing, and complete dependence on God, bringing peace and encouragement to afflicted hearts.

RESULTS AND DATA ANALYSIS

Demographic Characteristics of Respondents

Table 1: Demographic Profile of Respondents (N=200)

Variable	Frequency	Percentage (%)
Gender		
Male	88	44.0
Female	112	56.0
Educational Qualification		
Secondary	34	17.0
OND/NCE	56	28.0
Bachelor's Degree	78	39.0
Postgraduate	32	16.0
Years of Church Membership		
Less than 5 years	24	12.0
5–10 years	61	30.5
11–20 years	69	34.5
Above 20 years	46	23.0

The respondents were predominantly female (56.0%), while males constituted 44.0%. Most participants (58.0%) were between 30 and 49 years of age, indicating that responses largely reflected the perspectives of economically active adults. Approximately 55% possessed at least a bachelor's degree, suggesting that respondents were sufficiently educated to understand issues relating to health and faith. Furthermore, over half (57.5%) had belonged to their churches for more than ten years, indicating considerable familiarity with church health programmes and faith-based practices.

Research Question 1

To what extent do Christian faith-based health interventions influence individual health and well-being?

Table 2: Perception of Christian Faith-Based Health Interventions

Statement	Mean	SD	Decision
Prayer contributes positively to health	4.62	0.58	Accepted
Pastoral counselling improves coping	4.39	0.67	Accepted
Church support improves emotional well-being	4.47	0.61	Accepted
Christian music reduces stress	4.51	0.63	Accepted
Biblical teachings promote healthy living	4.44	0.69	Accepted
Churches organise health programmes	4.18	0.74	Accepted
Churches encourage hospital treatment	4.41	0.65	Accepted
Faith complements medical treatment	4.68	0.49	Accepted

Source: *Researcher Survey 2026*

The grand mean score of **4.46** indicates that respondents strongly agreed that Christian faith-based interventions positively influence health and well-being. The highest-rated statement was that **faith should complement medical treatment (M = 4.68)**, suggesting that respondents do not perceive prayer and medicine as mutually exclusive. This finding supports the concept of integrating **meditation and medication** in promoting holistic health.

Research Question 2

How do Christian churches contribute to community well-being?

Table 3: Community Well-being

Statement	Mean	SD
Churches promote healthy lifestyles	4.33	0.71
Churches strengthen community unity	4.54	0.60
Welfare programmes improve well-being	4.37	0.65
Members support the sick	4.49	0.56
Faith improves emotional health	4.46	0.64
Church participation improves quality of life	4.42	0.67
Christian teaching promotes positive behaviour	4.51	0.59

Source: *Researcher Survey 2026*

Respondents generally agreed that Christian churches contribute significantly to community well-being. The highest mean score (4.54) was recorded for **strengthening community unity**, indicating that churches foster social cohesion, mutual care, and collective responsibility, all of which positively influence health outcomes.

Research Question 3

What is the perceived effectiveness of Christian faith-based health interventions?

Table 4: Effectiveness of Faith-Based Health Interventions

Statement	Mean	SD
Improves mental health	4.39	0.68
Prayer increases hope	4.73	0.45
Church support reduces loneliness	4.51	0.60
Complements hospital treatment	4.67	0.48
Improves recovery from illness	4.34	0.71
Church health education increases awareness	4.42	0.63
Prayer and medication together improve outcomes	4.69	0.47
Faith-based health programmes should be encouraged	4.71	0.44

Source: *Researcher Survey 2026*

The overall grand mean of 4.56 indicates a high level of confidence in Christian faith-based health interventions. Respondents overwhelmingly supported integrating prayer, biblical meditation, counselling, and prescribed medical treatment as complementary approaches to healthcare.

Test of Hypothesis

Hypothesis

H₀: Christian faith-based health interventions have no significant relationship with community well-being.

Pearson Product Moment Correlation was employed.

Table 5: Correlation Analysis

Variables	R	p-value	Decision
Christian Faith-Based Health Intervention × Community Well-being	0.734	0.000	Reject H ₀

Interpretation

The Pearson correlation coefficient of **r = 0.734** indicates a **strong positive relationship** between Christian faith-based health interventions and community well-being. Since **p < 0.05**, the null hypothesis is rejected. This implies that increased participation in Christian health interventions is significantly associated with improved community well-being among respondents.

FINDINGS

Trust and Stigma Reduction

Churches were widely perceived as safe spaces where individuals could discuss sensitive health issues without fear of judgment. This finding aligns with Adeyemo et al. (2022), who observed that spiritual-care environments reduce stigma and encourage openness.

Increased Health-Seeking Behavior

Faith-based teachings encouraged early medical consultation and adherence to treatment. Lawal et al. (2024) similarly found that faith healers influence patients' willingness to seek biomedical care.

Integration of Spiritual and Medical Care

Participants viewed prayer and medicine as complementary rather than contradictory. This dual approach reflects broader patterns in Nigerian religious health practices (Ufomba et al., 2024).

Strengthened Community Solidarity

Church-based support systems provided emotional and material assistance during illness, functioning as informal social safety nets—an observation consistent with Williams' (2023) work on Aladura communities.

CONCLUSION

The findings demonstrate that Christian faith-based interventions operate at the intersection of spirituality, psychosocial support, and community health promotion with Biblical quotes. Faith serves as a catalyst for health-seeking behaviour, pastoral counselling addresses emotional distress, music enhances psychological well-being, and community networks function as social safety nets. These interventions complement biomedical care and align with holistic health models, reinforcing the argument that faith-based health systems play a vital role in Nigerian public health (Adeyemo et al., 2022; Lawal et al., 2024). To deepen any subsection, you can explore: Faith-motivated health behaviour, Biblical counselling principles, Music therapy in religious contexts, Christian holistic theology and Education as a means of public enlighten.

Education is an important weapon in public enlightenment. Also, Christian faith-based health interventions in Osun State demonstrate that healing is most effective when it addresses the whole person, body, mind, and spirit. By integrating biblical teachings with practical health strategies, churches serve as vital agents of transformation, resilience, and community empowerment. Strengthening these interventions through training, collaboration, and structured programming will further enhance their impact on public health.

RECOMMENDATIONS

Based on the findings of this study, the following recommendations are made:

1. **Strengthening of Church–Healthcare Collaboration and Partnerships:** Formal collaboration between churches and healthcare institutions can improve health literacy and service delivery, as recommended by Ufomba et al. (2024). Such partnerships should include joint health outreach programmes, referral systems, and shared health education campaigns.
2. **Training of Pastors in Basic Health Education:** Workshops on mental health, first aid, and public health messaging are essential. Adeyemo et al. (2022) highlight the need for improved spiritual-care training among health workers, and this should be extended to pastors and church leaders who often serve as first points of contact for distressed individuals.
3. **Integrating Music-Based Interventions and Music Therapy:** Structured worship therapy, congregational singing, and music therapy sessions should be deliberately incorporated into church health programmes to support stress reduction, emotional regulation, and trauma healing among members.
4. **Leveraging Media for Health and Faith-Based Messaging:** Churches should utilize radio, television, social media, and other media platforms to disseminate accurate health information alongside faith-based teachings, thereby reaching a wider audience and combating health misinformation within religious communities.
5. **Expand Church-Based Support Networks:** Specialized support groups for widows, youth, and chronically ill individuals should be developed to provide sustained psychosocial and spiritual care.
6. **Promoting Balanced Teaching on Faith and Medicine:** Church leaders should emphasize complementarity rather than opposition between spiritual and medical approaches to healing, consistent with findings from Lawal et al. (2024).
7. **Government Recognition of Faith-Based Contributions:** The Ministry of Health should integrate churches into public health planning, as faith communities remain influential in shaping health behaviour (Williams, 2023).

8. Aligning with the WHO Health Intervention Frameworks: Faith-based health interventions in churches should be structured in line with World Health Organization (WHO) guidelines on community health promotion and psychosocial support, to ensure such interventions meet recognized international standards and complement national health policy.

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