

The Hermeneutics of Sunday Adelaja

The time has come when we'll no longer take the Bible and look at it in a different way: we will see not what's written on paper, but what's written in the heart of God. Letters will no longer exist for us.¹

Those who listen to God's Word and perceive it in a literal way are in danger of delusion.²

— Sunday Adelaja

In a previous article about the problems of modern Christian hermeneutics (*Vestnik* #18) I promised to take a closer look at the mistakes in Sunday Adelaja's books and brochures. Let me explain why in discussing the broad topic of biblical interpretation I give so much attention to just one man. First, his peculiar hermeneutics is a perfect illustration to the problems examined in the previous installments of this series. Second, his ministry and books have attracted wide attention, and we at CFAR are often asked to present our opinion about this preacher's activity. This article is partly an answer to such requests.

One important disclaimer: We're not going to discuss Adelaja's *pastoral* or *personal* problems. In this particular case I'm interested in just *one* aspect of his practice: how faithfully he interprets God's Word in his books and sermons. The real value of a preacher's words and deeds is measured by his loyalty to the Scriptures. Thus the apostle Paul, himself a great preacher, set a standard 2,000 years ago for the right use of God's Word:

For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God. (2 Cor. 2:17)

...but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. (2 Cor. 4:2)

No good purpose can justify distorting the Scriptures. God has called us to be His witnesses, and our task is to "tell the truth, the whole truth, and nothing but the truth."

The "Sweetness of Praise" and the bitterness of delusion

Sunday Adelaja is a very prolific writer, and it's impossible to analyze the hermeneutics of all his writings in a single article. It would be easier to select one of his most representative publications and dissect its problems in detail. My choice is a small book named *God's Ambush Against Your Enemies*.³

Adelaja announces the main idea of his book in the Preface: "The truth of praise is that we do not just give praise to the Lord, but we also gain a lot at the same time."⁴ Adelaja further explains that praise is essentially an effective way to acquire something from God: "...We have to praise Him because it is good for us."⁵

For some reason, throughout the book—while speculating about the importance, value, and miraculous capacities of praise—Adelaja appeals solely to the pragmatic interests of his readers: How they can benefit by using praise. In doing so he describes praise as a near panacea for all spiritual and everyday problems. It makes our enemies God's enemies (p. 3), "crowds out" evil spirits (p. 8), brings victory into our lives (p. 11), turns losers into victors (p. 16), brings us undeserved blessings (p. 20), gives us power and control over the situations of life (p. 21), makes the Christian "a well-known and respected citizen in heaven" (p. 39), and "brings God's presence into our lives" (p. 50). Besides, praise makes us feel better (pp. 4–5) and relieves depressions (p. 6) and all sorrows (p. 7)—although Adelaja's advice in this regards often sounds like an autosuggestion technique:

When problems arise and evil thoughts attack, I start either to pray or to praise the Lord and do it until I forget about my problems. And as soon as I get rid of my worries, I know the problem is solved.⁶

If you have problems, place them before you and fight them. Let praising the Lord be your

weapon. Then picture it in your thought that the problems have already been beaten. And start to rejoice because the Lord has already dealt with your situation.⁷

The main goal stated by Adelaja—to make sure that “after reading his book praise will become our mode of living”⁸—is commendable in and of itself. But since he views praise only as a means to satisfy human needs, the end result is scripturally dubious. According to the famous Russian explanatory dictionary, “praise for the sake of gain” is nothing but “flattery.” And the Bible clearly excludes flattery from the list of Christian virtues (Ps. 12:2–4).

Regarding this, in *The Many Faces of Deception* author Florence Bulle points out that

There’s nothing new about attempts to manipulate God. Praise was Israel’s tactics when their disobedience led them into all kinds of trouble [Ps. 78:34–37]. [...] Many of us are truly guilty of this. We praise God only because we’d like to receive something from Him. This is hypocrisy, a betrayal in our relationships with God.⁹

Adelaja’s recommendation of praise as “an ambush against your enemies” goes against the biblical and historical view of *motives* for praising God. The Westminster Larger Catechism, one of the most famous expressions of the historic Christian doctrine of praise, states in its first clause: “Man’s chief and highest end is to glorify God, and fully to enjoy him forever.”¹⁰ (Pentecostal theologians, too, uphold this statement as true.¹¹) The mainstream *Evangelical Dictionary of Theology* describes praise as “a God-designed *calling* of man” and “a legal *response* to the self-revelation of God.”¹² In other words, Christians have always believed that man should praise God not *in order to* acquire blessings, but rather *because* it is precisely for this reason that God has created us and revealed Himself to us (Ps. 73:24–28; Is. 43:6–7; Eph. 1:12; 1 Pet. 2:9).

The essence of biblical praise lies in humbly acknowledging both God’s greatness and worthiness and our own unworthiness. We praise God simply because He’s worthy to be praised (2 Sam. 22:4; Rev. 4:11)! But Sunday Adelaja offers a different picture of what the God/man interaction in praise looks like (he calls it a “cast-iron principle”): by giving praise the Christian “sows into the Lord”¹³—and the Lord, in response, “binds Himself to honor”¹⁴ the Christian! Is this humility? I don’t think so.

Of course, Adelaja *does* mention humility several times. But in two of these cases it’s described not as *resulting* from perceiving God’s glory, but rather as a necessary *means* to acquire some benefits from Him:

The Word says: if a humble one praises the Lord, the Creator lifts him up. And from now on, every time you humbly praise God, He will exalt you above your enemies.¹⁵

Thus, the more you humble yourself, the more He glorifies you. “I abase myself before God and He glorifies me.” Such is God’s principle: God opposes the proud, and God gives grace to the humble.¹⁶

In the third instance humility is only implied—in a very limited sense—and for some reason is only associated with the *visible* expressions of praise:

Never place yourself in a cage of self-esteem. Every one of us is like dust before God. Do anything for the Heavenly Father. Jump if you have to jump, shout if you have to shout, exclaim if you need to. I have noticed that people in the modern church rarely kneel down before the Lord. Bow down before the Lord, get down on your knees, and get rid of pride.¹⁷

The core idea of the book does not correspond well with the Scriptures. Nevertheless, Adelaja constantly cites biblical concepts, events, and stories to support his ideas. Are these references valid? Let’s check several specific examples.

“Judah was the father of Perez...”

Unbelievers often think that the genealogies of Christ included by Matthew and Luke in their Gospels are too long, dull, and unnecessary. But for us as Christians—both Jewish and Gentile—these genealogies are as important as any other part of the Bible. The great church historian Philip Schaff explains:

Matthew’s Gospel was evidently written for Hebrews and Hebrew Christians with the aim to

prove that Jesus of Nazareth is the promised Messiah, the last and the greatest Prophet, priest, and king of Israel... It is the connecting link between the Old and the New Covenant. [...] In accordance with his plan, Matthew begins with the genealogy of Jesus, showing him to be the son and heir of David the king, and of Abraham the father, of the Jewish race, to whom the promises were given.¹⁸

This explanation seems to be self-evident. Nevertheless, Sunday Adelaja—pastor, Bible teacher, “prophet” and “apostle”¹⁹—states in the second chapter of *God’s Ambush Against Your Enemies* that the real meaning of this genealogy of Jesus Christ escaped him for a long time:

I did not understand until recently why this whole chapter in the Bible was devoted to Jesus’ genealogy. I viewed His genealogy as history... [...] I did not know a thing about many of the persons it mentions, and their names were unfamiliar to me. But I also knew that there is nothing accidental in the Bible; every dot has a tremendous importance.²⁰

Curiously, it seems that Pastor Sunday sweeps aside altogether (or at least to seriously underestimates) the possibility of interpreting this passage as simply a history of the Messianic lineage. But isn’t this the goal of any genealogy?

What’s even more strange, it follows from the book that the Lord—Who has taught people to read, understand, and respect the Scriptures for centuries—this time didn’t even care to explain the meaning of this important passage to His prophet (Adelaja), but rather used it as a pretext for a new revelation about a totally different issue:

In due time the Lord has revealed the *gist* of this Scripture fragment to me. In this chapter I’d like to share with you the revelation from the Lord, which I have received when reading: “Judah was the father of Perez” (Mat. 1:3). I’d like you to understand the *hidden sense* of these words.²¹

Thus, “the gist of this fragment” has nothing to do with the genealogy of Jesus Christ *per se*. Instead, it has to do with some “hidden sense” of a single phrase from verse 3, and only a part of the phrase is quoted and torn from its context. One can’t help asking: Could Matthew have written such a detailed, complete and historically accurate genealogy of Christ for the sake of *just one phrase*, in which the secret message is ciphered? Well, then what is that secret message encrypted in the first Gospel? Adelaja explains:

“Judah (which means ‘praise’) was the father of Perez” (Mat. 1:3), and this phrase has a specific meaning. If you will praise and glorify the Lord, it will always give birth to something. [...] Perez means “breakthrough,” and he really does break through. Someone who has never shown any promises suddenly breaks through. “Judah was the father of Perez” (Mat. 1:3). Praise always gives birth to breakthroughs! [...] I have to praise and glorify the Lord, because Judah gives birth to Perez, and thus breakthrough comes to my life.”²²

Here Adelaja grossly violates one of the major rules of biblical interpretation, thus defined by Henry A. Virkler, author of a popular study guide on hermeneutics:

If all words are symbols in a certain sense, then how do we define, when they are to be interpreted literally, when metaphorically and when symbolically? A conservative theologian would say that the guiding principle that defines accuracy of interpretation with all types of literature is this: words should be interpreted with reference to the author’s intended meaning.²³

Adelaja’s “privy sense” obviously has nothing in common with what Matthew wrote. But Pastor Sunday makes a clever move to avoid possible accusations of tampering with the original author’s intent. He shifts all responsibility to God.

In the previous installment of this series I called such an approach a “prophetic interpretation” or “reading between the lines.” This method is absolutely subjective and uncontrolled. This way one could superimpose any ideas upon his readers without any fear of being caught—who would dare to question God’s prophet? Especially after this harsh warning from Pastor Sunday himself:

Often success does not come to people's lives because they do not believe the prophet our Creator has raised up among them. Do not ever neglect God's Word and God's servants, and if negative things will be said about a servant, run away that you may not lose your blessing. [...] ...If I allow myself to utter a negative opinion, I will not be able to trust and follow him [the servant]. The Lord requires it; otherwise our spiritual blessings may be blocked. . . Be careful, don't blame anyone—the children of Israel died in the desert because they blamed Moses.²⁴

But contradicting the author's intent isn't the only problem with Adelaja's interpretation. Philological nuances he refers to are ambiguous. For example, "praise" is not the only possible meaning of the name Judah. *Hitchcock's Bible Names Dictionary* suggests "confession,"²⁵ while many sources translate this name as "praised one." Volume 2 of the *International Standard Bible Encyclopedia* says:

The meaning of the name is disputed. Some scholars explain it as "the child will thank God." Albright, arguing from the Arabic, suggests "the child will be led by God." J. Levy proposes: "belongs to God." All these explanations are doubtful.²⁶

It's a pity that Adelaja bases his interpretation upon just half of this phrase, for the complete thought of Matthew reads like this: "Judah was the father of Perez and Zerah by Tamar." If we convert all personal names here to symbols according to the above example (and forget for a moment about their ambiguous meanings) we will get this: "Praise gave birth to the breakthrough and dawn (shining) by a palm tree." Why didn't Pastor Sunday ever mention in his book that praise can only produce breakthroughs in palm groves?²⁷

Judah's blessing

Unfortunately, Adelaja makes his interpretation of the name Judah an inviolable hermeneutical principle: "Thus we need to know: whenever the name Judah is pronounced, 'praise of the Lord' is meant."²⁸ By consistent application of this principle to various portions of the Old Testament, Pastor Sunday draws very unexpected results.

Take, for example, Genesis 49:8, 10: "Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down to you. . . The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples." Faithful to his idea, Adelaja applies this statement to *every person* who praises the Lord and draws three conclusions:

- (1) When you praise the Lord you sow praise into Him. And He, in turn, will make your brothers to come and bow down before you. People will be seeing something special in you.²⁹
- (2) What does this passage tell us? Scepter is a symbol of power. The final word always belongs to the one who praises the Lord and if you have power, you have the right to say: "The scepter will not depart from me, I will not lose my position, because I praise God."³⁰
- (3) All your adversaries will come to you in submission because you worship the Lord, and God always has inheritance in store for His worshippers. What you give Him, He gives back to you, but in a better form. Praising the Lord is what determines the level of your victory in this life.³¹

One wrong premise has predetermined the error of all the following logical constructions. Yes, Jacob's prophecy *did not* refer to Jude alone—but we also have no reasons to interpret it as a divine promise for *every* believer, or as "a prophecy about the future of the church of Jesus Christ and about the situation in the latter-day church."³² Then what is the real sense of Jacob's words? As learned Old Testament scholar Walter Kaiser says:

True, Joseph did receive a double portion in the inheritance since his two sons were in a sense adopted by Jacob (1 Chron. 5:1), but Judah became the "leader" among his brethren. The oldest son, Reuben, lost his birthright because he dishonored his father's marriage bed (Gen. 35:22). Simeon and Levi, Jacob's second and third sons, were bypassed because of their

outrageous revenge on the Shechemites (34:13–29). So the mantle of leadership fell to Judah.

As Isaac had blessed Jacob in Genesis 27:29, so Jacob now transmitted the same supremacy over his brothers to Judah in 49:8. His prowess would make him a princely tribe, and he would maintain his superiority over his foes. His emblem would be the regal lion. To him are given the scepter and the ruler's staff.³³

Regarding verse 10, many, if not most of Christian thinkers beginning with Justin Martyr viewed it as a messianic prophecy. And one is really tempted to take *Shiloh* as a reference to the coming Messiah, especially since Herod was really the first non-Judean king of Israel since the times of Saul. Dr. Greg Herrick summarizes this clause of the prophecy:

The passage, then, is a prophecy of David and the Davidic kingdom. It envisions a regal figure that will come from the tribe of Judah. Both Judah's brothers and many others will benefit as a result of his rule. He will exhibit strength and defeat his foes with none to overthrow him. The scope of his rule includes not only the tribes of Israel, but also the nations. In connection with his coming there will be tremendous blessing and divine favor. In light of vv. 11–12 it is highly likely that later writers would not have viewed the prophecy as in any real final sense fulfilled at the time of David, but that more could be anticipated at a future time. This, of course, is ultimately fulfilled in Jesus Christ, who as a descendant of David and the line of Judah is the only One who exhausts the regal language employed in the text. The Lord will ultimately defeat all his enemies (Rev. 19)...³⁴

Thus, frustration awaits anyone who takes Adelaja's speculations as a guiding principle. However flattering or promising his ideas may look from the human standpoint, they're not rooted in the Scriptures. and one shouldn't take them for God's promises.

Divine war strategy?

Further speculating about the immense potential of praise, in Ch. 6 of his book Adelaja turns to the war history of Israel. The story of the defeat of Ammon and Moab in the valley of Berakah (2 Chr. 20) is used as a pretext to announce the next principle: "...Praising and glorifying the Lord have always brought victory over any foe."³⁵ The biblical text he quotes reads:

When he had consulted with the people, he appointed those who sang to the LORD and those who praised *Him* in holy attire, as they went out before the army and said, "Give thanks to the LORD, for His lovingkindness is everlasting." When they began singing and praising, the LORD set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were routed.³⁶

Here's how Pastor Sunday interprets this passage:

Historically, the army of Israel had a brass band following it on the march. This tradition is still present in the modern armies. It was used in 6,000 years before Christ, and this fact is confirmed by the Bible. God would always send His troops to battle in this way. But this time He changed His tactics. The Lord instructed His people through the prophet to place musicians, praising the God of Israel, in front of the army. That was God's strategy.

The Most High demonstrated the way to solve any problem. Jewish people obeyed their Creator who spoke through the anointed prophet Jehoshaphat.

[...]

If you have a problem, tell the Lord you rely on His help. Thank God for this; sing, exult, and dance before Him. Bring your problem to His feet and dance over the problem to abase it. Proclaim the power and strength of the Heavenly Father for setting ambushes against your enemies. Thank God for solving all your problems.

Praise does its job in the spiritual world. While the sons of Israel praised God, a fight burst out in the enemy camp. And the more Israelites praised and sang: "The Lord, You are Almighty, You are Wonderful God,"—the more quickly He acted, the more violent was the fight among the enemies, who started to kill each other. And this is not a single instance. It

happened all the time: praising and glorifying the Lord would always bring victory over any foe.³⁷

At first glance it may seem that Adelaja assesses the situation logically and correctly. But this impression is wrong because the quoted passage is torn from its context. The attentive reader who reads *all* of chapter 20 will inevitably notice that Adelaja distorts a number of important facts. Let me give you several examples:

- (1) Adelaja calls king Jehoshaphat “a prophet,” but according to the Bible, God’s Spirit “came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph” (20:14). Several chapters earlier (18:6) Jehoshaphat himself makes it clear that he is not a prophet.
- (2) Adelaja says it was God’s instruction to place a brass band in front of the army, but it follows from the Scriptures that this idea arose from king Jehosaphat’s consultation with his people (20:21). There is nothing in Jahaziel’s prophecy about a “brass band” (20:15–17).
- (3) Adelaja clearly views praise as the *immediate reason* for the Israelites’ victory, but long before the battle the Lord had already declared through the prophet that “the battle is not yours, but God’s,” and that “You need not fight in this battle” (20:15, 17). The Israelites had to “stand and see the salvation of the LORD on your behalf” (20:17). And Jehoshaphat himself summoned his people only to put their trust in the Lord and in His prophets (20:20)—not a word about praise!
- (4) Adelaja summons his readers to “dance over the problem to abase it” and calls this God’s strategy, but that is not what Israelites did—they “praised Him in holy attire” (20:21). Their praise was directed *towards* God, and not *against* the enemy!
- (5) Adelaja finds a direct connection between the intensity of praise and the speed of their enemies’ mutual killing, but the Bible is silent about this (20:22).
- (6) Adelaja explains the mutual slaughter of Israel’s enemies by stating that “praise does its job in the spiritual world,” while the Scriptures offer a much simpler explanation: “*The LORD* set ambushes against the sons of Ammon, Moab, and Mount Seir” (20:22).

Such factual discrepancies can hardly be explained by any other reason apart from Adelaja’s desire to adapt the text to an absolutely foreign idea. Just think—would Adelaja use such a dubious method if he had better biblical arguments?

Quasi-biblical tales

In some instances Adelaja does not really distort the text of Scripture, but rather embellishes it with his own fables, which he then uses these to support his teachings. Let us consider two examples:

In chapter 5 of his book Adelaja forcedly ties the story of Jonah in the belly of the great fish to the topic of praise. If you carefully read Jonah 2:1–11, you will see that praise is mentioned here only once, in verse 9: “But I will sacrifice to you with the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD.” It is this verse that Adelaja turns to:

God did not command the whale until Jonah began to praise and thank Him. Jonah had already been praying for two days by that time. God listened to him, but did not set him free. And when he began to thank and praise the Most High couldn’t let Jonah remain in the bosom any longer. God created a certain situation and conditions to make the whale lose its appetite and vomit Jonah upon the shore.

Jonah prayed for two days, and only on the third day he remembered about praise. Follow his example, remember to praise the Lord, and you will be out of your “whale.” In the most complicated situation praise will be your surest weapon.³⁸

The very idea of prayer being impotent apart from praise is strange enough to be examined in a separate article. But for now I will just mention that the course of events described by Adelaja (“prayed for *two days* and *only on the third day* he remembered about praise”) is in no way supported by the Scriptures. Actually, if we keep in mind what was said in Jonah 1:17–2:1 (“...and Jonah was in the stomach of the

fish three days and three nights. And Jonah prayed to the LORD his God from the stomach of the fish....” (Russian Synodal Version) it is more reasonable to suggest that Jonah *began* to pray at the end of the third night. By the way, the major English translations render the beginning of 2:1 as “*Then* Jonah prayed....”

In chapter 7 of his book *Adelaja* begins a discussion about the importance of musical praise. At the very end of the chapter he retells one episode from Elisha’s life and his version reads this way:

King Ahab didn’t like Elisha because Elisha spoke unfavorably about him. And Elisha was a prophet sent from God. But he got angry with Ahab, and so God’s Spirit departed from him—thus he was not able to prophesy. Elisha was a wise prophet, and he called a minstrel. Elisha knew the spiritual principle: when music sounds to glorify the Lord, anointing comes from God.³⁹

The original text (2 Kings 3:13–15) gives us much less detail:

Now Elisha said to the king of Israel, “What do I have to do with you? Go to the prophets of your father and to the prophets of your mother.” And the king of Israel said to him, “No, for the LORD has called these three kings *together* to give them into the hand of Moab.” Elisha said, “As the LORD of hosts lives, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look at you nor see you. But now bring me a minstrel.” And it came about, when the minstrel played, that the hand of the LORD came upon him.

So where did Adelaja get his idea that the Holy Spirit left Elisha and came back when music started? How do we know the minstrel played “to glorify the Lord?”

(The most vivid example of how Adelaja “embellishes” the biblical text is found in another of his books, *Death and Life Are in the Power of the Tongue*,⁴⁰ but since we have limited the scope of the present study to *God’s Ambush*, we will discuss that some other time.)

In their efforts to attract the audience attention journalists often use hypotheses and guesses (sometimes unsound) to fill gaps in the available information. Unfortunately, Adelaja, who is a professional journalist himself, uses the same technique to interpret the Bible. But popular journalism and serious Bible study are two different things; what’s good for the newsman is improper for a Christian theologian.

I’m not even talking about errors of interpretation here. Adelaja practically creates his own “oral tradition” which attempts to *expand* the Scriptures. In contrast to the historic Christian tradition, Pastor Sunday’s information comes not from the eyewitnesses, but from his own rich imagination.

The preacher’s responsibility

You might think that the problems described in this article are insignificant and may wonder if there’s any serious reason to sound an alarm. After all, Adelaja doesn’t seem to violate the “fundamental” Christian doctrines in the quoted passages...

But whenever a preacher takes liberties with God’s Word—however trifling his distortions might be—*this fact alone* should make us question his motives. Pastor Sunday is convicted by his own words:

When people preach God’s Word not according to the truth, but rather explain everything in their own way—that is called heresy.⁴¹

What makes the situation even worse is that Adelaja isn’t just a private individual; through conferences, sermons, books, and TV programs he influences millions of people. Besides, these people regard him as a “prophet” and “apostle,” thus receiving his exotic interpretations as a word from God and dismissing all nonsense and incongruities. Adelaja himself does his best to promote such a reputation:

Hold on to the same point of view as your teacher. Even if you see that your pastor or leader is somewhat wrong, ignore it.

The pastor is a spiritual person who is to show the way to his congregation or church. You will ask, “Isn’t he the same kind of person as myself? Isn’t he fallible?” No one has given you the right to debate or discuss this.

Do not ever receive him [the pastor] as an average person, because he is, first of all, God's anointed.⁴²

I'd like to state again that I have absolutely no intention of criticizing Adelaja as a person. I have no reasons to doubt his qualifications as husband and father, organizer, speaker, or journalist. But no success in the spheres of preaching, organization, or business can justify the flippant and superficial use of God's Word.

1. Sunday Adelaja, Бог и время, p. 3.
2. Sunday Adelaja, Сокрытые сокровища (Киев: Фарес, 2001), p. 81.
3. Sunday Adelaja, Божья засада против ваших врагов (Киев: Светлая звезда, 2000).
4. Там же, p. 3.
5. Там же, p. 4 (*italics added*).
6. Там же, p. 5.
7. Там же, p. 19.
8. Там же, p. 3.
9. Там же, p. 43.
10. Вестминстерское исповедание веры (Glasgow, Scotland: Free Presbyterian Publications, 2000), p. 143 (*italics added*).
11. Мензис Уильям, Хортон Стенли. Библейские доктрины: пятидесятническая перспектива (Springfield, Missouri: Life, 1999), p. 175.
12. Евангельский словарь библейского богословия, ред. Уолтер Элуэлл (СПб: Библия для всех, 2000), pp. 970–971 (*italics added*).
13. Божья засада, p. 11
14. Там же, p. 18.
15. Там же, p. 11.
16. Там же, pp. 47–48.
17. Там же, p. 54–55.
18. Philip Schaff, *History of the Christian Church*, vol. 1, p. 616.
19. <http://www.godembassy.org/2002/pastor/bio-ind.htm>
20. Божья засада, p. 12 (*italics added*).
21. Там же, p. 12 (*italics added*).
22. Там же, pp. 13, 15, 16.
23. Верклер, Генри А. Герменевтика, p. 17. (*Hermeneutics: Principles and Processes of Biblical Interpretation*)
24. Божья засада, p. 36.
25. *Hitchcock's Bible Names Dictionary* (<http://www.menfak.no/bibelprog/name?name=judah>).
26. *The International Standard Bible Encyclopedia*, vol. 2, p. 1143.
27. An even bigger problem is presented by the preceding verse. On p. 14 of the same book Adelaja interprets the name of Jacob unconditionally as “sly, deceitful” (cf. his book Человек, которого будет использовать Бог, p. 77). Thus, according to Adelaja's general line of thought, the last phrase of verse 2 should read “Deceit [or slyness] begat praise and his brothers.” One should wonder what kind of book may come out of this “revelation”...
28. Божья засада, p. 14.
29. Там же, p. 11.
30. Там же.
31. Там же.
32. Там же, p. 17.
33. Walter C. Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids, MI: Zondervan, 1978), p. 96.
34. Greg Herrick, Ph.D., *An Early Text for Later Messianic Conceptions: A Look at Genesis 49:8–12*, <http://www.bible.org/docs/theology/christ/regal1.htm>
35. Божья засада, p. 37.
36. Там же, pp. 36–37.

37. Там же.
38. Там же, р. 32.
39. Божья засада, pp. 49–50.
40. Sunday Adelaja, Жизнь и смерть—во власти языка. (Киев: Фарес, 1998), pp. 46–68. In this passage Adelaja takes great liberties with the account of the deliverance of the city of Samaria from the Aramean siege in 2 Kings 7.
41. Те, которые Христовы, р. 21.
42. Sunday Adelaja, Ты и твой пастор, pp. 67, 89, 100.