

## A PRAGMATIC ANALYSIS OF SELECTED PRAYER POINTS IN DR. DANIEL OLUKOYA'S *PRAYER BATTLE* PART 1

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### ABSTRACT

This study “A Pragmatic Analysis of Selected Prayer Points in Dr. Daniel Olukoya’s *Prayer Battle* Part 1” is a qualitative research and focusses on highlighting the pragmatic features in prayer points used by Mountain of Fire and Miracles Ministries’ members. The Speech Act Theory is adopted as the theoretical framework. Data for the study were generated from the book *Prayer Battle* by Dr. Daniel Olukoya the founder and General Overseer of the church. These prayers are grouped based on their themes since they are meant to achieve different things. The groupings are Converting Lamentation to Laughter, Banishing the Eaters of Flesh and Drinkers of Blood and Connecting to the Ocean Divider. The study found that the way speech acts are expressed vary from culture to culture. The prayer points considered are heavily laden with the African cultural beliefs. Directive and Commissive acts are mostly performed in these prayers because the subject takes it upon himself to cut himself completely off such evil linkages through commanding, requesting and confrontations. Christian religious leaders and preachers recognize the power of language in persuading, asserting, threatening, etc. and so specially deploy language to achieve these purposes. In conclusion, from the analysis, it is observed that the prayer points do not preach love, are all about warfare.

**Keywords:** Pragmatic, Prayer Battle, Prayer points, Daniel Olukoya and Speech Acts,

### 1.1 INTRODUCTION

Prayer is an act of communication between man and his God. Prayer is a spiritual battle used to defeat the enemies by Christian faithful. Violent prayer coupled with violent faith gives you uncommon breakthroughs . . . It is adamant prayer; stubborn prayer; enough-is-enough prayer; unapologetic prayer, that is, prayers you pray without regret; bold prayer, that is, fearless with courage to demand a response; unwavering prayer; steadfast prayer. It has just one goal: elimination of the enemy (Olukoya 2013). According to Billheimer (1982) in Jacobs (2009) the church holds the balance of power in world affairs . . . (p.215) Even now, in this present

throbbing moment, by means of the church prayer power and the extent to which she uses it, the praying church is actually deciding the course of world events.

Praying is a way of communicating with a divine power and, while the activities involved in it vary widely, it can be considered as perhaps one of the most remarkable culturally-mediated forms of normative dissociation and a ubiquitous religious phenomenon (Geertz, 2008). Christians use prayers to establish a personal relationship with God. While investigating prayers' place within the process through which supernatural order is known and experienced by believers, Luhmann (2005) offers a glimpse into the trained absorption skills shared by those lay people manifesting significant spiritual and transpersonal experiences. In this case, Luhmann, Nusbaum and Thisted, (2010) propose that:

Learning to experience God depends on interpretation (the socially taught and culturally variable cognitive categories that identify the presence of God), practice (the subjective and psychological consequences of the specific training specified by the religion: e.g. prayer), and proclivity (a talent for and willingness to respond to practice).

The statement above implies that, religion itself is a *polemical* (war) concept and Christianity is especially so, insofar as it functions as the origin or archetype of the concept of religion, and dominates the semantic and institutional space in which all other religions today “take place” (Marshall 2014; Derrida 2001: 74; (Anidjar 2009). The choices we make everyday are informed by a complex system of references and justifications, each human being could therefore, be considered, psychologically speaking, a believer in his or her own worldview. Within a cultural perspective, Ward (2005) opines that what might separate a devoted believer from an individual without a strong religious and spiritual doctrine is whether his or her worldview is fundamentally shaped and reinforced both by a religious tradition and personal spiritual experience. The power

of one's prayer language needs to reverberate and evoke one's faith, thus granting an essential performative to any prayer act.

According to Levin (2009) praying implies a relationship of trust and dependency with a Divine power, a relationship manifested through the absence of anxiety, so that faith is seen as a deeply inhabited aspect of one's life. Prayer can be viewed as a speech act, spoken aloud or silently in one's mind. For instance, leading a quick prayer in a Christian home, expressing thanks and gratitude during a household prayer at the dinner table and asking God for guidance and protection for the family are examples of prayers as speech act.

Prayer from a Christian standpoint is interpreted as a personal relationship with the higher power of God. Prayer is usually expressed verbally to God. The present study is a Pragmatic analysis of selected prayer points in the book titled *Prayer Battle* by Dr. Daniel Olukoya of Mountain of Fire and Miracles Ministries.

## **1.2 Bio-data of Olukoya and his ministry**

Dr. Daniel Olukoya is a Nigerian Pastor and the General Overseer of the Mountain of Fire and Miracles Ministries (MFM). Dr. Daniel Olukoya was born on the 15th of July 1957 in Ondo State, the South Western region of Nigeria (Akure), he is of Yoruba decent and from Ekiti State. Mountain of Fire and Miracles Ministries was founded in July 1989 at the home of Dr. D. K. Olukoya with 25 people at the first service. The Church later moved to No. 60, Old Yaba Road, Alagomeji, and finally to the present Headquarters site on 24th April 1994. He started his primary education at St. John's CAC Primary School, Akure, Ondo State and furthered his secondary school education at Methodist Boys' High School (MBHS), Broad Street, Lagos, to the glory of God, he became a born-again Christian in this school. He is an exceptional student topping his class all through his stay. While making his research and up till this present

moment Dr. Daniel Olukoya has published over 70 publications. After all the educational journey he has had he started his ministry where he began the work of the Most High, Mountain of Fire and Miracles Ministries was birthed and since then there has been great progress in his ministerial work.

Furthermore, though his father aside from being a policeman was also a pastor of Christ Apostolic Church (CAC), this reflected in his upbringing and prepared him for the future. MFM characterizes itself on its website as a “do-it-yourself gospel ministry where your hands are trained to wage war and your fingers to fight”. It also claims that its headquarters, located on the expressway between Nigeria’s southwestern cities of Lagos and Ibadan, is the largest single Christian congregation in Africa with attendance of over 100,000 in single meetings. Dr. Olukoya’s ministry specializes in “deliverance” from demonic oppression, and those attending MFM’s prayer headquarters often spend several days, or even weeks at the site, with intense three-day sessions of fasting, all night prayer vigils, and extremely intense sessions of deliverance prayers full of violent, aggressive language. Believers are exhorted to “dip their fingers in the blood of Christ” and “poke out the eyes of their enemies” and violent words like “die”, “break”, “destroy” and “fire” are repeated like bullets fired in rapid succession. It is literally “machine-gun prayer” that is “heaven bombarding” that gives God no alternative but to answer. It is intensely physical, and often induces violent shaking, vomiting, and writhing on the ground or complete loss of consciousness (Butticci 2013; Ugwueye and Uzuegbunam 2013).

### **1.3 Statement of problem**

Previous studies on religious discourse in Nigeria have focused on stylistic, discourse analysis, syntax and diverse theoretical frameworks. Despite the bulk of studies on religious

discourse, it is noticed that the subject of prayers in Pentecostal churches has not been exhaustively treated by previous researchers. This study therefore seeks to describe the language of prayer from a pragmatic perspective. This is because prayer is a speech and speeches are made through utterances. Speech in general is a major component of pragmatics since pragmatics deals with the study of utterances in context, in this study, the church is the setting. Furthermore, the language of most prayer points tend to be characterized by both literal and non-literal expressions which need to be explained so as to enhance the understanding of the congregation (listeners), hence the need for this study.

#### **1.4 Objective of the study**

In order to achieve the aim of this study, this study has four specific objectives:

- i. Identify specific speech act types performed by Olukoya's prayer points.
- ii. Explain the basis for the acts performed in the prayer points.
- iii. Identify the expected perlocutionary effects of Olukoya's prayer points, and
- iv. To identify the preponderance of the speech act types.

#### **2.1 Literature Review**

Ibiley (1993) adopts a pragmatic approach in analyzing the language of courtroom conversation. In the study, Ibiley uses both J. L. Austin's speech act theory and P. Grice's cooperative principle. According to Bahago (1999), using actual data obtained from courtroom proceedings, Ibiley explores "the hierarchical structuring of language, especially how this affects the result of verbal interaction. He discusses the pragmatic effect of cooperative verbal interaction within the context of his study (courtroom). This work is significant to our study because it adopts the pragmatic theory (speech act theory) which is one of the theories that form the basis of our analyses and discussions.

Bahago (1999) examines the language of religion in selected sermons of Pastor William Kumuyi of Deeper Life Bible Church from a pragmatic perspective. Bahago emphasizes the role of context in communication. The centrality of context in communication and sermons in particular as well as his adoption of speech act theory is relevant to our study. Bahago argues that “It is only by examining the context in which an utterance is produced, the illocutionary force behind the utterance, the intention of the pastors (speaker) and the evidence available to congregation (hearers) can one really understand the meaning of utterances” (p.16)

The above argument is relevant to our study which also emphasizes context in language use (sermon delivery). Bahago’s work is however inadequate because it focuses on only one preacher thus it appears to be an analysis of the linguistic idiosyncrasies of the preacher. But our study considers fifteen selected prayer points from *Prayer Battle*.

Ugot and Offiong (2013) examine language and communication in the Pentecostal church of Nigeria particularly the Calabar axis. The work identifies language and communication features characteristic of the preaching (sermons) prayers, songs/hymns in Pentecostal churches in the axis. It does not consider pragmatic component of language and communication expressed in the sermons, prayers, songs, hymns. This present study, therefore, observe this as a research gap that should be filled.

Ishaya (2018) studies language of sermons from ten (10) selected Pentecostal preachers in Jalingo, Taraba State using pragmatic tools. It was found that Pentecostal sermons are characterized by assertions, declaratives, directives and commissives. Also, some locutions (utterances) tended to be polysemous in meaning or expressed more than one speech act. The study concluded that, to understand the complex nature of language (particularly sermonic

language), the people must apply the workings of pragmatics. This study is also relevant to this present study because it uses pragmatic tools.

Gunn and Ekoru (2021) investigate hortatory discourse in selected church sermons of Lady Apostle Helen Ukpabio. The study adopted J. L. Austin's (1962) Speech Acts model for its analysis. The study found that hortatory discourse targets the emotion of the audience-whipping sentiments and amassing unison through cheering and declaration. The study also observed that most sermons are aimed at influencing conduct, that is, getting the receivers of the text to do something they are not currently doing, to continue doing something they are already doing to expend greater effort in an activity embarked on. Gunn and Ekoru's study is relevant to this present study as the former is also on religious discourse just as the present study. However, the place of divergent is on the data for analysis. This present study uses selected prayer points as its data.

## **2.2 Research Methodology**

This study adopted qualitative research format to garner data. Data for this study were drawn from the book *Prayer Battle, Part I*. Fifteen (15) prayer points were purposively selected. The selected prayer points were subjected to a speech act analysis, using Searle's model of the speech act theory as a theoretical framework. These prayers are grouped based on their themes since they are meant to achieve different things. The groupings are:

1. Converting Lamentation to Laughter (Pg 40)
2. Banishing the Eaters of Flesh and Drinkers of Blood (pg. 23)
3. Connecting to the Ocean Divider (pg. 126)

## **3.1 Theoretical framework**

### **3.1.1 Searle's Speech Act Theory**

This study adopted J. L. Austin's Speech Act Theory and insight from Searle (1975) classification of speech act. Searle, Kiefer and Bierwisch (1980) opine that "the theory of speech acts begins with the assumption that the minimal unit of human communication is not a sentence, but rather the performance of certain kinds of acts." However, Searle argued that the felicity conditions established by Austin were not alone sufficient for speech acts because one could not merely test a list of performative verbs and truth statements to determine the force of the utterance. Therefore, the Searle typology will be the basis for this study because of its broadness. Searle developed five basic kinds of speech acts that we use to express our communicative intent and purpose in speaking:

**(1) Representatives.** This refers to basic assertions made by the speaker, which contain a truth value on the proposition. If someone says, "the devil is a liar", an assertion has been made.

**(2) Directives** refer to utterances made in an attempt by the speaker to get the hearer to do something for him. These directives may be expressed as questions form or in command form like "Would you mind passing the salt?" or "Pass the salt". In either case, the speaker wants the hearer to pass the salt.

**(3) Commissives** refer to actions that commit the speaker to some future event or action. They also express what the speaker intends to do, such as promising, threatening, or swearing, i.e. "I promise to come in the morning". In using the commissives, the speaker is making an understood contract with the hearer that will be carried out.

**(4) Expressives** express psychological states within the speaker and tell how the speaker feels. Examples of expressives include statements of happiness "Joy! Joy! Joy!" thanking someone "Thanks", apologizing "I'm so sorry", dislikes "You bought me this?", and pain "Mother of Christ!" These, of course, must be context dependent because the illocutionary and



perlocutionary acts may be interpreted differently in alternative environments. Whereas the locutionary act of these expressives may be used for other categories.

(5) **Declaratives** refer to statements made by authority, which cause immediate action from the utterance. These are only effective when stated by the appropriate authority. For example “I hereby pronounce you man and wife” in turn officially causes the couple to be wedded, and can take effect only if said by a priest or someone who carries authority to wed individuals.

#### 4.1 Data Presentation

Text	Utterance	Illocutionary act	Perlocution
1	Every witchcraft challenge in my life, die by fire, in the name of Jesus.	Directive Indirect speech act: Representative	Commanding/ making an assertion that every evil spirit to die by fire
2	Holy Ghost fire, arise and burn anything covering my star to ashes, in the name of Jesus.	Directive Indirect speech act: Representative	Commanding/ making an assertion that the Holy Ghost fire will intervene for anything militating against his progress to be burnt to ashes
3	Fire of God arise in your thunder and kill every difficulty in my life, in the name of Jesus.	Directive Indirect speech act: Representative	Commanding/ making an assertion that every difficulty shall be consumed with the fire of God and thunder.
4	Every prophecy of death, threatening my life, scatter by fire, in Jesus' name.	Directive Indirect speech act: Representative	Commanding/ making an assertion that every prophecy of death shall be scattered by fire of God
5	I shake off every dust of poverty from my spirit, in the name of Jesus.	Directive Indirect speech act: Representative	Commanding poverty which is seen as dust that covers one's spirit to be shaken off.
6	Foundational and local Balaam, that are cursing me, die, in the name of Jesus.	Directive Indirect speech act: Commissive	Commanding/threatening foundational curse to die
7	You vultures of judgment, arise and destroy the stubborn enemies of my destiny, in the name of Jesus.	Directive Indirect speech act: Commissive	Commanding/threatening enemies of destiny to be destroyed
8	I command all my foes to prostrate before me and surrender, in Jesus' name.	Directive Indirect speech act: Commissive	Commanding/threatening the enemies (foes) to prostrate and surrender

9	Lion of Judah, arise and pursue affliction out of my destiny, in Jesus' name.	Directive	Asking the Lion of Judah (Jesus Christ) to arise and that He should pursue affliction out of his destiny
10	I reject every demonic delay of my destiny, in the name of Jesus.	Representative Indirect speech act: Directive	The persona is stating that he reject every demonic delay in his destiny. While at the same time indirectly making command 'I reject'
11	Powers, assigned to punish me, I subdue you today, in the name of Jesus.	Directive Indirect speech act: Commissive	Commanding/threatening evil powers
12	Hunters of my virtues, your time is up, die, in the name of Jesus.	Representative Indirect speech act: Commissive	The persona is making assertion that his hunters of virtues their time is up. Also making threat to the hunters of virtues through commissive act.
13	Every curse of rising in the morning and falling at night, break in Jesus' name.	Directive Indirect speech act: Representative	Commanding/ making an assertion that every stagnated curse should be broken.
14	Every evil hand, pressing down my head, in the spirit realm, catch fire, in the name of Jesus.	Directive Indirect speech act: Representative	Commanding/ making an assertion that every evil hand should catch fire
15	Evil hands, suffocating my virtues, I cut you off, in the name of Jesus.	Directive Indirect speech act: Commissive	Commanding every evil hand. Also making threat to the hunters of virtues through commissive act.

## 4.2 Data Analysis

Using Searle's (1976) classification of Speech Acts theory, this section analyzes prayers that relate to deliverance from evil forces. It is generally believed, especially in the Mountain of Fire and Miracle Ministries that certain forces work against one's progress spiritually and materially. The data analysed here are prayers meant to overcome these forces. These prayers are grouped based on their themes since they are meant to achieve different things. We shall therefore proceed to the analysis based on the groupings.

- **Converting Lamentation to Laughter (Pg 40)**

These are prayers used for declaring war against evil forces. It is a common belief in

Christianity that Christians should equip themselves with prayers, often referred to as, weapons so as to launch virulent attacks against every ‘Goliath’ harassing their lives. The word ‘Goliath’ is symbolic as it represents the enemy of one’s progress. Such as are used to conquer and destroy. As a result of what these prayers are used for, they are mostly characterised by directive acts often used to command. This directive act of commanding is used to storm the abode of the enemies and destroy their strongholds. The strongholds of the enemies cannot be pulled down by mere assertions. They need to be commanded. Examples of such directive acts with the use of commands are illustrated below:

- ♣ Every witchcraft challenge in my life, die by fire, in the name of Jesus (text 1)
- ♣ Holy Ghost fire, arise and burn anything covering my star to ashes, in the name of Jesus (text 2)
- ♣ Fire of God arise in your thunder and kill every difficulty in my life, in the name of Jesus (text 3)
- ♣ Every prophecy of death, threatening my life, scatter by fire, in Jesus’ name (text 4)
- ♣ I shake off every dust of poverty from my spirit, in the name of Jesus (text 5).

In the prayers above, evil forces and their agents are confronted through commands. This directive act of command is performed with the use of the verb ‘die by fire’, ‘arise and burn’, ‘arise in your thunder’ preceded by the prepositional phrase ‘in the name of Jesus’ referring to supreme power. Through these prayers in which directive acts are performed, the subject commands for instance, in prayer 1 and 5 ‘witchcraft and poverty spirits’ to be destroyed. The adjectives ‘every prophecy of death’ and the noun phrase ‘dust of poverty’ are used to refer to the evil spirits that torment the life of any Christian. The forces specifically mentioned in these prayers are ‘agents of frustration’ ‘agents of poverty’, ‘agents of spiritual rags’, and ‘agents of

infirmity'. These agents (evil forces) are confronted through the use of the determiner 'every' to show that the subject is very direct and specific about the spirits or persons he or she is addressing. Frustration, poverty, spiritual rags and infirmity turn Christians to non-entities and as a result, they and their agents must not be allowed to operate at will. Hence, they are commanded to take a leave or better still be destroyed. So the essence of these prayers is that, for instance every prophecy of death (lamentation) God should change to laughter.

- **Banishing the Eaters of Flesh and Drinkers of Blood (pg. 23)**

In *Mountain of Fire and Miracles Ministries* (MFM), these prayers are believed to be appropriate for deliverance ministrations or breaking of curses. It is one of the beliefs in this church that many people, in spite of their efforts, still labour under unexplainable hindrances that debar them from moving on in life. Hence, prayers against such curses or burdens are said aggressively because curses are believed to be evil words backed up by supernatural powers. Some of the prayers often used for reversing these evil curses are highlighted and the speech acts performed through them are discussed.

- Foundational and local Balaam, that are cursing me, die, in the name of Jesus (text 6)
- You vultures of judgment, arise and destroy the stubborn enemies of my destiny, in the name of Jesus (text 7).
- I command all my foes to prostrate before me and surrender, in Jesus' name (text 8).
- Lion of Judah, arise and pursue affliction out of my destiny, in Jesus' name (text 9).
- I reject every demonic delay of my destiny, in the name of Jesus (text 10).

The prayer points above are characterised by directive acts. Most of these directive acts are commands meant to fight evil forces and halt their evil operations. The subject through the

directive act command his enemies (text 8). In this case, the curses are not commanded but the subject (foe).

However, as stated earlier, most of these directive acts are commands against the evil curses hindering the subject's progress. These commands are most especially through the use of the imperative verb 'command', and 'I reject' (text 8 and 10 respectively). The evil curses are commanded to be broken and to leave the subject's life. These are curses associated with evil spirits and they are believed to be hard problems that must be broken to pieces. They are not only meant to be broken down but to also be evicted from the subject's life. Some of these directives are used to make request or ask God to do something. Although these acts are request, they are used in the form of commands especially with the use of the verb 'arise' (text 9). This verb is used to ask God to allow something to happen. In each occasion of its use in the prayers, it is used to make a request from God to purge out and cleanse the object's life of evil curses.

Apart from the directive acts performed with some of these prayers, the following prayers are characterized by commissive acts. These prayers contain commissive acts binding the subject to perform a specified act or behave in a certain way. This most especially increases the boldness of the subject to wage some spiritual wars themselves rather than asking or directing God to do it for them. It is believed that Christians who are deep in the knowledge of God and of the Bible should not be afraid of evil forces. These prayers come in the form of the responsibilities that are necessary to be taken by believers. These acts are reflected especially in the use of the verbs 'die', 'prostate', 'pursue' and 'reject'. These verbs are suggestive of the personal decisions or vows taken by the subjects themselves to liberate themselves from these evil forces. The vows in these prayers are against enemies, infirmity, delay of destiny, negative effects of evil forces, self-

imposed curses, (text 6) etc. these vows could at times be seen as sacrifices that must be made by the subjects to free themselves.

- **Connecting to the Ocean Divider (pg. 126)**

These are prayers used to break evil connection and satanic bands. It is a common belief especially in Nigeria cum Africa that some problems both spiritual and physical are traceable to one's family background or ancestors. Many people are believed to have been wrongly 'programmed' from birth. This could result from incisions and satanic labels on their bodies which link them to evil spirits. Hence, these prayers are meant to cut off such links that are contrary to the teachings of God through prayer of connecting to the Ocean Divider (God). It is observed that commissive acts are mostly performed in these prayers because the subject takes it upon himself to cut himself completely off such linkages. These acts are performed with some verbs which indicate certain things the subject wants to cut off. Let us see how these commissive acts are performed with such verbs in the following prayers.

1. Powers, assigned to punish me, I subdue you today, in the name of Jesus (text 11)
2. Hunters of my virtues, your time is up, die, in the name of Jesus (text 12)
3. Every curse of rising in the morning and falling at night, break in Jesus' name (text 13)
4. Every evil hand, pressing down my head, in the spirit realm, catch fire, in the name of Jesus(text 14)
5. Evil hands, suffocating my virtues, I cut you off, in the name of Jesus (text 15)

The verbs 'cut off', 'subdue', 'die', 'break' and 'catch fire' show the desperation on the part of the subject. He needs to cut off, kill and subdue these evil linkages especially through prayers and appropriate actions. These verbs are indicators of what he has resolved to do. In rejecting 'garment of confusion', breaking demonic circle and cutting off the link and label demonic

oppression the subject has to make some personal vows through these prayers. Apart from the fact that these statements are prayers, they are also personal decisions of the subject through which he/she commits himself/herself. They can also be seen as personal promises by the subject to brace him up and reject certain evil links.

### 5.1 Discussion and Conclusion

A critical analysis of the discursual elements in the prayer points reveals the following about religious discourse:

- i. Preachers recognize the power of language in persuading, enticing, promising, asserting, threatening and so specially deploy language to achieve these purposes.
- ii. The use of English in Christian religious discourse, from the point of view of speech act theory, is used to give commands and suggestions by way of directives; make claims and assertions by way of representatives and make promises and issue threats by way of commissives.

There is a link between religion and words. The spoken and written word play essential role in religion, as language is necessarily used to address the gods or God, to speak about the divine or the sacred, and to express religious feeling or awareness. The sequence that addresses prayers on deliverance from evil forces is rich in *directives*, *representatives* and *commissives*. This implies that there is a directive force underlying religious speeches. This directive force, according to Adegbija (1982) also serves as a binding wire to join all the individual speech acts together. Babatunde and Odepitan (2009) further note that representatives (assertives) are essential for the realization of a rhetorical end, which is persuasion, and assertives are among the major illocutionary acts. This assertion corroborates Gunn and Ishaya's (2020) assertion that speech

acts uncovered in a research work is aimed at successfully getting illocutionary intentions recognized by the audience in the communication situation.

The ways of expressing speech acts vary from culture to culture. The prayer points considered are heavily laden with the African cultural beliefs. Commissive acts are mostly performed in these prayers because the subject takes it upon himself to cut himself completely off such linkages. These acts are performed with some verbs which indicate certain things the subject wants to cut off. Let us see how these commissive acts are performed with such verbs in the following prayers points (texts; 8, 11, 12, 15). This shows that culturally, the ways individuals view the world reflect in their linguistic realizations. Should a European want to say similar prayers, he or she will not take cognizance of some evil 'in laws' or some forces waging spiritual war against him or her.

In the findings, it was concluded that the illocutionary force of the prayer points tends to be mainly 'directive' through commanding, requesting and confrontations. Religious leaders recognize the power of language in persuading, enticing, promising, asserting, threatening, etc. and so specially deploy language to achieve these purposes (Ishaya, 2018). They also consciously or unconsciously deploy new words not currently existing in the English language to serve their own communicative and aesthetic purposes. The prayer points do not preach love; adherents are encouraged to continuously wage war against the spiritual world and all the human agents who represent it.

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