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Community Chapel & Bible Training Center

18635 8th Avenue South, Seattle, Washington 98148
Pastor Donald Lee Barnett

Phone (206) 431-3100
Sanctuary located at First Avenue South and South 192nd

February 26, 1988

EXHIBIT 30 DATE 7/29/88
WITNESS _____
ANN N. SIEPAK 682-1427

Dear Pastor Don (and General Eldership),

Several counseling-related issues were raised at the meeting Thursday afternoon, February 25, 1988. I will respond to these in this letter as if I were speaking directly to you, Don, but will send this letter to the entire eldership as if I were answering you in their presence, since the issues were raised in their presence.

I will not try to settle every counseling issue raised. I will endeavor to stick to the more important ones. I feel like parts of our counselee-counselor relationship could suffer some damage by the issues being raised, but I feel a quick and honest reply on my part might help limit the damage and perhaps help hasten this tortuous phase of the hearings to an earlier conclusion.

First, however, an apology on my part is in order. I have known for about two months that my counseling relationships can, at times, appear to have some ambiguities (which I hold myself responsible for). Thankfully, I am understanding better where these ambiguities lie, and am thereby able to be more distinct and clear with counselees.

The first area where a clearer distinction has sometimes been needed has been in communicating my complete acceptance of the person while separating that from my abhorrence of his sinful deeds. I wrote a two-page letter to you on August 20, 1987, in which I said I completely loved and accepted you while I in no way would ever condone your condemnable deeds. I mentioned to you at that time that I did not need your oaths of carefulness to love and accept you, because the love and acceptance were not based on what you did.

Another area where ambiguity can confuse is when people take my ability to understand them as meaning that I agree with them. Certainly I agree that feelings are fact for all of us. I know I have an ability to communicate to many people that I understand them, but I need to be more careful to distinguish that from my disagreements with the way they handle their lives. I feel the Lord has helped me tremendously to understand you, and I'm aware that many others close to you have not shared the same understanding. You have expressed the same to me as well many times. But I need to take more care in distinguishing between understanding and agreement.

Concerning how well you are following counsel, I fully agree with you

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that you are trying to do all you can to walk free from any more sexual sins. I have heard your very frank and private confessions of your own abhorrence for what you've done in this regard. I remember so vividly when you wept after reading the letter I wrote to you dated August 30, 1987, and you stated, in effect, "This is exactly what I need, and I desperately need help to get there." I'm convinced that this is your heart.

On January 28, 1988, I went to see you to share my heart with you about the hearings and give you my honest view of what would be best for you to do. I told you that, since the charges were that you were defensive, self-justifying, and using your office as pastor to cover yourself and control, the best thing for you to do was surrender and not defend yourself at all. You agreed with me that the self-protection, self-justification were wrong and were sin, but then your statement was, in effect, "I can't see how I can do that. I'm too afraid."

In the letter I wrote on August 30, 1987, I stated that the fear of rejection and fear of disapproval were at the root of all your problems and that facing these fears was imperative if you were to come to deliverance and peace with God. I also stated that your present ministry was part of what was hindering you from victory in overcoming your fears. In my recommendations (which you felt were all excellent), I stated that you should "open up to suggestions and follow through concerning how to face the "loss"—i.e., dealing with the loss of control of wife and ministry. I agree with you that you cannot let these go—that is, you cannot stop defending and saving your life—because, as you told me, "I'm too afraid." In this, you have not and cannot follow counsel.

In the letter I wrote to you on January 26, 1988, I expressed a very grave concern of mine for you, which is that your abstinence or "deliverances" from sexual sins was subordinate to fear in your life and, therefore, would not hold. It was not the possibility that you might fall again into sexual sins that troubled me, but rather that, if you did, the result would be an abyss of condemnation, self-hate, and devastation far worse than any you've experienced thus far.

I have not felt to ask of you big behavioral changes or life-style changes up to this point, nor have I felt to charge you with a club to "get you to see it." I have felt to implore with your heart and spirit to get you to release the web of self-protective shells and to open up to honestly facing the debilitating fears which have been with you since you've been a boy. As you have said, however, you haven't been able to do this or face the fears because you are too afraid.

I am all ways your friend, all-ways accepting you, always ready to help you as Jesus leads.

I love you,

David Motherwell

The following is quoted from my August 30, 1987, letter:

"We need to deal with Don with compassion and understanding. There is a 'double death' going on in his life which we can see, but we must handle it in a spirit of meekness. The man has been given many promises (many Isaacs), and God is requiring the unconditional surrender of them all. I am confident that the end of this fiery trial will be a work which will produce a man of pure grace unlike any of us can currently imagine. His unconditional justification will be in Jesus alone and not in himself or what he has done."

The following is quoted from my January 26, 1988, letter:

"The main thing I wanted to share was what I feel is the inevitable failure of our deliverances that are motivated by fear, and that the only path to real and lasting restoration is trust through our surrender to a God whose love and acceptance have nothing to do with what we do, but everything to do with who He is and who we are in Him."