



IBFNA

May 2010
Volume 18, Number 4

THE REVIEW

Rivals or Coworkers?

by Dr. Bob Payne, Moderator

I have been pastoring the same church here in the Detroit area for nearly 20 years. In the community in which I pastor, it has been popular through the years for fundamental Baptists to bicker, fight, split from one another, and then to form a new congregation down the road from the old one. This trend has caused me to ask from time to time if we, as fundamental Baptists, are *rivals or coworkers*?

Don't misunderstand me. There are times when because of doctrinal perversion brethren *must* split in order for those faithfully following the Word of God to remain true to their Lord. The fact is, though, that many splits are not about doctrine but about personalities and carnal preferences. The resulting factions no longer recognize that they are "playing on the same team" but have now become bitter rivals. Sadly, the Corinthian sin of fleshly schisms has played itself out many times in church after church and has unnecessarily divided brethren from one another. Believers have forgotten that they are coworkers in the ministry that God has given to us.

We in the IBFNA also need to keep in mind that we are not rivals with each other but coworkers in the gospel of Christ. Rom. 12:10 encourages us to "Be kindly affectioned one to another with brotherly love." The Greek term translated "be kindly affectioned" expresses a strong natural affection between family members. It pictures believers bound by a family tie. Because of this, some have chosen to translate the term "be devoted." The verse goes on to emphasize that our love also needs to be a "brotherly love," where we are to love one another with sincerity and tenderness as family members. This mutual love and devotion will prevent the ministry rivalry that is so prevalent today.

The second part of Rom. 12:10 is also instructive: "in honour preferring one another." This second part of the verse presents the result of the first part of the verse. The result of proper family love and devotion is that no one seeks his own honor or position, but another's. The word translated "preferring" brings across the idea of a *godly kind of rivalry* that we ought to have. It has the idea of trying to outdo one another in showing honor. If there is any type of rivalry between like-minded brethren, it ought to be in trying to "outdo" one another in showing each another honor and respect.

May each of us have the needed love and humility to view our like-minded brothers and sisters in Christ not as rivals to be defeated but as coworkers to be shown loving devotion. In this great work of the harvest may we lay aside our petty differences and join together around sound doctrine and biblical separation.



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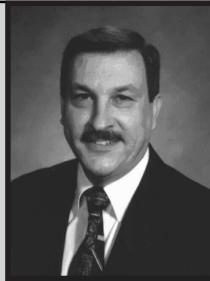


Dr. Jim Binney

Who Counsels The Counselors?

An Interview With Jim Binney

Part II



**Dr. Charles
Dear**

The following is Part II 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. Since the first part of this interview was published, I received mail from a familiar school advertising a seminar this past March. The letter said, in part:

One mission organization that trains church planters said, "We have yet to interview a candidate for church planting who does not have a problem with pornography." In another case, an interdenominational seminary reported it no longer asks entering students if they have a problem with pornography. They assume every student entering has a problem.

Part of the rationale for an interview such as this is to raise a clarion call in our midst for a greater watchfulness for the spiritual welfare of our ministries, churches and families that seems to be withering under these full assaults of Satan. While we are cautious not to glorify the flesh, we must also candidly confront those threats that weaken our families, destroy souls and undermine the testimonies of our churches. The trail of wreckage already left by the spirit of accommodation has become too great to ignore any longer. May we yet find the courage necessary to arm and defend our people from the spirit of this age and moral compromise by preaching and teaching the whole counsel of the Word of God.

Our thanks again to Mrs. Donna Dear for transcribing and organizing the interview for publication. - Editor

Editor: Let's talk about something you touched on with your programs preparing for training people. I wonder if you had the opportunity to sit down with a Bible college or seminary president, and if you were to counsel him and say, "This is what I'm finding as a deficiency or something that needs more attention in preparation for the ministry at the Bible college or seminary level," both in terms of how to avoid the pitfalls so that they may not come to the place of needing your help or to deal with these things in ministry when they arise recognizing them for what they are and then how to recover or restore such a situation. I don't know if you've had that opportunity to talk to Bible college administrators or presidents.

Binney: Yes, I've had the opportunity to talk with some about this. It's a very pressing thing with me, and my approach to them, basically, is "we have a crisis

intervention ministry on the back end of a preacher's life. You have a preparatory ministry on the front end, so why is it that the things I am constantly encountering, moral failure, spiritual warfare, marital problems, kind of an inner man atrophy...why do I continue to deal with these things

***what we are doing is training
young men in a form of godliness
but not in the power thereof.***

on the back end when you never deal with them on the front end?" I have asked these college presidents, "Do you have a class for credit on moral purity? Do you have a class for credit on prayer, spiritual warfare? Do you have a class for credit on marriage?" Uniformly, with I think one exception, the answer was no. What are the classes on? They're on books of the Bible which are necessary; they're on methodology; they're on techniques of ministry. So what we are doing is training young men in a form of godliness but not in the power thereof. We're sending them out with a piece of paper and a plastic coating of spirituality and religiosity impressive enough to persuade a congregation to call them; but when the pressure comes against that brittle plastic, it implodes like a house of cards. That's a necessary thing in my opinion. Either you humble yourself in the sight of the Lord, which is very spiritual, or God humbles you for you. A man who is not humble, who is proud, who thinks that because he's got letters after his name, he's qualified to lead a congregation, needs to be humbled. At one level, in one way and at one time or another it will happen. So I challenge them.

Brother Dear, I went to a major Christian university and surveyed 1,000 students and asked this question, "True or false, I am currently living in total victory over all forms of moral bondage." Two-thirds said, "True." I said to the president, "Do you realize what that means? That means that one-third of your student body, as we speak, is struggling with immorality. What are you doing about it? You discipline them when they fail, but are you helping them to not fail?" One president said to me, "Well, we can't have those classes because of accreditation." This has been some time ago. This is a bold admission that we're not going to address these pressing issues because the more pressing issue is to have accreditation. I'm certainly not against accreditation with the right accrediting agency. I don't think we should be accredited by the world; who are they to accredit us?

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If I could say anything to a college president or a man in charge of preparing those for ministry, it would be to develop the inner man. Teach these young boys how to engage in spiritual warfare, how to lead their wife and family. Teach them how to pray, and teach them how to live purely and morally. Teach them what holy living is. Teach them how to be filled with the Holy Spirit, and don't be so enamored by the academics as the ultimate measure of pastoral preparation.

I believe that this preoccupation with academics has stifled the church. I read recently that we have more theological doctorates in the church today and less power than at any time in history. Les Olilla said, "The church has a lot of degrees but no heat." We've got all of these people with these high-sounding, high-falutin theological doctorates, and how does that help the church? What has that done for revival in America? It's almost like it has created more problems than it has solved. You can't throw the baby out with the bath water and say we don't need academic training. Of course, we need academic training; but academic training in the absence of spiritual empowerment is a travesty. It's a travesty that's been imposed on the churches by many academes in higher education, who think that this is the answer to what the

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fact, quite frankly, if Christ came back to earth today, He probably wouldn't be the first one to speak at the super conferences because "he came unto his own and his own received him not." He came from the wrong side of the tracks. He really didn't have much success in his lifetime, and he probably wouldn't get an honorary doctorate.

Editor: It seems as if we've come full circle with the things of higher criticism that began in the close of the 19th century and opening of the 20th, and now we see the same thing again. In our own fundamental circles, lo and behold we have the same grand quest for scholarship where it has become, in my estimation, not too far from idolatry. My question has always been to these people, especially for men in pastoral ministry, "How much of that can you take into the pulpit?"

Binney: Exactly.

Editor: To me the pulpit is the final determiner of those things. You may enjoy the language studies and you may enjoy the history, theology and all of the other things, but there's only so much of it that you can deliver to the broad range of a congregation in a local church that's

going to be profitable to the people. The rest of it is just a bunch of "look how important, how smart, how well trained I am."

Binney: Isaiah 29:13 says "this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." What we have is empty-hearted, full-headed Christians; with our mouth we worship, we sing, we witness, we preach, we teach, we're busy serving God. We've removed our heart from Him, and the fear we have of Him is taught by the precepts of men. So there is a huge vacuum of heart in the church, but we congratulate ourselves because we're orthodox, we've got the truth and we're busy serving God. We're so distracted by those things that we have forgotten to worship God with our heart. Here's the Gregory quote that I was looking for: "God first called the unlearned and then some philosophers. He did not teach fishermen by

God first called the unlearned and then some philosophers. He did not teach fishermen by oratory, but He taught orators by fishermen.

oratory, but He taught orators by fishermen." Today, it's just the opposite; we don't think fishermen have any right to teach. It's the same in the counseling field, dear brother. There's such an emphasis on degrees and credentials that it's possible to be certified as a counselor with many agencies with no evidence of spiritual maturity or fervor. You can be dead as a doornail, but if you have the right training and the right letters after your name, you can be certified; and that's wrong. Our emphasis is going to be, yes, we want to have a modicum of academic quality but in balance with deep spirituality and dependence upon God. I wish you would pray about this, in fact, because I'm going to go into the bastion of fundamental academics and basically challenge the dependency on those academics at Bible conferences.

Editor: Amen, more power to you.

Binney: You talk about getting kicked in the rear if you're in the lead. I might get kicked right outa town. I do think people see the need, but we don't talk about it. It's like those young kids there who think all they need is that piece of paper and they're ready.

Editor: It reminds me of some of the work I do with law enforcement. As a police chaplain, I occasionally get the invitation to go and speak to the rookies who are just about to graduate from the police academy. Going in as a chaplain I tell them, "Here are the issues that you're going to face." We begin with alcohol and drug abuse. Second to that is divorce and family problems. Third is suicide. All of the young bucks that sit there and kind of snicker because "this old guy doesn't know what in the world he's talking about. I may have some issues with drugs and alcohol, but I can manage it. It doesn't control me; I control it." I just tell them you can laugh at me now, but when the day comes, you know who to look up and who to call. When that day arrives, remember that we had this dialog here together and that we tried to warn you in advance. We are here to help you so that you don't need to fall into those things, especially the ultimate,



Promoted to Heaven

Dr. William J. Hopewell, Jr.

William J. Hopewell, Jr. was born on December 1, 1919, in Wilmington, Delaware, to William and Mildred Hopewell. He was born again at the age of 16 at Pinebrook Bible Camp. Following God's call to ministry, he graduated from Wheaton College in 1941 and Faith Theological Seminary in 1944. Responding to the needs of our nation, Bill entered the chaplaincy of the United States Navy serving in the Pacific theater of operations. During this time, God impressed upon his heart to return to the Philippines as a missionary. He and Ruth served the Lord in the Philippines from 1948-1952 and then a term in Chile, South America, from 1953-1957.

Upon returning from the foreign fields of service, Bill and Ruth settled their family in Johnson City, NY, where they both taught students at Baptist Bible Seminary. Those

11 years of teaching missions had a tremendous global impact as many young people dedicated their lives to serving the Lord as full-time missionaries. From 1968 to 1986, Bill served in the administration of missionaries through the home office of ABWE in Cherry Hill, NJ; but the word retirement was not in the Hopewell's vocabulary. They stayed active in the service of missions with short-term mission assignments in South Africa, New Zealand, and Scotland.

Bill was a member of the Executive Committee of the American Council of Christian Churches. The ACCC recognized Dr. Hopewell with its highest honor, The Contender of the Year Award.

Dr. Hopewell was an active member of the Independent Baptist Fellowship of North America and attended many of our Conferences. He and his wife, Ruth, to whom he was married for 66 years, lived lives of obedience and devotion to the Written Word and the Living Word.

The memorial service for Dr. Hopewell was March 13, 2010, at the Hardingsville Bible Church in Hardingsville, NJ, and included tributes from family members and a Memorial Sermon by Dr. Ralph Colas, a long-time friend.

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when we have officers who kill themselves. It kind of parallels the young men who have all kinds of grand visions of ministry. They want to make sure that they have all the tools to do the job, but it's all too often mechanical. It's not really from the heart. It's like the churches today that have step programs for everything, 12 steps to this, 5 steps to that, 15 steps to go this way. We can do the same thing in preparing people for either pastoral ministry or even counseling. If you have problem X then here's solution X. If you have problem Y then we plug in solution Y. Because what we have been taught is all you have to do is properly diagnose it and then plug in the right thing, turn the crank and everything's okay.

Binney: Exactly. A newborn wasp and a fresh college graduate have much in common in that they're bigger when they're first hatched than at any other time in their life. They've got the answers. Quite frankly, they need to be broken and humbled before God can use them, but they don't know that. It's like the story of the young preacher who was called on to preach in a church. He had this masterful sermon organized, and he had his outline and his notes. He walked up with his head high and this arrogant, cocky assumption that I'm gonna wow this crowd. Then someone opened the side door, and the wind blew all of his notes off the pulpit. He hadn't numbered them, so he lost his place. He got discombobulated and stuttered and stammered. He finally scooped up his notes, hung his head and walked down off the platform defeated. An old country preacher sitting on the front row reached up, grabbed him, pulled him

down to his mouth and said, "Son, if you had gone up the way you come down, you would've come down the way you went up."

Editor: Amen. That leads me into something else if I can shift our direction. What about men who leave the ministry for whatever reason. Are there more men who are leaving ministry altogether and going into secular work? Is that a growing trend?

Binney: When I started this ministry in 1989, I asked Jack Hyles if I could present it at Pastors School. He said, "Jim, I'll give you five minutes." So I walked

walked onto the platform at First Baptist in Hammond, and there were probably conservatively 5,000 full-time Christian workers there. I asked the question, "How many of you know a

How many of you know a man who was once in the ministry and for one reason or another is no longer involved in ministry?

man who was once in the ministry and for one reason or another is no longer involved in ministry?" Jack Hyles and Curtis Hutson were sitting behind me on the platform, and there was almost a wind from the rush of hands being raised as one. I remember somebody behind me groaned when they saw this; because, in that one meeting, conservatively speaking, allowing for overlap, there were probably a few thousand preachers. So I asked, "How many of you know two?" Every hand went up again as

far as I could tell. It was just so overwhelmingly clear that everyone knew two people who were out of the ministry. "How many of you know three?" Probably 60-70 percent of the hands went up again. So here in one meeting of conservative Baptists, we probably just polled personal knowledge, if we try to be conservative, of probably 8-10,000 preachers who were in the ministry and are no longer. That was in fundamental, conservative circles, not the liberal mainline denominations but the independent Baptist movement.

So, there is a problem; and, quite frankly, I am a little weary of this head-in-the-sand philosophy of fundamentalists of that's the problem of the Liberals and the Pentecostals and the people that don't agree with us, but not us. You know, I had a marriage conference one time in a church and I gave some statistics on marriage failure. The pastor almost fell over himself to get into the pulpit and to deny that those statistics applied to fundamentalists. Basically, he just pulled the rug out from underneath everything I had said. The fact is that we have this notion, with our head in the sand, that we're sacrosanct, that we are insulated from these horrible things that are happening in other denominations. If it's common to man, it's across the board. There's no selective temptation for different denominations or persuasions; it's a common temptation. But we're in denial. We think that we have the truth; therefore, we're somehow different, if not better, than everyone else. In fact, we're struggling with the same things they are, but nobody wants to talk about it.

Editor: "Let him that thinketh he standeth take heed lest he fall"

Binney: Exactly.

There's no selective temptation for different denominations or persuasions

Editor: We ought never to be in a position to presume that we are immune from anything.

Binney: Right. I think the problem is extreme in fundamentalism today. Pastors are either bailing out of ministry voluntarily or are being removed from ministry.

Editor: Let's pursue this further. You and I briefly talked about the issue of men in pastoral ministry committing suicide. That was one of the motivations for me to contact you and to ask if you would participate in an interview, because it seemed so alarming. This year in particular, there seemed to be more suicides than ever ever before. That, to me, is particularly disturbing. There doesn't seem to be any particular category where it is more commonplace agewise or otherwise. You had mentioned that you had heard of considerably more than I was aware of. I would just ask you what your analysis of the situation is. Are there trends or patterns, things that might alert deacons, a pastor's wife or even a congregation to take as some kind of warning that their pastor needs help? People surrounding these men might

very easily be in denial and say that he would never think of doing anything like that, and yet we know that some have.

Binney: I'm writing a book called, "Ministering to the Minister." I may entitle it "Holding up Holy Hands." It's pretty much finished. In fact, it has been in print in booklet form, but we're going to be expanding it. Paul said to the church, "I beseech you, brethren, to know them which labour among you, and are over you in the Lord...esteem them very highly in love for their work's sake and be at peace among yourselves." There was an exhortation by the Apostle to really know the spiritual leader. That "know" doesn't just mean know about him or know his name; it means to be aware of his needs.

In the typical congregation today, there is a disconnect between the pulpit and the pew. I think it's partly our fault as spiritual leaders, because, honestly, there are some enamored with being in "the ministry" as opposed to "a ministry." I don't know who started the term "the ministry." I think it was "the minister," but what happened to the level ground at the foot of the cross? Why is there a highest calling of God - the ministry - and a lesser calling of God for other ministries? We don't say a missionary is in the ministry; he's a missionary. We don't say a Christian camp director is in the ministry; he's a camp director. A rescue mission director is not in the ministry; he has a ministry of rescue mission work. Once you create this pedestal and once you make part of the appeal to go into "the ministry" to be on the pedestal above the mere mortals in the pews, there is already a disconnect. We have created it ourselves, as pastors; because we, basically, have said, "We are different; this is a higher calling; this is a unique position that we fill; and we are uniquely qualified - that's why we're called." Well, of course, what does that say to the Joe carpenter. First of all, the pastor doesn't need my help; I can't touch the hem of his garment in biblical knowledge, and he sure wouldn't understand my needs because I just hammer nails all day (I guess carpenters don't do that anymore; they have air-guns).

I think that one of the things that needs to be done is that pastors need to get off their high horse, get off their pedestal and stop thinking of themselves merely as a leader rather than a servant. They need to get in the trenches with their people and humbly express their astonishment that God would call them to stand behind that pulpit, to say I'm just like you. I'm no different than you but

pastors need to get off their high horse, get off their pedestal and stop thinking of themselves merely as a leader rather than a servant.

somewhat God has tapped me for this job, and I need your help to do it. But here's what I've found. Most pastors are wont to preach on the subject of the pastor because it's self-serving. So they don't say here's what the office of the pastor entails; here's why it's important and why I need your help, because that seems almost abusive of their position to ask for help with the use of the pulpit. Then, of course, the next pastor comes and he doesn't want to say anything for the same reason. So after several pastors, the congregation gets the impression by their silence that they have no needs. Then if a pastor

ever does say “I have a need,” it’s like what’s wrong with you? We’ve made our bed in a manner of speaking. I think pastors need to be encouraged to be transparent, to be open, to be humble as the Apostle Paul and to ask for the prayers of their people. The people need to be taught.

Editor: That was another question I had, “What would you recommend for officers or people of the congregation, proactively?”

Binney: To read my book. They need to be informed about the pastor’s need. There is a chapter in the book called “Holding up Holy Hands” because of how Aaron and Hur held up the hands of Moses. Had they not been there, he could not have done it alone. It’s very clear that this was a corporate effort; and yet, in the church today, the typical church member would say, “Hey look at Moses, the rod’s getting lower, his arms are shaking, look at him; we need to send him to a seminar. He needs to be trained on how to hold the rod up so his hands don’t shake.” Instead of putting a stone under him and coming along side of him and holding up his hands, we sit back and analyze and criticize and look for a technique to make up for his weakness. The fact is that he needs the power of God in his life, but he also needs people helping him. Moses had the power of God; he had the rod of God; he had the presence of God, and yet the plan of God was not complete until the people of God came alongside Moses and acted as a team in this ministry represented by Aaron and Hur. The average pastor has created this lone wolf mentality that he’s out there by himself and is supposed to handle this by himself. People need to be taught that they can be an Aaron and Hur. They can hold up the hands of their pastor. They can pray for him. They can mow his grass, so he can pray. They can fix his car, so he doesn’t have to take time to do that. They can look after the needs of his family. They can allow him to have friends in the church, so he has support. It’s a crock to say that a pastor shouldn’t have friends in the church. Why did Jesus say, “I call you not servants but friends”? His closest friend was John, and his other two close friends were Peter and James. It was very obvious when he went into the garden that he had some very intimate friends he relied on. Yet somebody said somewhere that a pastor shouldn’t have friends in the church because it looks wrong, or it’s favoritism or partiality. What nonsense! A congregation should rejoice that the pastor has someone in the church who supports him.

When I pastored at Rose Park Baptist Church in Holland, MI, Ken Scott was my Deacon Chairman; and he and his wife, Marly encouraged us more than I can say. Ken was the kind of deacon who would take me out on Sunday night and encourage me if he sensed that I was discouraged or something. He would come alongside and very tenderly hold me up. It was a wonderful relationship; and, to my knowledge, no one resented that. He certainly got no particular benefit from me, as a pastor, because of that; but what a blessing it was to me. His son-in-law, Roger Lemon, was a deacon and song leader; and this is where the chapter in the book, “Holding up Holy Hands,” comes from. I was so discouraged (and I had never been this discouraged in the ministry) that I

was ready to quit. I was so defeated and despondent that I was sitting in my study crying. I had a book in front of me, called “Among the Missing,” that I had read with relish because it showed how famous people disappeared and changed their identity, which is what I wanted to do. I wanted to get out of Dodge. I was going to drive my car into Lake Michigan and give the impression that I had drowned somehow, go to Canada and start a new life. I am that desperate, and I am weeping. I prayed, “God if you’re there and if you care;” because I wasn’t sure either was true. I said, “I need to hear from heaven; I need to know you’re there.” I no sooner prayed that prayer when the phone rang. I gotta tell you I was a little nervous about answering that phone; because I never got a phone call from God, and I wasn’t sure I’d recognize His voice. Besides, I was having a pity party; and when you have pity parties, you don’t send out invitations and you resent party crashers. But I have this thing about ringing phones. Now I’m the pastor of the church, and pastors can’t show weakness. I can’t pick up the phone in tears, so I screw myself up to my most professional pastoral height, pick up the phone, and with a slurp in my voice, I said, “Hello” to give no idea that I was in the slough of despond. This is what I heard on the other end, “Hello, Pastor Binney, this is Roger Lemon, your favorite deacon. I have no idea why I’m calling you, but I was just praying for you and got the strongest urge to pick up the phone and call you and tell you that I love you and God loves you. See you Sunday.” Click. To this day, I have told Roger over and over, humanly speaking, he probably was the reason that I’m in the ministry today; because he got a burden for his pastor to encourage him. The question is how many pastors have come to that point and didn’t get a phone call? No one bothered, for whatever reason. I think it’s really not so much a lack of concern and love as it is a misunderstanding of this superiority of that man behind the pulpit. He doesn’t need me; I need him, but he doesn’t need me.

Editor: I think, too, sometimes in our quest for privacy that we have kind of painted ourselves into a corner. We’ve tried to guard our privacy, the privacy of our family, the privacy of our home to such a degree that we’ve almost volunteered to be isolated. There may be some things that I have not raised here that you wanted to deal with further. I don’t know if there is anything more on pastoral suicide that you think needs to be voiced.

Binney: I can tell you that suicide is a cry for help, and it’s an expression of despondency, discouragement, depression. Nobody gets to extremes who has not made many small steps. David did not get to transgression before he committed sin and iniquities. Transgression is the worst, but it’s not one giant leap for a

Nobody gets to extremes who has not made many small steps.

Transgression is the worst, but it’s not one giant leap for a man. It’s a gradual thing. In fact, all human problems that we encounter, if they’re not medically related of course, are usually traceable to the wrong image of God. When I say image of God, I mean what I feel about God, what I believe about God, how I relate to God, how I experience God, how I think about God and what I know about

God. It's the whole world view of God. When Isaiah saw the Lord high and lifted up, this very otherwise good and godly man had his life changed forever. Until he saw the Lord high and lifted up, he wasn't convicted of his sin, he wasn't cleansed of sin and he wasn't consecrated to service. Those are as clear as can be, and they're progressive. "Then said I," and when you look at "then" in Isaiah 6, it's related to his image or his vision of God. I do not know of a single human problem that we've ever encountered in our counseling that is not traceable to the wrong image of God, nor do I know a lasting cure that does not address that problem.

Just to give you an example, anger and unforgiveness of others. Well, if I believe that God is sovereign (meaning that He is in control of all people in my life and all circumstances in my life) and I get angry at those people or circumstances, then who am I really angry at or I don't trust Him. Either I don't believe He's sovereign and these are coincidences and unfair people who are against me, or I don't trust Him. How do you help a person who has anger and bitterness? There are a number of things you could do. You could tell them to take a cold shower; that wouldn't hurt, but the fact is if you don't get to the root belief and the root view of God, you'll keep picking the fruit and painting the fruit.

It's very frustrating in the matter of suicide, immorality, marriages that are falling apart, guilt, in the matter of this success syndrome. Even Paul said, "I have planted

the basis of all purity is a right image of God

"Apollos watered but God gave the increase." He had the right view of success, so that neither is he that planteth anything or watereth anything. In other words, he said, "I am nothing. God did all of this." So how do you get discouraged when you realize that God is in control. Even immorality. The cure for immorality in II Corinthians 6 and 7:1 is "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." You go back to chapter 6 and look at the promises that God gave. They are all related to our relationship, our intimacy with Him and the superiority of Him over any false gods that the Corinthians had. What concord hath Christ with Belial, and that whole list of things is a denial of the power of their gods to meet their needs. Then, "I will be with you, I will dwell with you, I will be a father unto you, you shall be my sons and daughters, saith the Lord God" and then "having therefore these promises." How many people who preach on holiness and purity say, "You know the basis of all purity is a right image of God." When they knew Him, they glorified Him not as God, and that whole horrible regression in Romans 1 is related in six major steps to how they did not love God, they did not know God. Even Elijah got discouraged because he thought God had abandoned him, saying, "I'm the only one who hasn't bowed the knee." God had to say, "You know what, there's a whole lot of others." When God

came in with the right view, Elijah got encouraged.

Editor: It reminds me of one time when a police officer at a suicide scene that I was called in on described it as a permanent solution to a temporary problem. How sad that is.

Binney: True, but the suicide is really just the ultimate expression of many more problems of a lesser scale. They must be addressed biblically, which ultimately, has to be your image of God. Tozer said, "The most important thing about a man is not what he says or does but what, in his deep heart, he conceives God to be like." That is in the introduction to "The Knowledge of the Holy." That introduction is worth reading in itself, because it's so powerful. It's true, and Lloyd-Jones says the problem is not sins but sin. Any concentration on the various manifestations of sins is by and large a waste of time. Sins are the fruit on the tree; sin is the root of the tree. If I can find one thing in the Bible that, if it were corrected, would correct all the sins, what would that be? Sin is defined as "to him that knoweth to do good and doeth it not." Well, a lawyer came to Jesus and asked, "What's the greatest commandment in the law;" and Jesus said, "Thou shalt love the Lord thy God with all thy mind, heart, soul and strength." This is the first and great commandment, not first in order but first in priority. If we can teach people that the greatest sin is failing to love God with their mind and, therefore, if they would change their thinking about God and see Him as He is, it would change everything about them. We could change the fruit by getting to the root. Instead, we mess around with that fruit up there and try to pick it by stop doing it, paint it or at least cover it up so people don't know. But it doesn't change because we haven't gotten to the root, and the root is the image of God.

Editor: It's like the doctor treating the symptoms rather than the cause.

Binney: That's something we're going to emphasize very strongly in our counselor training. There just aren't many certifying agencies out there that fundamentalists feel comfortable with, but it would be wonderful to have. We're going to create a board of oversight with very qualified men to basically sign off on the criteria, qualifications, philosophy and so forth so that there will be credibility and comfort in the minds of people so they can say, "I want to get this training because if I get it, it will be worth something and if I get my people in this church this training, it will be worth something." So that's our goal.

Editor: It sounds noble, considering all of the other counseling programs out there today. These days, I do a lot of battle with so-called "Christian counseling." Unfortunately, I know by training and experience, it's not as biblical as they profess.

Binney: Christian counseling is almost an oxymoron.

Editor: Yes, it has become that. Unfortunately, people, primarily at the pastoral level, don't recognize secular psychology when it crosses their path. I'm deeply grateful for your investment of time and what you've shared with us here. Thank you for allowing us to share your ministry with others.

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