

Sunday Adelaja: The Metaphysics of Success

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When people do not preach God's Word according to the truth but explain everything in their own way, these are heresies.

— Sunday Adelaja¹

The ministry of Sunday Adelaja—prolific author and founding pastor of the largest charismatic church in Europe²—draws close attention from various people and institutions, from Christian celebrities to politicians and secular media. And this interest is not accidental. Here's what the official website of Adelaja's church has to say about him:

He is a Nigerian-born leader with an apostolic gift for the twenty-first century³. In his mid thirties Pastor Sunday has already proven to be one of the world's most dynamic communicators and church planters and is regarded as the most successful pastor in Europe with over 25,000 members as well as daughter and satellite churches in over 35 countries worldwide⁴.

In 2001 his "Embassy of God" church (at the time still bearing the "Word of Faith" name) was visited by Dr. Ralph Neighbour, the world-renowned "Apostle"⁵ of the cell-church movement. After his meeting with Adelaja, Neighbour reported enthusiastically about tremendous success this Nigerian had achieved through use of the G-12 principle. In his statement that was picked up at once by the international Christian media, Neighbour said:

Sunday was invited to study in the USSR before Perestroika, at the age of 19. He was saved only weeks before travelling to the USSR. He learned as he went, with no contact with Western culture—his 'Word of Faith Bible Church' is in no way related with the 'Word of Faith' movement in the USA⁶.

In this article we will attempt to demonstrate that the idyllic picture that Neighbour presents does not reflect the real situation, and that hidden behind the exotic façade of Adelaja's ministry is the same positive confession theology that lies at the root of the American Word-Faith movement.

Embodiment of Success

Key word that comes to mind when one thinks about Adelaja's ministry is *success*. This concept is ever present in sermons and books of the Nigerian "Apostle," and his own life may be called a visible embodiment of prosperity principles. It is this visible aspect of Adelaja's ministry that attracts many "less successful" Christian ministers that have not been able—in spite of all their efforts—to accumulate enough money and following. The mirage of visible "success" lures and excites them.

To such disappointed ministers the "Apostle" is quick to offer *himself* as a solution⁷. His motto is very simple: "Watch me and do the same." In fact, Adelaja has already become a living icon of prosperity. Suffice it to say that his own photographic images in all possible poses and perspectives are the most enduring and recognizable element of the Embassy's advertisement campaign. And Adelaja seems to really enjoy this:

A photo of their pastor or of someone they respect may serve as encouraging image to some. When problems come, look at the photo with faith and say: "Lord, may the Spirit that is on him, come upon me!"—and the Lord will produce a miracle, He will strengthen you and empower you to overcome difficulties⁸.

Amusement with external "success" of Adelaja often grows into unconditional, blind acceptance of whatever he says. And thus any criticism pointed at him is interpreted as "attacking God's anointed one." Here's a characteristic phrase from an online conference hosted by God's Embassy official website:

Christian friends, fear God! It is dangerous to think and especially to write such unquotable things about Apostle Sunday⁹.

Note that the author of this message not only summons Christians to abstain from writing "unquotable things"—these actually are inadmissible whoever they are pointed at—but warns about *danger* of such pronouncements regarding the *specific* "anointed one." Besides, Adelaja himself seems to enjoy this image of untouchable person:

Trust God's prophets and success will come to you. Sometimes we treat people with disdain and don't accept them the way our Lord would like us to. Oftentimes success does not come into people's lives because they don't trust a prophet whom God has placed among them. Never treat God's Word and God's ministers with disdain, and if someone speaks negative things about a minister, flee from that place, or you will lose your blessing. And if a minister is somehow wrong, the Word says he is God's slave, not yours, so let the Lord judge him. It is this spiritual principle that I follow in my life¹⁰.

Note that according to this statement our success depends ultimately not on the will of God or even on our faithfulness to God, but on our trust in a *man*, who claims to be a prophet! For those who are not afraid to “lose their blessing” Adelaja has got another argument:

Desire to critique other people, preachers, is not a fruit of the Holy Spirit. Even if there is every reason for critique, remember that love covers everything¹¹.

It is hard to dispute that *desire* to critique is not natural for a Christian. Nevertheless if there is “every reason for critique” we may and we *should* “laying aside falsehood, speak truth with our neighbors” without respect of persons—because we are “members one of another,” and God sees no difference between us (Eph. 4:25).

The Bible never calls us—even by way of allusion—to sacrifice truth in the name of love. On the contrary, Paul summons believers to “*speak truth in love*” (Eph. 4:15), that they may “no longer to be children, tossed here and there by waves and carried about by every wind of doctrine.” Truth and love are inseparable in Christian life.

Besides, when truth is at stake, there can be no unquestionable human authorities for Christians. Apostle Paul demonstrates that clearly in his Epistle to Galatians: “. . . those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man. . .” (2:6). When Peter, who was “reputed to be a pillar” by the Early Church (2:9), was “not straightforward about the truth of the gospel” in Antioch, Paul “opposed him to face” and rebuked him “in the presence of all” (2:11, 14). I think it will not be an overstatement to say that we should follow the apostolic example.

Unfortunately, there really *is* every reason to critique Adelaja’s theology—many of his followers, hypnotized by his personal “prosperity” and quasi-biblical rhetoric, simply don’t recognize that in this nice and exotic wrapper they are being fed by the same old prosperity doctrine adopted from the notorious Word-Faith Movement.

Context

It is possible that Adelaja was introduced to the Positive Confession theology before his coming to Minsk in 1986. Nigerian Pentecostalism is known for its close ties with the American Word-Faith movement. Here’s an assessment of the situation in Nigeria from J. Lee Grady, the editor of *Charisma* magazine:

Although the growth of Nigerian Christianity is spectacular when compared to the West, a growing number of younger, innovative church leaders in the country say the revival there is fraught with problems. They say most Pentecostal churches are mired in legalism. Many pastors, they add, have adopted an American model of celebrity Christianity—which has been eagerly embraced by a patriarchal African culture that struggles with hero worship. People follow their leaders rather than God. . .

“The problem here is that Pentecostal Christians simply trade their occult oracles for their pastor. This is perversion,” says Lagos pastor Tony Rapu, 44, a leading proponent of reform in the Nigerian revival movement. Some critics including Rapu blame the American Word-Faith movement for the problem. . . They say a cheap version of the “prosperity gospel” message was welcomed in Nigeria and that preachers have used it to enrich themselves.

“It has become a sham,” says one Christian professional from the eastern Delta region who requested anonymity during his interview. “I know of churches where they will not pray for you at the altar unless you give money first. They teach that you must give a seed first in order to receive any kind of blessing.”

“In some cases the prosperity the preacher enjoys is not trickling down to the people,” adds Ashimolowo [a Nigerian-born leader of the largest church in England].—“There is some teaching of prosperity in Nigeria that is without balance.”

However, Ashimolowo is not quick to point a finger at American faith preachers. He believes that books about healing, prosperity and tithing by Oklahoma-based Bible teacher Kenneth Hagin Sr. have fueled Nigeria’s revival since they began circulating there in the 1970s. This literature offered Nigerian pastors theological training when materials were scarce and seminaries weren’t accessible.

[. . .]

There is no question that Nigeria has been fertile ground for the American faith message. Kenneth Hagin Sr.’s teachings on healing and prosperity have enjoyed wide circulation in Nigeria since the 1970s, partly through the influence of Nigerian megachurch leader Benson Idahosa. Kenneth Copeland, Jerry Savelle, John Avanzini and many other preachers who specialize in the prosperity message have huge followings in the African country¹².

But even if Adelaja was not introduced to the Word-Faith ideas in his homeland (as Neighbour declares), he certainly had this blank filled in the late 1980s while studying at the Belarusian State University in Minsk:

During my college years in Minsk I was corresponding with pastor Kenneth Hagin. He sympathized with me and encouraged me. In one of his letters Hagin suggested that I should study at his Bible school¹³.

Adelaja never made it to the Rhema Bible School—he went to the Ukraine instead—but retained his esteem for the theology and accomplishments of the “Father of the Word-Faith Movement” to this day¹⁴. In Sept. 2006, in response to a question posted to the official site of his church, Adelaja called Hagin “a distinguished man” who “influenced his destiny”¹⁵.

What’s more, in a 2006 interview given to Mikhail Kolpakov, Adelaja said:

During the meeting with Kenneth Jr he allowed me to come in the prayer room of his father. In this prayer room father Kenneth Hagan worked till the last day of his life. Kenneth Jr said that I am first one to come in this room ever since the time his father died. So a symbolic transference of his father’s calling to me was held¹⁶.

But the Word-Faith connections of the Adelaja are not limited to his personal relationships with Hagin. In his books he mentions other Faith teachers—Paul Crouch, Lester Sumrall, Benny Hinn, Joyce Meyer, Reinhard Bonnke, David Yonggi Cho—and

the official website of “the Embassy of God” carries announcements of Adelaja’s meetings and joint projects with Kenneth Copeland, Creflo Dollar, the late Billy Joe Daugherty, Marilyn Hickey, and Kenneth Hagin Jr.

Admittedly, Adelaja maintains his original style and shows a certain independence in some of his views, but there’s no doubt that one should look for the roots of his theology in the Word-Faith Movement.

Contents

It is a pretty complicated task to analyze Adelaja’s ideas, because like most of his Western “colleagues” he apparently does not deem it necessary to present his teachings in any comprehensive and systematic form. Thus a researcher would have to undertake a laborious and thankless work of searching Adelaja’s numerous writings for scattered bits and pieces of doctrine and assembling them into a relatively cohesive sequence. I call this work “thankless” because Adelaja’s advocates may easily brush its results aside by saying that he never presented his doctrine in this precise way. But if he is not willing to put his own teachings in order, we are left with a task of doing that in his stead—and don’t blame us if we bring to logical conclusion some ideas that Adelaja himself would rather leave hanging in the mid-air.

To make things even more complicated, Adelaja seems to begin each new book “from scratch.” Whatever topic he picks on immediately becomes the essence of divine-human relationships and the key to solution of any and every problem. Thus in every new book he presents his thoughts in a slightly different way, and even parallel statements in his numerous writings when compared do not always assemble in a logical and cohesive picture.

Success

As previously stated, the most visible and attractive aspect of Adelaja’s teachings is his notion that “all believers are *obliged* to have success in their lives”¹⁷. This statement coupled with Adelaja’s favorite Bible verse—“And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath” (Deut. 28:13)—wander from one his book to another.

In the meantime, Christians who happened to live before the Kiev “apostle” stepped upon the stage of history seemed to have no idea of this “obligation” whatsoever... Even today many faithful servants of God suffer from hunger, poverty and deprivation. Most probably they don’t know the “secret of success” discovered by Adelaja:

The secret of success is to know God’s will and to fulfill it in your life¹⁸.

Can it be that simple? Can it be that many generations of Christians left without earthly prosperity didn’t know or follow the will of God? Well, blasphemous as it may sound, this is precisely the point—that is, if you agree with Adelaja’s understanding of God’s will:

[God’s will] is that God has no interest to bless you scantily¹⁹.

Someone may say that Adelaja certainly has spiritual, not material blessings in mind and that by “success” he means effective ministry and righteous living. To be sure, Adelaja *does* say that success “is not measured by the wealth of money or possessions one can accumulate.” Nevertheless...

...it should not be denied that [success] includes material wealth as well. Life without it is hard. The material aspect of life is created by God Himself, thus it is very important. And Creator alone knows how we should live and how we are to use material values. This brings out the conclusion: *there can be no success without material wealth*²⁰.

In his other books Adelaja makes himself even more clear:

To be poor is not a believer’s destiny. God is interested in the well-being of His people²¹.

Remember: St. Paul labels those who think that godliness could be used for material gain as “men of corrupt minds,” “destitute of the truth” and summons us to “withdraw from such” (1 Tim. 6:5). Instead he persuades us to be content with “having food and raiment,” and to “flee” the desire to be rich. He says: “Godliness with contentment is great gain” (6:6).

But there is no place for contentment (i.e. being satisfied with what you already have) in Adelaja’s system of values. He only sees it as a pledge of defeat, a root of all failures and an impediment to “abundant living”:

One misfortune of people in this world and the reason of their not being able to achieve anything significant in their lives is that they are content with what they already have. They use to say: “I have an average life, I am not poor, I am just like anyone else. I have everything I need in this life.” The name of your enemy is “being average.” [...] ...you cannot be average. You *have to* live in blessing...²²

Adelaja himself can hardly take blame for excessive humility—according to him, Christians have to be not only prosperous, but the *most* prosperous and influential people in the world:

It is to us Christians that all treasures of the world belong to. According to the Law of God we ought to be the most successful, the most wealthy and prosperous people²³.

I'd like to tell you that if you attend this church, you cannot be unsuccessful! You cannot be anybody else but the mightiest person on this earth!²⁴

What is more, these untold riches are to be acquired with no effort:

Thus now you will be achieving great results and quick progress in all spheres of your lives. That which others struggled to earn by decades of ceaseless labor, you will have without much effort and in short time²⁵.

Wise Solomon used to say: "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent" (Prov. 28:20). Lord Jesus also said: "Where your treasure is, there will your heart be also" (Mat. 6:21). Adelaja and his followers love to talk about "unchanging principles," so here's a good one for them: strife for easy money never goes unpunished. Even if one does not fall away from the faith, his or her heart will gradually fill up with pride. Nevertheless Adelaja continues to push his followers to this dangerous threshold:

The Bible says that we—unlike those in the world—are a different sort of people, which is called *supreme*²⁶.

God has already found us, He didn't save us by accident, and thus we are already *better* than all those unsaved²⁷.

There will be no limit to our success as long as we live, *believe in ourselves* and strive for new achievements²⁸.

Belief that *you are capable* of anything and that God wants to use you is the beginning of your road to success²⁹.

Do I have to say that biblical believers treated their "greatness" in a radically different way? St. Paul, for example, calls himself "the chief of sinners" (1 Tim. 1:15) and says that Christians have the treasures of God's salvation "in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). Apostle's entire message reflects the idea that he is no better than other people and that his only reason for hope is God's grace which he relies upon. When Paul says that he "can do all things through Christ which strengtheneth me" (Phil. 4:13), he doesn't mean that he can *have* all things, but rather that he can *survive* all things! The Lord has once revealed to Paul that His "strength is made perfect in weakness" and it was no surprise that apostle would not "glory" in his achievements but rather in his "infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9-10).

Adelaja, to the contrary, is totally obsessed with the idea that believer has to be "the head, and not the tail." This one verse (taken out of context) has almost become for Adelaja the key to Bible interpretation. As a result, in Adelaja's system of values humility easily makes way for "greatness," prayer—to "confession," hope—to "impudence of spirit," and trust in God—to "belief in oneself." Quality of our life is determined not by God's unconditional grace, but by one's "correct" self-perception:

Nobody could raise above his opinion of himself. In other words, if someone thinks and speaks about himself as a loser, as one who is not able to ever accomplish anything, he will be such indeed³⁰.

Moreover, in Adelaja's world the ultimate worth of absolutely *every* thing is judged by this sole criterion: does it contribute to the earthly well-being of man? In this parallel universe even our good works and fruit of the Spirit have the ultimate goal of meeting *our own* needs and demands:

- LOVE: Jesus teaches us to love everyone and we have to follow this command, *because this is the only way for us to be highly esteemed by others*³¹.
- MERCY: Admittedly, you can't always help another person financially, but there are many people having psychological, emotional, intellectual problems. *If you could provide them with a solution of their problem, you will surely become well-known and rich*³².
- SERVANTHOOD: Serving God and fellow men is the best shortcut to success. [...] Choose yourself a ministry. *And first of all do it for yourself*³³.
- PRAISE: The truth of praise is that we not only give glory to God, *but at the same time we receive much*³⁴.
- GODLINESS: Live by God's Word, come closer to God *and He will improve your financial status*³⁵.
- GOOD WORKS: Dear friend, however tough this might be, begin to do good. *This is always profitable*³⁶.

Of course, in fellowship with God one receives infinitely more than gives away. Adelaja's problem is that his whole teaching is centered on *receiving*—and receiving *now*. Christ's teaching, on the contrary, is permeated by desire to give without expectation of immediate reward: "Freely ye have received, freely give" (Mat. 10:8), "and do good, and lend, hoping for nothing again" (Luke 6:35), "It is more blessed to give than to receive" (Acts 20:35). And although the Lord *does* promise great reward to the merciful (Luke 6:35), the real reward is normally not earthly, but heavenly (Luke 12:33).

With a simple touch mythical king Midas would transform anything into gold. With the same ease Adelaja transforms his every precept into a hymn to human egocentrism. Even worse, he has already begun adjusting the image of Christ to his own prin-

ciples and values—thus, instead of the destitute and persecuted Messiah having no place to lay his head Adelaja presents us with a wealthy and successful leader who “never had any problems with self-value”³⁷.

As we have already mentioned Jesus Christ was God’s perfect gift for all men on earth. He came into this world after John the Baptist. The fact remains that we are not to follow John’s lifestyle. We have to strive to be like Jesus. [...] John ate wild honey and locusts; you have to eat good food. He wore a garment of camel’s hair; you may have clothes of natural fabrics, leather and fur. He lived in wilderness; you may live in the comfortable apartments and houses. Learn to present yourself to people properly³⁸.

Such fibs about rich and prosperous Christ are traditional to the Word Faith movement. The Lord said: “The servant is not greater than his lord,”—thus Christians cannot count on having something that their Lord didn’t. And so numerous myths about a “young successful and wealthy preacher” are created to justify one’s longing for prosperity and success. Problem is, this mythical image of Christ has nothing to do with Christ of the Bible. Christ ate good food? Christ had clothes of natural fabrics, leather and fur? Christ lived in a comfortable apartment? What a piece of nonsense...

Recall the prophecy of Isaiah: “He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (53:2-5). Would you like to follow *such* a Messiah?

As to the skill of “properly presenting yourself to people” we have a wonderful example of apostle Paul who said: “Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor. 6:3–10). How different is this humble image from the self-complacent and impudent narcissism of success theologians.

I, for example, don’t want to be like everybody else, because I am called by God. [...] It follows from this that I will be the head, not the tail, the one God wants to see me. Fill your hearts with such thoughts and dreams and let these never depart from you because those who are really successful never compare themselves to other people³⁹.

He wants to place you above all peoples of the earth. You will not necessarily be a president or a billionaire, but you will fall into the category of people respected on the earth. [...] None of you will be ordinary, will be poor. Nobody from my family will have to walk on foot [as opposed to driving a car], nobody will be left without a flat. All of us will be rich, satisfied, happy, respected people because God has said so⁴⁰.

The “Fourth Dimension”

The idea of some “parallel dimension” access to which gives one infinite power to control the “real” world has lately become quite popular with science fiction writers. Take for example Sergei Lukyanenko—author of a recent bestseller, the “Nightwatch” series,—and his “three layers of twilight” only accessible to a few initiated ones. In Adelaja’s universe, too, there is a so called “fourth dimension” which can only be accessed by believers:

If we are born of God’s Spirit, we are essentially supernatural people, and thus we’re not limited to material or physical realms, we have access to the world of spirit, the fourth dimension⁴¹.

Admittedly, similar ideas exist in various Occult systems, and occultists seem to enjoy speculating about the invisible “thin” or “astral world” that surrounds us and affects our destiny—of course, Adelaja has most certainly borrowed his idea of the “fourth dimension” from the book by David Yonggi Cho bearing the same title, but the resemblance is striking.

According to Adelaja, this spiritual world “affects our lives in a much stronger and tangible way than the world we perceive with our physical senses”⁴². Even our earthly life that seems to be so “real” is but an unstable reflection of the “fourth dimension”:

Everything that happens in our real life is first accomplished in the spiritual world⁴³.

...life is a particularly spiritual concept. In the visible world that surrounds us we don’t see the life itself, but only manifestations of it⁴⁴.

For this reason in Adelaja’s universe nothing is impossible for believers whom he calls “people of supreme sort.” By getting access to the spiritual dimension believers are able to transform their earthly life at will—all they need to do is to make corresponding adjustments in the world of spirit:

All situations you will face in your life will be overcome by your faith. Above all, you should realize that the spiritual world surpasses the physical one⁴⁵.

One might speculate that “spiritual world” is only a metaphoric description of God’s presence. But in this fourth dimension God seems to be just one of inhabitants—and an equal partner of “supernatural people”:

You have to have access to the spiritual world, you have to enter the fourth dimension and to rule from there sitting with God in the Heavenly Parliament and solving earthly problems with Him⁴⁶.

How much time me and God have spent in the spiritual world, how many battles and fights we had in order to win this victory and to hold it fast⁴⁷.

In spite of these democratic liberties, humans still retain a certain amount of control over the spiritual realm (and thus, indirectly, over the “real” world). This control is exercised through prayer:

Through prayer we control the invisible but so very real world that surrounds us... Prayer is what makes God act to our good⁴⁸.

We see that in Adelaja’s universe prayer is transformed from humble request addressed to God into a means of manipulating Him. Moreover, even in such subdued position participation of God doesn’t seem to be absolutely necessary—Adelaja says that believers may direct their prayers straight to the world around us (although such prayers are not much different from shamanistic enchantments, as far as I am concerned):

Say what you expect for this day. Articulate it, send your words to the cosmos, to the spiritual world, to heavens, to powers and principalities and to the rulers of the darkness of this world...⁴⁹

The “fourth dimension” doctrine is dangerous: it promises fallen humans a universal and faultless way of controlling the world and reduces God to a nominal figure—we seem to need Him only because loving Him provides us with “authority in the world of spirit”⁵⁰. Similar principle lays at the heart of magic and shamanism: one can have unlimited power over the world—he or she only needs to enlist support of some influential spirit and to figure out the “spiritual laws.”

Laws of metaphysics

If this material universe operates by physical laws, the mechanistic “fourth dimension” universe invented by Adelaja operates by *metaphysical* ones. It is common knowledge that physical laws are *objective* (that is, they work whether we believe in them or not) and *unchallengeable* (that is they cannot be broken and work in 100% of times). For example, if one throws an apple into the air, it will invariably fall down in accordance with the law of gravity. “Spiritual laws” that govern—according to Adelaja—the “fourth dimension” are exactly the same way.

One good example would be the “law of sowing and reaping” which proponents of positive confessions talk about all the time. The gist of this law is very simple: if you want to receive anything from God, you have to sow something first:

First of all we have to study God’s law—the law of prosperity. It is called the law of sowing and reaping...⁵¹

I see this spiritual principle at work in my life: the flat, the car and every thing I have today are the fruit of my sowing⁵².

Unfortunately of all possible versions of the “law of sowing and reaping” Adelaja holds to the most ridiculous one—the one advanced by American Word-Faith teacher John Avanzini in his book *Thirty Sixty Hundredfold: Your Financial Harvest Released*⁵³:

If you want God to bless you with money, than—on top of tithing and donations—sow money, if you want shoes, sow shoes. Whatsoever you sow, that you will also reap⁵⁴.

Both Adelaja and Avanzini appeal to the words of St. Paul: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” But it simply would not come to Paul’s mind to teach Galatians how to “sow money” or “sow shoes”! In his passage the apostle was putting forward a very simple and sound idea: “For he that *soweth to his flesh* shall of the flesh reap corruption; but he that *soweth to the Spirit* shall of the Spirit reap life everlasting” (6:8).

But let’s get back to the “spiritual laws.” Mechanistic understanding of relationship between God and man suggested by Adelaja creates a whole lot of problems. First of all it accustoms us to treating all blessings as “fruit of *our own* sowing” rather than as gracious gifts from God. As a result one’s sense of complete dependence upon God is insensibly replaced by the idea of equal partnership with God (“...sitting with God in the Heavenly Parliament and solving earthly problems with Him”), which is infinitely more flattering to our ego—and brings us to the very edge of the fatal precipice of self-assurance and self-satisfaction.

Second, since these “spiritual laws” describe *reciprocal* relationships between God and man, they must be binding for *both* sides—otherwise they cannot be called laws. For example, according to the “law of sowing and reaping” if one *cannot* reap anything without sowing something first and *must* receive what he wants in exchange for sowing, then God, in His turn, *cannot* answer prayers of the one who did not sow and *must* comply with requests of the one who did. To quote Adelaja, there is “a principle at work” here “which you cannot change”⁵⁵:

And even if you have nothing to sow, sow the faith. You must sow something so that God may bless what you have sowed, bless your seed⁵⁶.

God needs seed as a point of contact with man⁵⁷.

Put in simple terms this means that God is not free in His actions—He *has to wait on us* if we haven't sown a "seed" yet, and *has to bless us* if we have done everything properly. It seems that in a certain sense we're dictating God our terms!

In the mechanistic universe governed by blind and implacable laws there is no place for sovereignty or mercy of God. Apostle Paul is deadly accurate when he says: "Now to him that worketh is the reward not reckoned of grace, but of debt. [...] And if by grace, then is it no more of works: otherwise grace is no more grace. *But if it be of works, then is it no more grace: otherwise work is no more work*" (Rom. 4:4; 11:6). How is it possible to call "grace" something that God was *forced* to do by some "spiritual law"?

Third, if we listen to Adelaja, his "spiritual laws" are equally incontestable for both believers and unbelievers. Thus, in the "fourth dimension" universe God becomes a weak-willed and mute personage—He *must* fulfill any "lawful request" even if it comes from an infidel:

Why even some unbelievers—Buddhists, Mohammedans, Hare Krishna's— are still known today? Without knowledge of the Living God they lived according to His principles—they worked for the good of others and became great people anyway. This happened because God does not change His laws even if you do not belong to His church and are not saved. God does not change His order⁵⁸.

Essentially, Adelaja's teaching brings God down to the role of a "coin-operated blessings machine" that is not free to deviate from its original programming and has to serve a portion of grace to anybody who inserts a coin—given that the coin is right. Thus securing a blessing from God becomes a purely technical task, and its success does not depend on faith or righteousness of a petitioner, but on his or her skill in pressing the right "buttons."

By way of example, to demonstrate how this principle works, Adelaja tells this anecdote about an unbelieving businessman:

This story convinced that [unbelieving] businessman of effectiveness of the Biblical title so strongly that he began coming to our church for a few minutes to tithing. After that his business went so well that he thought that there was some magic at work there. I can't recall unbelieving people acting like that. But if an unbeliever is able to trust God in this way, then we surely have to trust Him⁵⁹.

From my vantage point that nameless businessman was absolutely right—there is more of voodoo magic and occultism to this "law of sowing and reaping" than of biblical Christianity.

For sure some blessings by God's grace *are* given to both believers and unbelievers: "...He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Mat. 5:45). But God does so *according to His own good will*—not because some celestial law requires Him to do so: "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is *kind* unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (6:35–36).

Meanwhile, this doctrine of Adelaja rises another issue that is even more serious: how is it that unbelievers "live according to God's principles" if the Scripture clearly states that "without faith it is *impossible* to please him: for he that cometh to God *must* believe that he is, and that he is a rewarder of them that *diligently seek him*" (Heb. 11:6). But Adelaja does not seem to be bothered by such discrepancies at all:

God is always just. If you *live according to God's laws even without knowing God*, His laws still work⁶⁰.

[Successful people] live decently and thus are preserved because the law of righteousness protects those *who live righteously even if they don't know God*⁶¹.

The last phrase is especially mind-boggling. How is it possible to "live righteously even if you don't know God" if the Scripture says that "there is *none* righteous, no, *not one*" (Rom 3:10) and that all human righteousness is "as filthy rags" (Is. 64:6)?! Besides, in his *Why Christianity? Why Christ?* book Adelaja himself clearly espouses the biblical doctrine of justification by faith⁶². So where does this preposterous idea of "righteous unbelievers" come from? I wish I could say that Adelaja got overexcited with the grandiose idea of objective "spiritual laws" and simply got "skidded." But similar statements appear in *several* of his books, which seems too suggest that the problem is not accidental but systemic in nature.

In his *Success in Everything* book Adelaja goes on to explain, what is meant by "living according to God's laws." It turns out that the key characteristic of such life is not faith, not following God's will, not even compliance with the Bible, but one's good intentions and subjective self-perception:

Even such well-known individuals as Lenin and Stalin while wiping out certain social classes were doing that for the proletariat's sake. *They were convinced* that they take care of people in this way. *It was for this reason* that the principle of Jesus worked: they became world-famous... If you don't know the laws of God but live according to them, these laws will work anyway⁶³.

In other words, if you commit the most terrible crimes and sincerely believe that people will benefit from your actions, this alone will qualify you for the category of those "living according to God's principles" and you will be able to count on divine blessings. I wonder why Adelaja didn't mention Hitler alongside Lenin and Stalin? By the same logic, that man, too, did what he did "for the sake of" the German nation... What a nightmare it would be to live in a world operated by these "spiritual laws" written out by Adelaja!

The power of faith

In Adelaja's universe any believer is able to control the "world of spirit" with his/her prayers, but prayers (as follows from further remarks) are just an outward aspect of this process. The *real* active force behind our prayers is our faith—not faith in God and Jesus but faith in that we *will* receive what we ask for. According to Adelaja, such faith can do anything because God has the same kind of faith!

Before you tell this mountain "Be thou removed," before you speak to your circumstances, believe that you will receive what you say. This is the faith of God. God knows that if He says something it will happen because He is God. You have to believe likewise⁶⁴.

When you pray it is important that you always have this attitude of mind. Your faith should precede your prayer. I am still learning how to do that. I want to change myself in this respect and I learn to think this way: when I pray I am already receiving. If I pray I will have what I ask for. I know that I will receive it as soon as I start praying. Prayer is only a means to deliver that thing to me. That is how the principle of faith works⁶⁵.

Unlike many Western Faith teachers Adelaja does not say that we, like God, are able to create physical reality with our faith. He has no need for such questionable and shady arguments—the "fourth dimension" concept provides him with a lot of new possibilities. In Adelaja's universe we don't need to "create" anything—we only have to "take" what has been prepared and stored for us in the "world of spirit" and "transport" that to the physical world.

How can we receive complete victory? If we want to receive it and if we want the invisible to become visible we need faith. Faith will take the victory that is already yours and transport it from the world of spirit to the physical world⁶⁶.

Figuratively speaking, faith is a truck which the Lord has loaded with all answers to your prayers. Thus if the Lord has already loaded that truck and is ready to send it to you, you only need a road—and you pave that road with your confession⁶⁷.

In spite of all these minor technical differences between the classic Word-Faith doctrine and teachings of Adelaja, his final conclusion fits the best standards of Positive Confession theology:

You will receive just like you believe! He who believes will not miss his blessing!⁶⁸

Positive and negative confession

"Positive confession" is still another doctrine that links Adelaja's theology to that of the American Word-Faith Movement. Just like his Western colleagues, Adelaja claims that our words and thoughts possess real, all but mystical power to influence our lives:

In the world of spirit everything that happens in our lives is a consequence of what we have been saying earlier. And oftentimes we do not understand or do not want to understand that our speech fills our life, that it is our speech that governs us⁶⁹.

What kind of thoughts a man has is characteristic of who he is. It means that if he is haunted by thoughts about failures, he will be a failure; if by thoughts about poverty, he will be poor; if he thinks about sicknesses all the time... these thoughts will become the reality of his life. But if a man constantly thinks about success, about well-being, he will have well-being and success⁷⁰.

If this is true, than we literally become hostages to our tongues. Remember these words of St. James: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body... But the tongue can no man tame; it is an unruly evil..." (3:2–8). What a dreadful thought: our life is governed not by merciful and loving God, but by our own tongue that is "full of deadly poison"!

Nevertheless Adelaja is convinced that we're able to restrain our tongue. We just have to learn to say the "right" things and to avoid the "defeatist" thoughts:

Don't forget that there is power in the *correct* confession⁷¹.

...you have to forget the past, forget the failures, the defeats and to start a new life; to speak in a new way: to say the words of success, of prosperity; to speak about a breakthrough in your life⁷².

But this requires that we learn to apprehend things in the "right" way:

Develop such an attitude that when you look at something negative you should see something positive⁷³.

God finds something good in everything—even in negative things. You have to act in just the same way⁷⁴.

Note that Adelaja is not talking about optimism or ability to find something good in any trouble. What he says is that in our lives we should be guided not by reality, but by our concept of what the reality *should be*:

I say this in defiance of what really is, in defiance of the existing reality, in defiance of circumstances and situations,—everything is going to be just like I have pictured it for myself⁷⁵.

And although Adelaja makes a reservation elsewhere that in speaking that way “we are not rejecting the reality”⁷⁶, for all practical purposes his methods look *exactly* like rejecting of the reality:

With your physical eyes you see the country’s economy falling into decay, but look at it with your spiritual eyes—and you will see it prospering. When you hold the bills of your company in your hands don’t think about bankruptcy, but imagine that the business is going well. That is what means to see everything through the eyes of God⁷⁷.

Close your eyes to every trouble and begin to see every situation through the eyes of God. He doesn’t see a disaster whatever you say! He does not—period! Put yourself in God’s place, affirm His Word, convince yourselves and remove all doubts. If God does not see disasters—you should refuse to see those as well⁷⁸.

According to Adelaja, if we learn to see and speak in a “right” way, we will get whatever we want—from money and job to life itself:

Proclaim that you will have a good job soon. Then begin to act in such a way as if the job’s already waiting for you. By trusting God in this way you will please Him, and this will release your job from the world of spirit, and you will really receive it⁷⁹.

If necrosis has begun in some area of your life, the darkness has come, a vacuum has formed, remember: Life and Death in the Power of the Tongue alone. But by starting to speak in a new way, you will receive life instead of death, light instead of darkness, and you will fill the emptiness in your life with God’s blessings⁸⁰.

You will only receive what you manage to see⁸¹.

This doctrine of “positive confession” distorts the God-man relationships completely. The humble prayer which is only answered according to God’s will is replaced by the practice of “proclaiming” effectiveness of which is determined solely by one’s inner positive attitude. God is simply excluded from the equation. And it is not by accident that Adelaja, while explaining the mechanism of “positive confession” to his readers, switches to impersonal language: “By trusting God in this way you will please Him, and *this* will release your job from the world of spirit...” In fact, it seems that *we* are answering *our own* prayers. And Adelaja does not hesitate to confirm this:

By *your* confession you will realize *your* expectations and will receive a miracle⁸².

Health

Adelaja, just like his American colleagues, claims that every Christian *can* and *must* be absolutely healthy, because on Calvary Christ has redeemed us not only from sin, but also from poverty and sickness:

Remember, God wants you to be healthy. And divine healing is a part of salvation⁸³.

Just like everything else in Adelaja’s universe disease is governed by an unbreakable spiritual law:

Any disease is temporary and has a law written for it: it must leave⁸⁴.

But this “law” (as well as other “spiritual principles”) can only work if we learn to think and speak in a “right” way. The health of our body is conditioned upon our confession. In practice this means, again, that we have to “speak in defiance of existing reality”:

If you have cancer, say: I don’t admit cancer and I call health upon myself⁸⁵.

You are weak? Okay! Confess the opposite. Why? Because your belly is satisfied with the fruit of your mouth. If you’re physically weak and say: “I am weak,”—you will remain such. But if in spite of all your physical weakness you say: “I am strong”, you will be healthy, because “the tongue of the wise is health”⁸⁶.

Of all Adelaja’s unbiblical ideas the notion that Christian is capable of healing himself of any sickness as long as he sticks to the “correct confession” presents the most real and sizable danger. In some situations—for example, if you are diagnosed with a tumor—every extra week and every extra day counts. Even a minor delay in beginning the required treatment may be fatal. But who’s going to go to a doctor if his/her pastor, the “God’s anointed” one, says you should not “admit cancer” but “call health upon yourself” instead?

Besides, according to Adelaja, after you receive the healing you have yet to “keep” it. Thus, by having doubts about his/her healing, the person actually recreates the disease within himself⁸⁷:

And if in that moment the person verbally expresses his or her doubts about the received healing, he or she is actually doubting God, thereby confirming his or her agreement with Satan. If you confess the disease it will surely return⁸⁸.

With this you confess disease, your words create something in the world of spirit, your words have already created a tumor in the world of spirit. If God does not come, if faith does not come to wipe out your confession, you will see that you have a tumor again⁸⁹.

I am afraid that after a séance of “healing” some dangerously sick followers of Adelaja may feel temporary relief and—after their pain and suffering come back—will hesitate to go to doctors for fear of “confirming their agreement with Satan.” You think I am exaggerating? Then give heed to this instruction from Adelaja himself:

For example, you have an appendicitis bout. Say: “In the name of Jesus I prohibit the appendicitis.” ...Now *forget* about this problem. *Pain is still there*, but you have prayed, you have prohibited, and the disease does not have a choice: it will go sooner or later⁹⁰.

By literally following these directions—“pain is still there, but you have already prayed, so forget about it”—may cost someone his or her life. We can only hope that most of Adelaja’s readers are clever enough to call for medical help in due time, because death of anybody who—out of trust in Adelaja—would not turn to doctors for timely help will place an unbearable burden on the Kiev “Apostle’s” conscience.

Let’s sum it all up

As stated previously, the systematic presentation of Adelaja’s theology is *my* attempt to combine his uncoordinated statements scattered through a number of books. I had to do it because the author himself would not deem it necessary to do this important work. And I do understand that most of Adelaja’s followers will not accept such interpretation of his views—not because I have distorted his words, but because all these tiny pieces of puzzle, when assembled, form an absolutely offensive picture. This is not obvious if you read his books as separate entities, not trying to piece them together: unbiblical ideas seem to dissolve in the multitude of minor details.

Someone will be quick to note that in some books by Adeleja this or that teaching sounds different. And this is partly true. In some of his books he *does* present his teachings in a somewhat different way and tone. But this does not undermine the reality of statements quoted above—at least, not until he publicly takes those back and withdraws his books from the market. Besides, if his statements in different books do not harmonize with each other, it only means that he has to finally set his theology straight.

We have begun our discussion of Adelaja’s teachings with the statement that his visible success impels people to close their eyes to obvious problems in his theology. I have heard this many times: “Well, I don’t agree with everything he says, but God uses him in such a great way!” I find it hard to believe that God will use a man who treats His Word with such disrespect. So what do we make of the phenomenal growth of the “Embassy of God?” Honestly, I don’t have a single exhaustive answer to this question. But I do remember the words of our Lord Jesus Christ who said this to the scribes and Pharisees of His time:

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves (Mat. 23:15).

Numerical growth and financial well-being have never been marks of the true Church—suffice it to remember the Mormons (once the fastest-growing cult) or the Moonies (one of the richest and most influential cults). In fact, Adelaja’s success looks like a woe if you consider the doctrine that is being taught to those who come to “Embassy of God” for their salvation.

Endnotes:

¹ Те, которые Христовы, с. 21. (Adelaja. *They that Are Christ’s*, p. 21)

² <http://www.pastorsunday.com/about.php>.

³ Interestingly enough, during an online conference hosted by the official Web-site of his church, Adelaja said this in response to a reader’s question (2006.07.21, question by “Vanessa”): “Regarding the ‘Apostle’—I don’t bear this title.” (http://www.godembassy.org/ru/cnf_old_2.php).

⁴ http://www.godembassy.org/ru/church_/pastorsunday.php.

⁵ At the <http://www.touchfamily.com> Web site there is a “Neighbourgram” addressed to his Houston staff (*A Letter to the Touch Family*) that begins with these words: “Ralph, an apostle (church planter) of Christ Jesus by the will of God, to the holy and faithful brothers and sisters in Christ at Houston: Grace and peace to you from God our Father.”

⁶ *DAWN Fridayfax* 2001 #14, URL: <http://www.jesus.org.uk/dawn/2001/dawn14.html>.

⁷ “Since people don’t know that you can help them you have to act like Jesus. Go and suggest yourselves as solution of their problems” (Дорога к твоему величию, с. 24). (*The Road to Greatness*, p. 24)

⁸ Лидер в действии, с. 115. (*The Leader in Action*, p. 115)

⁹ Questions and Answers, 2005.06.15. URL: http://www.godembassy.org/ru/cnf_old_2.php.

¹⁰ Божья засада, с. 36. (*God’s Ambush Against Your Enemies*, p. 36)

¹¹ Лидер в действии, с. 60. (*The Leader in Action*, p. 60)

¹² J. Lee Grady. “Nigeria’s Miracle” // *Charisma* May, 2002. URL: <http://www.charismamag.com/display.php?id=5792>.

¹³ Слава Богу, я страдал, с. 81. (*Praise God, I Did Suffer*, p. 81)

¹⁴ As a matter of fact, prior to 2002 Adelaja’s church was called the “Word of Faith”—just like Hagin’s free monthly magazine.

¹⁵ Questions and Answers, 2006.09.15. URL: <http://www.godembassy.org/ru/cnf.php>.

¹⁶ URL: http://www.godembassy.org/en/news/news_publ.php?showdetail=356.

¹⁷ Успех во всем, с. 4 (курсив добавлен). (*Success in Everything*, p. 4; italics added)

¹⁸ Дорога к твоему величию, с. 16. (*The Road to Greatness*, p. 16)

- ¹⁹ Непознанная сила радости, с. 12. (*Unknown Power of Joy*, p. 12)
- ²⁰ Дорога к твоему величию, с. 14. (*The Road to Greatness*, p. 14) To be fair, in his other books Adelaja does speak against *loving* material wealth (Всепобеждающая любовь, с. 9–10). (*Love That Conquers Everything*, pp. 9–10)
- ²¹ Финансовая победа, с. 24. (*Financial Victory*, p. 24)
- ²² Успех, с. 30. Курсив добавлен. (*Success in Everything*, p. 30; italics added)
- ²³ Мудрость, с. 33. (*Wisdom*, p. 33)
- ²⁴ Запечатанные знания, 18. (*Sealed Knowledge*, p. 18)
- ²⁵ Божья армия, 14. (*God's Army*, p. 14) In a way Adelaja does admit elsewhere that it is not that simple: “Friends, begin to build your destiny. Take it in your hands and don’t be inert. If you have to work twenty hours a day for that end, go and work twenty hours. If you have to work without days off, do it. *Do everything you have to do to become successful*. Make up your mind about realizing your potential *at all costs* because life is struggle” (Дорога к твоему величию, с. 42. Курсив добавлен). (*The Road to Greatness*, p. 16; italics added)
- ²⁶ Жизнь и смерть, с. 34. (*Life and Death in the Power of the Tongue*, p. 34)
- ²⁷ Успех во всем, с. 16. (*Success in Everything*, p. 16)
- ²⁸ Дорога к твоему величию, с. 7 (курсив добавлен). (*The Road to Greatness*, p. 7; italics added)
- ²⁹ Лидер в действии, с. 108 (курсив добавлен). (*The Leader in Action*, p. 108)
- ³⁰ Дорога к твоему величию, с. 44. (*The Road to Greatness*, p. 44)
- ³¹ Дорога к твоему величию, с. 49 (курсив добавлен). (*The Road to Greatness*, p. 49; italics added)
- ³² Дорога к твоему величию, с. 23 (курсив добавлен). (*The Road to Greatness*, p. 23; italics added)
- ³³ Твой враг, 29, 31 (курсив добавлен). (*Your Enemy Is Being Average*, p. 29, 31; italics added)
- ³⁴ Божья засада, с. 3 (курсив добавлен). (*God's Ambush Against Your Enemies*, p. 3. Italic added)
- ³⁵ Победа в твоих руках, с. 76 (курсив добавлен). (*Victory Is in Your Hands*, p. 76; italics added)
- ³⁶ Всепобеждающая любовь, с. 114 (курсив добавлен). (*Love That Conquers Everything*, p. 114; italics added)
- ³⁷ Дорога к твоему величию, с. 44. (*The Road to Greatness*, p. 44)
- ³⁸ Ты и твой пастор, с. 26–27. (*You and Your Pastor*, pp. 26–27)
- ³⁹ Дорога к твоему величию, с. 8. (*The Road to Greatness*, p. 8)
- ⁴⁰ Успех, 8–9. (*Success in Everything*, pp. 8–9)
- ⁴¹ Личность Святого Духа, 87. (*Person of the Holy Spirit*, p. 87)
- ⁴² Могущественный воин, с. 101. (*Mighty Warrior*, p. 101)
- ⁴³ Мудрость, с. 182. (*Wisdom*, p. 182)
- ⁴⁴ Скрытые сокровища, с. 95. (*Hidden Treasures*, p. 95)
- ⁴⁵ Иисус, 27. (*The Jesus You Never Knew*, p. 27)
- ⁴⁶ Могущественный воин, с. 101. (*Mighty Warrior*, p. 101)
- ⁴⁷ Человек, которого будет использовать Бог, с. 109. (*The Man God Will Use*, p. 109)
- ⁴⁸ Могущественный воин, с. 4. (*Mighty Warrior*, p. 4)
- ⁴⁹ Жизни и смерть—во власти языка, с. 29. (*Life and Death in the Power of the Tongue*, p. 29)
- ⁵⁰ Всепобеждающая любовь, с. 104. (*Love That Conquers Everything*, p. 104)
- ⁵¹ Финансовая победа, с. 49. (*Financial Victory*, p. 49)
- ⁵² Лидер в действии, с. 192. (*The Leader in Action*, p. 192)
- ⁵³ Аванзини Джон. 30, 60, 100 крат (СПб: Слово Жизни, 1994), с. 35–42. (Avanzini, *Thirty Sixty Hundredfold: Your Financial Harvest Released*, pp. 35–42)
- ⁵⁴ Финансовая победа, с. 38. (*Financial Victory*, p. 38)
- ⁵⁵ Дорога к твоему величию, с. 10. (*The Road to Greatness*, p. 10)
- ⁵⁶ Финансовая победа, с. 35. (*Financial Victory*, p. 35)
- ⁵⁷ Финансовая проблема, с. 19. (*Financial Victory*, p. 19)
- ⁵⁸ Твой враг, 32. (*Your Enemy Is Being Average*, p. 32)
- ⁵⁹ Финансовая победа, с. 77. (*Financial Victory*, p. 77)
- ⁶⁰ Твой враг, 32 (курсив добавлен). (*Your Enemy Is Being Average*, p. 32; italics added)
- ⁶¹ Мудрость, с. 171 (курсив добавлен). (*Wisdom*, p. 171; italics added)
- ⁶² Почему христианство? Почему Христос? с. 10–11. (*Why Christianity? Why Christ?* pp. 10–11)
- ⁶³ Успех во всем, с. 36 (курсив добавлен). (*Success in Everything*, p. 36; italics added). To be sure, Adelaja doesn’t think that Lenin and Stalin were saved by God for their “altruism,” but he definitely thinks that their being “world-famous” is a fruit of their “living in accordance to God’s laws.”
- ⁶⁴ Могущественный воин, с. 38. (*Mighty Warrior*, p. 38)
- ⁶⁵ Человек, которого..., с. 121. (*The Man God Will Use*, p. 121)
- ⁶⁶ Дух льва, 30. (*The Spirit of a Lion*, p. 30)
- ⁶⁷ Жизнь и смерть, с. 40. (*Life and Death in the Power of the Tongue*, p. 40)
- ⁶⁸ Sermon preached at the anointing service 2006.01.08. URL: http://www.godembassy.org/ru/news/news_publ.php?showdetail=373.
- ⁶⁹ Жизнь и смерть, с. 12. (*Life and Death in the Power of the Tongue*, p. 12)
- ⁷⁰ Победа над греховными мыслями и чувствами, с. 13. (*Victory Over Sinful Thoughts and Feelings*, p. 13)

- ⁷¹ Лидер в действии, с. 78 (курсив добавлен). (*The Leader in Action*, p. 78; italics added)
- ⁷² Жизнь и смерть, с. 15. (*Life and Death in the Power of the Tongue*, p. 15)
- ⁷³ Дух льва, с. 28. (*The Spirit of a Lion*, p. 28)
- ⁷⁴ Жизнь и смерть, с. 19. (*Life and Death in the Power of the Tongue*, p. 19)
- ⁷⁵ Жизнь и смерть, с. 113. (*Life and Death in the Power of the Tongue*, p. 113)
- ⁷⁶ Жизнь и смерть, с. 19. (*Life and Death in the Power of the Tongue*, p. 19)
- ⁷⁷ Жизнь и смерть, с. 27. (*Life and Death in the Power of the Tongue*, p. 27)
- ⁷⁸ Истина об освобождении, с. 182. (*The Truth About Deliverance*, p. 182)
- ⁷⁹ Дух льва, 14. (*The Spirit of a Lion*, p. 14)
- ⁸⁰ Жизнь и смерть, с. 16. (*Life and Death in the Power of the Tongue*, p. 16)
- ⁸¹ Истина об освобождении, с. 182. (*The Truth About Deliverance*, p. 182)
- ⁸² Жизнь и смерть, с. 40. (*Life and Death in the Power of the Tongue*, p. 40)
- ⁸³ Запечатанные знания, 27. (*Sealed Knowledge*, p. 27)
- ⁸⁴ Дорога к твоему величию, с. 39. (*The Road to Greatness*, p. 39)
- ⁸⁵ Жизнь и смерть, с. 111. (*Life and Death in the Power of the Tongue*, p. 111)
- ⁸⁶ Жизнь и смерть, с. 21. (*Life and Death in the Power of the Tongue*, p. 21)
- ⁸⁷ Admittedly, this is a very clever move on part of the divine healing preachers (Adelaja is not the only one to use it). In this way they insure themselves completely against any future reproach that the healing “does not work.” If the one who was “healed” goes to a doctor and finds out that his sickness is still in place, the whole blame for this failure could be laid on the patient himself by saying that he has doubted God and thus “created his sickness again in the world of spirit.”
- ⁸⁸ Истина об освобождении, с. 152. (*The Truth About Deliverance*, p. 152)
- ⁸⁹ Те, которые Христовы, с. 75. (*They that Are Christ's*, p. 75)
- ⁹⁰ Могущественный воин, с. 39. (*Mighty Warrior*, p. 39)

(Page numbers in works cited are as they appear in Russian-language editions, unless otherwise noted.)