



IBFNA

February 2010
Volume 18, Number 3

THE REVIEW

It's All about Interpretation

by Dr. Bob Payne, Moderator

Have you ever noticed the many parallels between *theological* liberalism and *political* liberalism? Have you ever noticed how many who embrace theological liberalism also embrace political liberalism? Is this all just a coincidence? I don't think so. I believe that both theological liberals and political liberals in the U.S. share a common hermeneutic with regard to their authoritative documents. You see, *it's all about interpretation.*

The political liberal interprets the U.S. Constitution as a "living document" that was written so long ago that it is irrelevant to today's society. As a result, he believes that the Constitution should not be interpreted so literally. The political liberal also believes that it is acceptable for the judiciary to "legislate from the bench." Instead of following a strict constructionist interpretation of the Constitution, it is perfectly acceptable for the courts to change or make up new laws as needed. Interpretive principles such as context and original intent are set aside as unimportant. Things outside of the Constitution, such as foreign court cases and foreign laws become influential in Constitutional interpretation. In essence, to the political liberal, the interpretation of the U.S. Constitution is *reader-centered*, not *author-centered*.

In a similar way, theological liberals also treat the Word of God as a "living document" that does not need to be interpreted in a literal manner. Making up doctrine, and outrightly ignoring, despising, or doubting what God has clearly written in His Word is the order of the day. Many important interpretive principles such as context and an historical understanding of the text are set aside. To the theological liberal, interpretation is not concerned with a meaning rising naturally *from* the text but one that is imposed forcefully *upon* the text. In a similar manner to the political liberal, the theological liberal approaches the interpretation of the biblical text in a way that is *reader-centered* instead of *Author-centered*.

Although you and I may consider ourselves to be both politically and theologically "conservative," we still need to make sure that we *completely* avoid the liberal man-centered approach to biblical interpretation. We need to approach the Bible with a consistently literal hermeneutic and allow the text to speak to us. Although we may generally adhere to sound doctrine, we must not approach the text of Scripture with an inconsistent hermeneutic so as to confuse Israel and the church, view the kingdom as something that is to be lived "here and now," or teach that the rapture is anything but imminent. Let us strive for a biblical interpretation which allows the text to be *consistently* understood in its normal sense.



INSIDE PAGES

2 INTERVIEW WITH
JIM BINNEY

6 CONFERENCE
INFORMATION

7 2010
PERSPECTIVES

Membership &
Subscription:

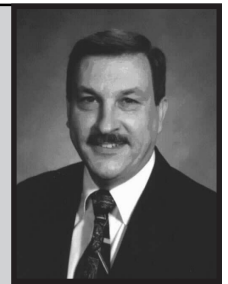
IBFNA
6889 Belleville Rd
Belleville, MI 48111
(734) 697-7150
www.IBFNA.org



Dr. Jim Binney

Who Counsels The Counselors?

An Interview With Jim Binney



Dr. Charles Dear

The following is Part I of an interview with Dr. Jim Binney, conducted last December, and is the heart of these two issues of *The REVIEW*. Dr. Binney was gracious enough to share his experience in counseling pastors and others in full time ministry, and we are grateful for his participation. Thanks also to Mrs. Donna Dear for transcribing and organizing the interview for publication. - Editor

Editor: Brother Binney, let's start by talking about L.E.A.D. Ministries. Perhaps you can give us the background of how L.E.A.D. Ministries developed. Was there a similar program that existed by another name before, or can you just give us some background on that?

Binney: L.E.A.D. is an acronym for Leadership Enrichment and Development. The goal of this is to reach those in positions of Christian leadership at times of crisis in their life primarily but also in training them, instructing them and assisting them in the work of the local church or in their respective ministries.

It was a long period of progressive formation. My father graduated from Dallas Theological Seminary. He pastored Miller Road Baptist Church in Garland, TX, founded it in fact; and he was followed there by Jack Hyles. He later left the ministry because of discouragement. My older brother was also, at one point, in the ministry. He left the ministry for other reasons himself and now is incapacitated and can no longer serve in the ministry. I became a pastor in Michigan and was a pastor there for 10 years and took the helm of the state pastors' fellowship and for about eight years. In that position a number of pastors began coming to me asking me to arbitrate in their church, to mediate, to counsel them and their families; and I began to see that there was a real need here. Somebody needed to do something. It came to a head, I guess, when a dear pastor friend of mine came upon an accident with one of his church buses where an eight-year-old boy had been rolled over by the bus and crushed. When he saw the body, he went into an absolute melt down. I was called to the church that afternoon to preach for the church, and it was like a funeral. He went to a Christian psychiatric hospital where they offered him nothing but psychotherapy and drugs. He never regained his footing and left the ministry. Finally, I said, "Lord, somebody needs to do something here;" and he said, "That somebody is going to be you." You know how it is when you pray for God to raise up a ministry, sometimes he uses you. So it was a ground swell effect that God was using in my life to show me ultimately at the point of critical mass as it all came together, "This is a need;

somebody needs to do it, and I'm calling you." So, that's kind of the background of it and the thrust of the ministry.

Now it has taken several directions. Internationally, we travel and meet with missionaries on the field. We have a daily radio broadcast. We are working now to go on the internet to train counselors by subscriptions. We are working with one college to revamp their counseling training program and to train the staff counselors of that church, and we are moving very rapidly toward a certification board for fundamentalists who can receive training for counseling and be certified at the same time. So, it's an educational, counseling and writing ministry with the whole thrust of helping those in leadership and helping those lay leaders.

Editor: There are some people who would question why someone, say in a pastoral position, would need counsel. There would be those who would say, "If you're in that kind of place of responsibility, surely you must be walking so close to the Lord that you would never have a need for something like this." I'm sure you've heard that, but how you would respond.

Binney: Well, in a philosophical way, I would say, "If you're getting kicked in the rear, it means you're in the lead." In other words, if you have a position of leadership, it's axiomatic that you are going to be under stress and stress in a unique way that others don't have to bear. Pastors are point men for the church. They're out front. They're leading their people. They're standing between their people and hell itself. Therefore, they are kindhearted. The king of Syria gathered his crack troops together when they went to war against Jehoshaphat, and he said, "Fight neither with small nor great, save only with the king of Israel." So his strategy was, when he sent these special forces into the battle, don't get distracted by the foot soldiers, get the king in the chariot; because if you get the king, you rout the troops. Certainly, that strategy hasn't changed. Unfortunately, neither has the opinion that you're voicing of many that pastors shouldn't need counseling.

When I started this ministry years ago, and of

course it's a faith ministry, I was talking to a pastor about the need of it. He was an old-fashioned, right-wing, militant, separated, red-necked Baptist. We were in a restaurant, and he started getting agitated, raising his voice, pounding the table making the coffee cups bounce. Everyone was looking at us; and he said, "What's wrong with the preachers of the day. Bless God. Why can't we be like the prophets of old who grabbed hold of the horns of the altar." After he finished his little diatribe, which was totally out of control, I said to him, "Which prophets of old do you mean: Jonah who asked God to take him or Moses who asked God to kill him? Do you mean Elijah who went into a deep depression by the brook? Which of these great prophets of old are you referring to?" The point is the greatest of prophets went through the worst of times, and God in his mercy and love has designed that we bear one another burdens. That does not exempt pastors, because there is no temptation taken you but such as is common to those in the ministry. The office is not sacrosanct. It is not protected from attack. In fact, it is targeted for attack. So that's why it's necessary to have a ministry like this to the minister.

Editor: You've had pastoral experience, and have moved now into the role of a counselor. How does your perspective change; how do you distinguish between the two, or maybe you don't? Is this just as an extension of pastoral work. How you look at the transition that you have made from being a pastor of a church to being a counselor.

Binney: I believe, in my own life, that I'm on an assembly line, and I think everyone is. When I was in college, I worked at the Ford Motor plant. A bare chassis would start at one end of the line, and at the other end of the line it would come out a completed automobile. Between those two points there would be a number of other points where something would be added to the chassis so that by the time it reached the end of the line, it was complete. Well, I believe I'm on an assembly line, and God's not finished with me yet. I believe that each experience in each ministry in my life is just one step in that progression.

"...counseling is one-on-one discipleship."

Certainly serving in the pastorate for 16 years was one of the great qualifiers for what I'm doing. When I meet with a pastor in counseling, he knows I've been in the trenches. I believe that part of my preparation, in God's thinking, for this time of my life is that I earned the stripes and I got my hands dirty. I have an understanding of what pastors have been through, and there's just not

much that can be brought to me that I'm not familiar with by personal experience. That's at a personal level.

At a ministry level, my ministry is a little unique in that I'm counseling, but I see counseling as discipleship. I think if we can reduce the discussion to the basics, in New Testament terminology, counseling is one-on-one discipleship. It's case specific. It is a pointed discipleship over particular issues in a person's life, there's no question; but it's still discipleship. Somehow, we've gotten away from this idea of discipleship, and counseling has become a sub-specialty that pastors believe requires special training. I think if you have the gift of the Holy Spirit, a modicum of biblical knowledge, a touch of mercy and love for the person you are ministering to, you will do a lot more in helping them than a professional, clinically-trained, certified, pasteurized, homogenized, recognized therapist with letters after his name. In the case of a local church, I don't think my ministry is a whole lot different than a pastor's ministry, other than it's on a different scale. I preach in churches and I counsel pastors just like pastors preach in their churches and counsel their flock, if they do counsel their flock. So, I see counseling as a calling to discipleship, but I fear pastors have been distracted from that calling.

If I can just be frank, I think part of the reason for that distraction is soul-winning builds the church, counseling or discipleship builds the person. I know when I was a pastor, sad to say, that much of my motivation was building the church rather than building the person. Why should I spend hours holding the hand, babysitting this Christian, when I could be out winning 10 other Christians and growing my church, increasing my offering and getting more bodies and bucks and buildings. I can't extrapolate that motive onto everybody, but I think it does play in as a factor.

Editor: It's something that needs to be examined, and I'm glad that you brought it up. Sometimes I think that we become nearsighted about one particular emphasis to the exclusion of other things, especially when it comes to the matter of helping those that are saved to grow in the Lord and become servants. Certainly, there has to be that balance.

Binney: I think that many pastors are intimidated by counseling because, quite frankly, I've heard preachers say, "I do most of my counseling from the pulpit." Well, you've got 100 people sitting in front of you with 100 different problems. You may address their problem eventually but not in the time of their crisis. There may be a person there struggling with fear, depression, anger, unforgiveness or guilt; and you may not touch on that until you get to that point in your preaching schedule. On the other hand, neither can you receive questions from the audience; and you're not challenged on anything that you say. You can't probe and ask questions yourself of your congregation to know where they are in this area of their

life. Yes, you can do a lot of edifying and teaching of people in the preaching; but there are times in peoples' lives when they need help for a specific issue at a specific time. Many times we neglect it because of fear, because it is an intimidating thing to be challenged. No one raises a question when you have the authority of that pulpit between you and them; but when you just have a cup of coffee between you and them in the counseling chamber, they can ask questions: Well, how do you know it means that in the Bible? What can I do about this? I understand that, but tell me how to change my life? So, I think there's been a lot of misunderstanding and a lot of distortion of what counseling really is.

Editor: I appreciate your explanation, and I think it's profitable for preachers to review that and consider that. When you're called into situations, say pastor versus congregation, how do you handle something like that? Or maybe you choose not to become "referee." How do you deal with handling confidences on different sides of issues?

Binney: By "confidences" do you mean confidentiality?

Editor: Let's say if you were talking to one side of an issue. You meet with the people, and there are some things that are said that are derogatory, maybe hurtful and then you would go to the other side. How do you decide how these things are going to be dealt with, or do you just deal with things independently and not mediate divisive issues between them?

Binney: Though we do some mediation and arbitration in local church issues, it is a very minor part of our outreach. In microcosm, I would say if I have a couple in counseling with different viewpoints, I have found it is most profitable to counsel them, mostly, together. When a couple comes to us for counseling, almost all of the time is spent with them as a corporate entity so that it saves the time of "he said-she said." It also gives them the opportunity to hear what I say to the other and hear what the other says to me, maybe sometimes for the first time in their lives. We do have individual counseling where we get alone with them, too. If I were called in to arbitrate a church situation with different divisions, yes, I would listen to the respective viewpoints of each one but, ultimately, bring them together. I have found that, many times, just airing the issues in a civil manner with authoritative leadership, keeping a tight rein on the order, a lot of

problems are resolved because they are understood for the first time. The parties actually hear it in a civil setting in a way that they have never heard before. God can use that to speak to the heart. There have been a few times when I have been called, usually in my ministry, when a pastor had fallen or was in need and I was called to work with the deacons to help the pastor or to help the church upon the removal of the pastor. Sometimes I am called to advise the church about bringing the pastor to counseling. I am rarely involved in a combatant relationship where there are people at each other's throats.

Editor: In your counseling with pastors, and I don't know how many you've counseled over what length of time...

Binney: Well, we started this ministry in 1989. In that time (and it's a conservative estimate), we have had over 1,000 come to our program, and at least half of those have been pastors. I'm counting pastors, wives, missionaries, evangelists and so forth. So we've had over 1,000 individuals come to our program since 1989.

Editor: For those who are pastors, missionaries, and those we would describe as full-time ministry, if you had to make a list of the most frequent issues that have arisen, say a top three or a top five issues, which ones keep coming back over and over again?

Binney: Number one is morals. Number two is marriage. Number three is morale with many getting discouraged. Number four is ministry, which is many practical things.

Morals has to do with immorality, and that is a growing percentage of our caseload. Right now conservatively, probably 40 percent or more of our counseling situations are moral failure, whether it be adultery, pornography addiction, which is a growing problem, or some type of a moral failure. That is a great increase from 20 years ago when it was 10 percent. The danger there is extrapolating those results on to the church at large. If 50 percent of the people going to the Emergency Room were gunshot wounds, it doesn't mean 50 percent of the neighborhood are shooting each other. So because 40 percent of the pastors who come to our ministry have moral failures, it doesn't mean that 40 percent of pastors are failing morally. You can't make a determination on the state of the church on the basis of an Emergency Room like we are.

The second one would be marriage and, of course,

(CONTINUE ON PAGE 5)

| | | |
|---|--|----------------------------|
| <p>Tuesday March 16th 2010</p> | <p>IBFNA New England Regional The Wilds in New England, NH Speakers: Dr. Richard Harris & Dr. Rand Hummel Contact Pastor Kevin Hobi (603) 487-2713 khbutch@juno.com</p> | <p>11AM to 5PM</p> |
|---|--|----------------------------|

that's often related to the moral failure. That's a consistent problem and sometimes is not even seen as the problem. Some time ago, for instance, a pastor came who had lost his ministry for drinking, not drunkenness but just drinking; and the church sent him to me. Well, it was obvious right away, when we got into this, that one of the stresses he was experiencing that he used to justify his drinking was his marriage. Truly his marriage was almost on the rocks, and he knew that. They're related.

"THE SUCCESS SYNDROME IS THE BELIEF THAT GOD'S BLESSING AND SUCCESS ARE SYNONYMOUS AND THAT SUCCESS MEANS BODIES, BUCKS AND BUILDINGS AND MORE THIS YEAR THAN LAST YEAR."

Then morale is just preachers who are discouraged, and I attribute that mainly to the success syndrome. The success syndrome is the belief that God's blessing and success are synonymous and that success means bodies, bucks and buildings and more this year than last year. So, if I don't have measurable success that means, because of Freudian determinism which the church has embraced, I determine that I have failed. Everything rises and falls on leadership which, if you'll pardon me, is misleading; because everything doesn't rise and fall on leadership. It rises and falls on the will of the Sovereign God who rules in the affairs of men, and He can put a king on the throne or take him off the throne. He can bless because of a man or in spite of a man. God can do what He wants to do. I believe, personally, He blesses in spite of a man. By the way, Brother Dear, in all the cases of adultery that we have encountered in our counseling, I have never had a case where the pastor was not married to the success syndrome. I think the reason is that, when a pastor has a fundamental vacuum of self-worth because he is not founded in Christ, the pastor who needs the affirmation of the crowd from the platform either by their size, their money, their decisions or their response to him, the same pastor who needs that affirmation from the public also needs it in private. The majority of the moral failures in the ministry are related to women counselees that the pastor has grown attached to. The same need of affirmation publicly manifests itself privately in the counsel chamber. If the marriage is weak and the relationship with God is weak and there is not the growth that the pastor thinks he should have, the devil attacks him as to his worth. Then along comes this woman who tells him how wonderful he is, and he is very vulnerable to that.

Editor: Of that 40 percent that we've been discussing here, what percentage would be as a result of counseling situations, if you could put a number on them?

Binney: I would say the majority of cases, but I don't have an exact percentage.

Editor: So then that would say, even of itself, that there ought to be further precautions when it comes to that kind of counseling?

Binney: Oh, absolutely. In fact, when I train pastors in counseling I tell them never to counsel a woman alone, period. Have your wife with you, your secretary or, better yet, train a lady in the church to counsel ladies and work with her on a collaborative consulting basis, but to get away from this notion that a man and a woman in an enclosed room are not going to grow attached to each other. To me it's setting yourself up for temptation.

Editor: How about if we go beyond pastors in particular, which has been the focus here. How about wives and family members that you have counseled? Are there similar issues or would you say that the predominant things you see that keep cropping up are somewhat different for wives or children of pastors?

Binney: I think for pastors' wives probably the primary symptom of problems, and I need to make a distinction between the fruit of the tree and the root of tree because there are a lot of fruits on the tree, one of the primary fruits is loneliness and a sense of being second in their husband's eyes to the ministry. They don't feel cherished. They don't feel esteemed and loved. They don't feel important to their husband, because they see that his energy and time is focused on the ministry.

In regard to pastoral families, I think that one of the greatest problems we face consistently is again the Freudian determinism that says that a parent determines the destiny of a child that if you train them right, they'll turn out right and if they turned out wrong, you trained them wrong. Quite honestly, historically, deterministic preaching follows pretty much in line with Freudian psychodynamics at the turn of the last century. Proverbs 22:6 was not taught as a promise in the early history of the church. It was taught as a principle, just like any of the other proverbs. Proverbs 15:1 says a soft answer turneth away wrath; is that a promise or a principle? Most of the proverbs are principles. If you take that to the streets of south central L.A. and a guy comes at you, points a gun at you and says, "Your money or your life," and you say, "A soft answer turneth away wrath. You had a hard day didn't you? I bet your Mama left you when you were two." Then you pick yourself up off the street if you're able to do that and you come to one of two conclusions, either it's my fault that he shot me because I didn't have a soft enough answer or God lied. When you confuse the principle with the promise, those are the conclusions; so if Proverbs 22:6 is a promise and a child, any child, of a pastor's family does wrong, then he has to conclude either I failed that child or God lied. But if it's a principle, it's entirely different. Often there is pressure upon a pastor and his wife because of Freudian determinism, which basically is that we are determined to

be the way we are about factors beyond our control. If the pastor and wife believe in that determinism and they have a son or daughter who is rebellious and publicly so, it puts enormous stress on the family, the marriage and the ministry because of shame, guilt or whatever. It also puts stress on the child because the child gets the impression, "I am a poster child for the church here. I'm supposed to live in such a way that people are impressed with my dad." Of course, that smacks to a teenager of black and white idealism, of all kinds of hypocrisy or certainly shallowness. Frankly our ministry doesn't deal that much with children, although we're working toward that.

From the children's standpoint, we're seeing a need of having a separate track for the kids with a youth counselor and then bringing the parents and children together at some point for healing and reconciliation. I grew up as a PK and, of course, my son was a PK, so the pressure on them is enormous if the church embraces determinism. The whole credibility of the pastor is based on the child, and you're setting the child up for defeat. One evangelist said to me, "I tell my five-year-old child every day that my entire ministry rests on his shoulders and if he does wrong, my entire ministry will go down the drain." I said, "Let the child be a child. Otherwise, you're just putting a cross on his back and you're sending the Devil a rifle with a scope." You're saying you don't have to go after the ram, all you have to do is get the lamb. When the weakest of our family becomes the strength of our calling, then we are in big trouble; and I believe that's happened to many pastoral families. Having said that, in all honesty, and I don't know if you're aware of this, my son is on death row. It drove me to my knees; it drove me to my face, and I had to bring all of this philosophical teaching that I've had on determinism to the Lord and say, "Am I unqualified? Should I leave the pastorate? My son has done this horrible thing, am I disqualified?" I finally got into the Scriptures and was fully persuaded in my own mind rather than in

"When the weakest of our family becomes the strength of our calling, then we are in big trouble;"

someone else's mind. I have no hesitancy in saying that we have failed our children in teaching them that their failure is our fault. We have removed the convicting hand of God from their head and put it on our own.

Editor: Does it seem to you that, as pastors, we have inflicted the same thing not just on our own families but upon the people in our congregations?

Binney: Oh, absolutely. The belief of determinism is absolutely rampant in the church today. We don't even recognize it as Freudian. We deplore Sigmund Freud, but it is one of the most effective planks in his platform of psychodynamics to destroy the Church, which was, by the way, his avowed, expressed goal. He wanted to get even with Christians because they humiliated his father on the streets of Vienna, Austria, when he was a child. He was a Jew, and he was determined that he was going to get even. Of course, Jewish thinking has always been traceable to Exodus 20 and Ezekiel 18 where God finally confronts them with it that their actions are simply a result of their parents, so they're not responsible for their actions. "The fathers have eaten sour grapes, and the children's teeth are set on edge," so it isn't my fault I'm sinning, it's my parents' fault in the way they brought me up. Pastors who have been taught this teach their people this, which sets up pressure for their own families and also sets pressure on every parent, taking responsibility away from the kids. If a teenager is sitting in the congregation on his tailbone with his chin buried in his breastbone, his arms folded and his brow furrowed in total rebellion and he hears the pastor say, "You know, parents, if your kids turn out wrong, it's because you failed them." He likes that; and, of course, the Devil uses that against the parents. So we create many problems in our families because of that teaching. I've done the same thing.

Editor: Not in this interview but at another time it would be interesting to explore what I call the problem of toxic ministries.

Binney: Well there are some.

Editor: Yes, I know some personally, unfortunately.

End of Part I

"Staying True in Changing Times"

Independent Baptist Fellowship of North America
20th Annual Conference

Holiday Inn of Charlotte, Charlotte, NC

June 22-24, 2010

For more information, visit: <http://www.ibfna.org>



2010 PERSPECTIVES by Dr. Ralph Colas

“Baby Jesus was not poor at all, “so said the Rev. C. Thomas Anderson, senior pastor of the Living Word Bible Church in Mesa, Arizona. This “prosperity” minister explained that, “Jesus could not have been poor because he received lucrative gifts—gold, frankincense and myrrh—at birth. Mary and Joseph took a Cadillac to get to Bethlehem because the finest transportation of their day was a donkey. Poor people ate their donkey. Only the wealthy used it as transportation.”

He even added, “Jesus had to be wealthy because the Roman soldiers who crucified him gambled for his expensive undergarments.”

Another follower of the prosperity gospel, Rev. Tom Brown, senior pastor of the Word of Life Church in El Paso, Texas, said the proof that Jesus was wealthy is that, “The 12th chapter of the Gospel of John says that Jesus had a treasurer or a ‘keeper of the money bag.’ The last time I checked, poor people do not have treasurers to take care of their money.”

Rev. Anderson acknowledged that when he first preached that Jesus was not poor to his church family he “ruffled some feathers but now my church has 9,000 members and a global ministry.” He claims his church is the 12th fastest growing church in the nation. His pastoral staff includes his wife Dr. Maureen Anderson and two sons. He has written several books including, “*Becoming a Millionaire God’s Way*.” Anderson declares the wealth he enjoys is because, “I have invested and given so the Lord would bless me financially. The church has been damaged by teaching that Jesus was poor. God wants his followers to be rich.”

Among Biblical truths that reject the teachings Jesus while on earth was wealthy are these:

1. When Joseph and Mary brought Jesus to Jerusalem to present him to the Lord, they offered a sacrifice of, “A pair of turtledoves, or two young pigeons.” This shows that they could not afford a lamb for the sacrifice.” (Luke 2:24; Leviticus 12:1-6).

2. To a scribe who thought he might follow Jesus wherever He went, Jesus said, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head” (Matthew 8:20).

3. “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich: (II Corinthians 8:9).

Popular televangelists such as the late Oral Roberts, Kenneth Haglin, Creflo Dollar, Joyce Meyer, Jan and Paul Crouch, Benny Hinn, T. D. Jakes, Randy and Paul White, Marilyn Hickey, Kenneth and Gloria Copeland, Rodney Howard-Browne, Robert Tilton, Joel

Osteen and John Hagee are but a few who enjoy a luxurious life-style because of the prosperity gospel they proclaim. Most, if not all, of these shining TV stars agreed that “God will grant material prosperity to all believers who have enough faith.” Some then add, “God will grant good health and relief from sickness to believers who have enough faith.”

Oral Roberts, who died at the age of 91, when he preached did inform his listeners about “Seed Faith.” To sum up that teaching it really means if folk give money to the ministry and church, God will by a miracle multiply it back to the givers 20 or even 100 times more than they donated. This heretical teaching is accepted not only in the USA but such countries as Korea, Kenya, the Philippines and certainly in South America. Multitudes claim to be “Christians” because of accepting what the charismatics have taught. One individual who returned from a crusade across Africa concluded more than one half of everyone who lived in Africa had become “Christians”

At a crusade some years ago in State College, PA, which I attended with press credentials, one speaker told the 16,000 who were present that he has led no less than two million people to be “born again.” Exaggerations like these are common.

The facts reveal that it is the teachers of the “Seed Faith” heresy who come away with the wealth and some of them are not embarrassed to live like kings and queens. Just read books like *Becoming a Millionaire God’s Way* by Thomas Anderson and “a good thing is going to happen to you.”

Dr. Vinson Synan, noted as a resource person of the Pentecostal/Charismatic groups, said, “Pentecostal/Charismatic influence can also be felt in other evangelical churches, particularly in the music and worship style. I can go into almost any Baptist and Methodist church and feel like I am in a Pentecostal church because they sing the same songs, the same choruses. They also lift their hands as we do.”

The Tom Brown Ministries in El Paso, TX in their Statement of Faith says, “Those who are born again may receive the baptism of the Holy Spirit with the evidence of speaking in tongues. Physical and emotional healing are provided in the atonement and may be appropriated through the laying on of hands.” Brown also recorded his experience when, “I was privileged to see Jesus Christ by a special vision. It happened in a nursing home where I was preaching. I looked and saw Jesus wearing a nurse’s uniform and I also saw Him sitting in a chair where a lady was sitting. Folk asked me to draw a picture of His face and I could not until I recently came across a portrait of Jesus that looked exactly like the vision I saw.”

Extra Biblical revelations proclaimed by such leaders is “par for the course”. Visions and dreams are proclaimed like they are absolute truth when they are not. Subjective things are offered in place of objective Truth—which is God’s precious Word.

**“TO THE LAW AND TO THE TESTIMONY: IF
THEY SPEAK NOT ACCORDING TO THIS WORD,
IT IS BECAUSE THERE IS NO LIGHT IN THEM”
(ISAIAH 8:20)**

Independent Baptist Fellowship of North America
6889 Belleville Rd.
Belleville, MI 48111



**Join us for the
IBFNA Conference
in 2010!**

Holiday Inn of Charlotte
Charlotte, NC
June 22-24