

SUNDAY A.M., February 28, 1988 - REBUTTAL TO ELDERS BY DON BARNETT

Now, I confess to a very great inner fear in bringing the presentation that I'm going to bring today because I have felt your love for me and you have heard a lot of accusations and you don't know exactly what the truth is, but people generally assume that that must be true or they wouldn't be bringing it, and so here, in your view, is your poor pastor caught in all these places and you are just loving him anyway, and I deeply, deeply, deeply love you and appreciate you for that. However, I am in a very deep bind because I feel that there are things that you need to know that you don't know. [I think there are things that the eldership needs to know that they don't know, and what I have brought to them, they have rejected.] And I feel that it would be unsafe for this church to leave things as said, although I hate, I hate to defend myself. I don't want to defend myself and I feel that, you know, a person, no matter what they have done, if they can just confess it sweetly, it easier to say okay, brother, I can forgive you. But I know what it's like to be on the counselor end and have people weasel out of it, and justify themselves and this and that, and there's a grief inside, saying we can't help you then, if you are going to be that way, we're never going to be able to help you. If you will just confess it, brother, so that we can help you. I know what that feels like. I don't want to be one who is covering up and dragging and making excuses and so they can't be helped. I feel I've been totally misunderstood in this area, and I feel it's demonic, and I don't feel I've been this way and am that way. People perceive me that way but [it's only because they're in a certain relationship with me because of certain things and so they don't see the true heart and don't know really what has gone on, and so they, therefore, make false assumptions, is what I feel.]

And so, [I have a fear in my heart that if I bring what I feel is a necessary defense and explanation for the safety of the church] that people will begin to feel like oh, you're defending and they begin to pull their hearts



back maybe, and feel like oh, you're hopeless and all this. And I don't feel that's the case, and if I am, why I just need prayer, but I need your love, too, and I fear losing it by trying to bring this but I feel that I must and so I'm kind of stuck there and I'm going to do the best I can.

[I promise you before God that I'll be as honest and objective as I know how to be.] People are not notably objective, and when they paint a picture as honestly as they can, when there's two sides to a question and they're in the fires, oftentimes they bring the things that come to their mind that support themselves, and it's not that they are trying to lie or be inaccurate, it's just that the human nature is so defensive that it always brings things on their side, and the other brings things on their side, and they don't even look at the same picture, and usually the truth is somewhere inbetween. The heart is desparately deceitful and people just cannot, you know. I can look at what the eldership brought and [I can see all kinds of problems that they have got that caused them to do this and I can't see what they think they are seeing here. And I'm not saying that it doesn't exist. I'm just saying I can't see it. [I feel that I'm very objective,] and why not perfectly so, of course, [I'm going to try to be to the best of my ability.]

Now, if this is just a case of panic over me falling into sins of the flesh while under extreme duress, I'd just get up and say "Hey, I fell, I confessed, I repented, and now I want to continue to be treated like it since I've proven myself [for a half a year,]" and that's all I'd say. But there's a lot more to it than that and I'm not here to justify or defend anything concerning any past sins that I fell into. [I'm not going to defend myself for anything.] It's unjustified. There are a lot of ramifications and things I'd like to have been portrayed, but nonetheless, that doesn't make any difference. I'm here because of another matter. In fact, I'm here because of two other matters. And that's this. I feel very sure in my heart that there is a demonic power play involved, just like there was through Mike Oas when he was here. And I

feel like it has engulfed the eldership here because I feel like (and without knowing the details exactly) but [I can see through their fears, and feeling like they've been demeaned in some areas, and had to be reproved in areas, and feelings of inadequacy, and all kinds of problems that now, because of certain reasons that I will explain later, and hurts and so forth, there is now--I feel that it is causing them to be vulnerable to a particular spirit.] I feel that spirit has made its rounds, and has affected a group, leavened it, and I feel like their hearts are right, but they don't know the spirit that's on them. I tried to get them to see it and I'm hoping they will listen to it again today and I feel it's necessary. And that's these.

I feel there's a demonic power play to put the pastor under the control of the eldership, under the guise of wanting to protect our poor, wayfaring pastor. I don't think this is a conscious effort of the men involved but I think that this is a very conscious effort of the demon that's involved. I think there's a demonic ploy to resist my messages against legalism and restore Pharaseic methods of safety which have never worked. I believe there's a demonic plan to put me under bondage and restrict me beyond all others, to increase the pressure on my life, to keep me from getting ministered to in spirit and in the soul, even to keep me from getting the rest I need on vacations with those I've had any spiritual flow with, which is a very important thing to me that I have somebody there that I have a spiritual flow with. I don't think this is a conscious effort of the individuals but I think the demons know all about this. [I believe there is a demonic plot to bring in Laodicea.] [I believe there's a demonic plot to divide this body.] I believe there's a demonic plot to embarrass this church before the world and therefore to embarrass this move of God. And I believe there's a demonic plot to keep up from growing in God to decisions before God rather than by removing the environment so you can't sin, thus leaving the demons in place for a future crisis as we've done in the past and other churches have too. But if I can

stretch my, if I can stretch my six months' good record now since I repented and left off those mistakes I made to seven months, and eight months, and nine months, and ten months, and one year, and two years, and three years, all during the fires of the trials and the pressures of my life, if I can just keep on like I'm doing, month by month, and keep working on it, and praying and growing, and walking in it, then I will have gotten the victory. Otherwise, I will bury the demons without full deliverance of their roots, (the roots being insecurity, lonesomeness, hurts, and so forth) and one day when under another great fire, I'll find myself incapable of letting an agreement keep me safe. Agreements do not do something when not very strong when you are under extreme duress. Now if a person says, "Okay, I'll not manifest any demons of anger or jealousy anymore. Lord, I won't. To counselor, I won't. I'll make a decision," and then you separate the person after they have made that decision, you separate them from their wife, we'll say, because he has manifested anger and jealousy, we'll say, but if they do well for a half of year, and they continue to work together, there's a hope of overcoming. But if you just separate them, you haven't really worked the problem. The person made a decision but he hasn't worked it out under the pressures of life and before God, and he falls again and he gets up and he says, oh God, I'm sorry, and work on it, and you know, get prayer people to pray with him and go on, and if he falls again, get up and you know, the more you fall, you fall every so often, and maybe it's getting less and less, and you're really working on it, or maybe you're not falling, and you're holding and you're holding but you keep working them through the pressures, you finally will get the victory. But if you just separate them so it won't happen, that thing will never get solved. And when it comes back, it'll boom, it'll go again. But a person says, "But what if they fail again?(!)" Then, you have to repent and keep working on it through prayer and deliverance and moving in the spirit until you get there. But, we will sin again if we try to solve things by legal restrictions. That has never solved anything.

I have been preaching in this church, you know, month after month, year after year against sexual sins, against other types of things, against you know, the whole gammit for years and it hasn't stopped people from doing it. God's Bible has been out to Christians all over the world and they haven't quiet doing it; quit, you know, it was out fifteen-hundred years in the Old Testament, they had strict law read to them every sabboth day, but they kept on sinning. And removing a person from an environment doesn't solve the problem. It's caused the church to be weak and they try to do this, and it all looks good on the outside but the problem is right there waiting for a test, and we got our test, and boom, that's what happen. And I feel like God is showing me the heart of God and the way to really solve problems. I feel this undue fear of the leader ever sinning again is an indicator of legalism. What if you sin again? Of course, legalism is only concerned about sins of the body. } There were lots of sins in those meetings being committed, lots of violation of Scripture, lots of rebellion, and none of them were a bit concerned about it. } Only the sins of the past of the pastor, see, and I feel this is total legalism. } I feel that is leveled against them very honestly and objectively. } I think they need to face the fact of these things I've pointed out that they just shovel off to the side. All the time they are accusing me, "they are trying to shovel something off." I have admitted this and taken care of it. This, they keep shoveling off and shoveling off- } I bring them right to the Scripture on it and they shovel it off. And I feel they have not been honest and they have not been objective because there is a power, a spirit on them that they do not know is there and I've tried to warn them about this and I feel we got to really be careful because I feel like God is trying to lead us in something and the devil is scared to death that we're going to get rid of legalism and begin to solve our problems in the spirit under the fire and he does not want that to happen. I think this total paranoia of we've got to protect you so you will never

sin again is just totally legalistic. You cannot build a wall around somebody so that he can't sin again. Something has to be happened inside of him between him and God so he won't sin again or he's gonna sin again. Now I hate to defend myself. I don't want to but a falsely accused person does possess that right. And the problem is if I don't, I'm facing my church everyday with them thinking that these accusations are true. And I'm not talking about the fact whether I fell into some sins awhile back. I've admitted that and I've repented for that. I'm not talking about that. I'm talking about all the other things. [This makes them think that I'm a continual lyer, cover-up artist, misuse pastoral office, uncooperative, continue in sin, and accuser of others, and so forth, and this is a hard position for me to pastor from-- thinkin' I'm this kind of a rascal.] I don't believe that at all. I know what God's done in my life, I know what kind of a person I am before God and in my heart, and the characterization of me is totally false, in my judgment.

And I'm wondering how each elder would feel if all their sins were exposed from their mates and friends, mates and friends who are really hurt and would give their version of it, and then smear his character by, you know, deciding that he is an incorrigible lyer, and his motives, and all this type of thing. And then you have to begin to teach your college class, and you have to teach your group of people with them all that in mind, you know, you find that kind of difficult to do. Now I can do it. I'm learning. If I hadn't had so much experience in this last two years, and crisis and calamity and humiliation and false accusation and everthing else, why I would have been bombed out a long time ago, but, you know, I'm getting to be stronger and I can take some sword slashes and still, you know, go on in life, and I thank the Lord for that. If I do defend myself, then people are going to say defensive, won't accept correction. [But I will accept correction. I have accepted correction.] When I'm falsely accused, I have

been falsely accused by some women who have told only a half-truth and they've hid their seduction, then I'm accused of blaming others and justifying myself, and minimizing the sin and not repenting, even though I said I am not justifying sin, neither do I feel any blame but [it's just not a case of me hurting some poor, innocent woman as you charge.] I did repent before God. I am sorry for what I did but it's not like it's been portrayed. If I say that and I have said that several times because they have come to try to portray me as a certain type of leecherous person and [I have only told them the truth but because I told them the truth,] if I ever say anything in any defense of myself, if it's the truth, then I find myself being portrayed as somebody who is accusing others, minimizing, and they forget and don't tell people--they say "and he doesn't repent" -- they forget that I already told them. But because I'm not bawling and repenting before somebody falsely accusing me and treating me harshly, they therefore decide I didn't repent, even though I told them I did repent. And I think that's totally unfair. Now, if I admit, [if I admit to all these, when I'm under, you know, heavy pressure and grilling and all kinds of other things, if in my hurts, I admit that these things would never have happened if my wife hadn't abandoned me so that I went to the bottom of the sea, then I am accused of blaming others.] It just seems like that these block and accuse and this person can make no defense or he's accused of blaming others, taking the blame, in other words, [he can't say anything in his defense, even if it's true or he gets accusation for doing so, it puts me in a hopeless place.] They seem they can't accept any faces but 100% wrong here and 0%, and if I say anything at all that I feel have seen, then I get accused for it, and it's just a hopeless place to find yourself and I think it's totally unfair.

Now, I'm not going to defend myself for past sins. They can't be defended. I have acknowledged them and I fully repented to God with tears. I am going to expose a powerful coalition of demons attempting to split the church or take

over. I will answer each false charge until I run out of time. These tapes-- there was so many of them, [I don't feel any statement made, any substantial length of statement made was accurate throughout the entire thing.] I wore myself out til near midnight, and finally said ah, this-- you know, when somebody-- if people are hurt, and the devil is on them, they'll never get anything straight. They always mess everthing up and they always misquote, and always get things out of context because that demon is on them, I can see right there that thing, and I said, I'm not even going to finish it. I'll just go as far as I can go and leave the rest. I haven't even listened to all the tape. [I would humbly acknowledge a continuing problem if I had one and I would repent] for to continue in sin secretly would be to bring God's judgment upon me, and I fear that. I really know that God's the head of this church, and I really know that God's going to have his way, and I really know that God is not going to let any secret things of any magnitude go and go. His Spirit will bear with you for awhile, He'll bring it to chastisement, I know that. Nothing is to be gained by me hiding from the truth. I'm trying to get delivered, to go to the cross, to walk in holiness, to get the church holy, not to live in secret sin, that would be folly. [It's been charged that I'm doing that but that is totally false and they have got absolutely "no evidence" to that whatsoever, and I feel it's very wrong to charge people on the basis of mistrust rather than facts.] [And not one of them have brought up one fact of anything I've done in the last six months although I've continually challenged them to.] The reason this Friday meeting by the elders, I feel this was orchestrated by demons and the reasons are four.

One, because [it's totally full of misquotes, twisted information, exaggeration, lies, forcing Scripture, faulty logic by people who are generally very careful.] [And that to me, it says, hey, when I see this happening, I know who's behind it. We've had that so much happen in the marriages, they just, you know what happens, when everything gets twisted, you know the devil is there.

It's twisted the exact same way and therefore I know that the devil is there. Number two, it's contrary to the principles of God's leadings for them to go against the pastor, against the bylaws which they have signed, and against warnings from the pastor, and hold illegal, clandestine meetings in order to help. God never leads that way. And that's what they've done, and I'll be explaining this later. Number three, the fruits, they have not helped. Everything they've done so far in these meetings has only injured me more and more and more. It's grieved me to the core. What I have done, I have fully repented of. I'm under counsel, [I have followed the counsel.] I'm praying, I'm walking right, and all these meetings have done is gone back and focused on everything and all kinds of things, and they have, and all it's done is grieved me, separated me, torn me up, it's hurt me. I had, and I really hate to say this, and I know I'll recover, but I had during this very, very, very, very, very, very difficult time of estrangement from my wife, I had a super powerful love for my wife on a continual basis all day long. And in my judgment, my wife has done things that are very positively unscriptural, rebellious, unsubmitive, wrong, and it's hurt me absolutely totally and desparately and yet it did not affect my love one tiny bit and I told her and I said to her, you know, if you come back, [I don't require anything of ya.] I said let's just go and forgive and love, and I was ready to go. I felt totally in love with her. In fact, I loved her more intently by a long shot, even when we had our good marriage together. I feel there was a super-natural love God gave me for my wife. It was there all the time. It was just a powerful, spiritual love. I was loving her, loving her, adoring her, loving her all the time, no matter what she did to me and how much I was hurt and agonizing and couldn't get answers and couldn't get love and couldn't get anything, I totally loved her. [But, through these meetings, there was something that she's done that I feel is so wicked and so wrong, that I have to admit, I've lost that.] I still love her but I've lost that. I had a connection love for

Jerry Zwack. I felt so-o sorry that I had to put him out of that class he had, although I didn't actually put him out. Actually it was going to be a team-teaching. I allowed him to continue to be part of the team but I wanted to restructure the class, [he quit and would not be a part of the team, and so I didn't actually put him out,] but I felt so-o sorry for his loss of that. I felt so sorry that Jack Hicks took the initiative to drop him during a financial crisis and God is my record although he will not believe it, and there are several witnesses sitting right here in that office that I tried everything in my power to keep him on but when I saw that it had to be done, I acquiesced to it. And I even made the statement, "Well, I know that if I kept him on, I'd be working in partiality and I've always prided myself so-to-speak of not being impartial no matter what kind of friendships I have or anything, and I know if his name was anything but Jerry Zwack, we'd let him go, so I guess I'm going to have to let you do that." I felt so sorry for the loss and humiliation that he would receive (and I don't know if he's here or not) but I went through absolute agony for weeks over it. I prayed for him, wept for him, day I mean nighttime, I wake up, everytime I wake up at night, I'd be praying for him, and I'd be feel so sorry. I could feel the burden, I could feel the hurts, I could feel the humiliation. Day and night and day and night, and I loved him intently and God gave me a connection love for him and he wouldn't open his heart to me, he wouldn't accept my love. I was writing him love letters, I wanted to go on vacation with him, I wanted him to teach me to ski some more, I wanted to tell him [what a darling man he's been in the past,] I wanted to forgive him for everything, I just wanted, and I had that thing, and nothing could handle it. Even when he came to the meetings and was accusing me hour after hour, I went over and I kissed him on the side of the face, I felt love for him. But then a piece of wickedness was done, in my judgment, that is so atrocious, and if this eldership, and I'm not going to mention much about it, and I feel this eldership is totally guilty before God

for that thing, [it broke that thing and I no longer have that love] and I'm really sorry. That was a wonderful thing to keep that going in this time and I've had that, you know. Once before I had it with him and it was breaking down that hurt in him and then the devil sent a counterattack my way through trying to put me in a box, the same thing is happening now and I lost it. God gave it back when he got hurt and [I feel that I am right before God in everything I've done in relationship with him] except get too emotional at times and frustrated, and I know God will give it back again but these meetings have produced nothing but injury between me and my staff, and inside and it's brought fears upon me for fff, and things of the future, and expose, and so forth, before the mass media and the whole thing, it has been nothing but damaging and God doesn't lead step by step to damage the pastor and drag him to the ends of the earth. It has not been rehabilitation at all. It has not been blessing at all. [In fact, it couldn't have been because it's dealing with something six months past and beyond.]

The fourth reason I feel it's of the devil is because God does not lead for a big expose of what was solved six months ago and fully repented of on the [grounds that the elders don't know if I'm telling the truth.] I know and God knows. Therefore, God did not lead them on a false assumption and false suspicion because they're not sure, because [they think I've lied in the past] and so therefore maybe I'm lying again, I know, and when I know that I know and God knows, then I know it's of the devil and it's not of God because God doesn't lead for a big expose of something that [has already been solved.]

Now, I'm gonna start with statements that Lanny made on the tape. I'm not mad at anybody. I just feel that you need to know the truth and hear the other side of the story before anybody--well, I don't to say that cause I know that's not your heart--but before anybody makes a final judgment. Lanny said we could lose the pastor and have a major church split because of this problem. [But he's talking about a problem that stopped and resolved six months ago and was fully repented of.] And there's no present problem that I see excepting

[false responsibility in the eldership, hyper-legalism, hypocrisy, rebellion, anarchy, Laodicea, and a power play to control the pastor.] More about that later. [The church split, if it comes, will come because of the Absalom spirit and the rebellion in these elders that won't leave me to pastor without their control.] Trying to outthink the pastor and go against my orders for the safety of the church and mess everything up because they will not let me pastor and break laws in the meantime. The loss of a pastor would only come because of the rebellion against the pastor--it won't come because of my sins done six months that repen--, they've forgiven me and you've forgiven me. I've already-- you know, I didn't bring you details but I didn't have to repent before you, I volunteered it. I wanted you to forgive me. I wanted to tell you that I'd messed up and ask you to forgive me and you have forgiven me and I appreciate it but that's not going to cause a any church split up in the future. It's just leaves that alone and leave it under the blood and go on and leave me pastoring, we wouldn't have any problem. Second statement he said is this, he got up and said "This is not rebellion." A number of you shouted out this is rebellion! I think the entire church should have stopped, stood up and said this is rebellion against the pastor when he's on vacation to get up and undercut him and everybody should have just walked out of the building. [The safety of the church and the theology of the church is in the hands of the pastor and I have forbidden a host of actions that they continually taking disregarding pastoral authority.] And they are using their judgments over mine which they have no right to do. And they're using their theology against mine which they have no right to do. They have a right to understand things differently but they have no right to take an action to the church because they believe different than I do about the Bible. And contrary to everything they've been taught and this is rebellion. You see, if a captain is out on the high seas and he's steering the ship and one of the officers comes up to him and says, captain, you're off course. We're gonna hit the icebergs down here if you keep going this way. And he says,

no, I'm not off course, I'm on course. Well, you were off course back there. I know I was off course back there, but I corrected it and now I'm on course and I've been going for the last six hundred miles on course. But you also have been off course back there. Yeah, but you were off course more than we were off course. Well, regardless, I'm the captain and I think I'm on course. And they say, alright, well, we'll just have to take matters in our own hands then. We just got to do it for the safety of this crew cause this ship has got to be safe and therefore we are going to have to take action so come on, mates, grab this wheel, overpower the pastor, there we go, get her turned around to safety. Captain says we're going to run on the rocks if you do that, I know where we're at, and the safety of the ship belongs to me. I am the captain, get your hands off the wheel. Sorry captain, safety of the church comes first. Safety of the ship comes first. And then they run down and tell the crew, listen, we have been trying to get this captain to sail straight but he's not really sailing right, he's going to ruin us all. Now, I want you all to know this is not rebellion. That is rebellion. What else is rebellion but to go against the one in authority and take your mind over his and then run the ship, or the church, contrary to his mind while he's asleep on vacation, run up and take the wheel and turn it over and run it some other way. That is rebellion. That's mutiny, that's correct. There is no other way you can spell it and if anybody else did it, they'd call that rebellion. We've always called that rebellion and it doesn't change because it's them. Now, he then said when the total eldership opposes the pastor in these matters, the congregation needs to take the eldership seriously. Well, if they have a different view, I think they do need to take it seriously but they are not ever to oppose the pastor against the bylaws they have signed. They have church laws that they are under. And they are not allowed to oppose the pastor without him being present as demanded by the bylaws. And so while they may have a voice that they may feel needs to be heard, they do not have a right to do it contrary to the laws of the church

that they have agreed to and do it when the pastor's gone, that is rebellion. And it tells me that God is not leading them cause God does not lead people to do things in rebellion. God does lead the church at Galatia when Apostle Paul is gone and the pastor's gone to run in and try to restructure everything because they feel that Paul and the pastor are wrong. That isn't the way God runs things. God does things up and above board according to the laws of the church and so forth, in a proper manner. [They have undermined the pastor without him being present for a long time, building up opposition to him.] Criticizing, criticizing, building opposition, criticizing, without him being present and he's supposed to be and I believe that a Laodicean spirit is influenced them and because of their hurts and other things, they have become vulnerable to this power play until it has infected the whole group and the whole is leavened. Cause they've operated underground without the pastor with accusations and then once they all--the spirits are powerful. When you let people begin to talk to somebody else, you are going to influence them and then they can influence another and then they can influence another, and without me there to give the balancing and to keep it from getting going, it can build up until whole power block and then they get up and say, well all of us, there's safety in a number. Not if you all have gone off. All of the safety of all the elders in Galatia, if they have all gone into Judaism is not the safe way against the Apostle Paul. This is illegal per our bylaws. Our bylaws state that the Pastor is in charge of every meeting of the church, every service, every meeting, whether he's present or not. And nothing, while he is gone, nothing shall be done contrary to him and no one is to hold these kind of meetings without his permission or at least, an implied permission. To go against what he has directly ordered them not to, which I did, is total anarchy and rebellion and it's in disagreement with God and our bylaws. And therefore God is not leading them but the devil. [I love these men but they are wrong, demons are on them, I'm going to expose it in their lives and I hope that they'll be honest enough to repent before God so we can have unity again in this church.]

After their several illegal, underground activities, I scheduled a meeting to talk to them and I remonstrated them for breaking Scripture, breaking their own bylaws that they signed, and on and on and on, and so when I did so, and I told them, you know, I'm under a lot of pressure right now, I'm really hurt, I'm grieved, I'm upset by what you've done, you've done all--I said, what you've done here is wickedness and I am really upset by it. And I said you're gonna have to forgive me if I come on a little bit emotional, that's not my heart, and I said but I'm not angry at you. I said, well, I guess I am kind of angry at ya, but I said I'm not mad at least, but I said I'm upset inside so please take that into consideration but. So they said okay. I said I'm ruining my presentation cause I'm frustrated and nervous because I'm running against time and I'm trying to rush through it so fast. And they said, well slow down, take it Monday, and you can give us the rest of it Monday, and let's take more time to discuss it. [And I said, okay, so we'll do it Monday. And so it was tentatively set for 1:00 on Monday.] So on the plane to Bozeman, uh Kalispell, I worked all the way over there, preparing for Monday, only to get back and find out that before the meeting we've scheduled -- we hadn't even talked the things over yet, I hadn't even finished my presentation, we hadn't discussed anything. [We had scheduled a meeting to discuss it] but they saw the right opportunity while I'm gone, rush in, you know, tell me they are going to have a meeting over here, and then rush in and give their version without us even having a chance to discuss the issues, telling the whole congregation they could nothing about it anyway, poisoning them against their pastor, telling them what a bad guy he is. I don't see this as being the heart and will of God to accomplish anything of any real value. And it grieves my spirit because it's all going to be out in the mass media, all of this mess now. Because they have overrun the pastor who is trying to keep it out of the media. [I asked them to do everything according to the bylaws.] I said now I want to do--I said, everything you do, I want you to do according to the bylaws and if you are going to split this church and if you

are going to make a power play, [which they said they would, some of them,] I said then, I want you to do things in an official, proper way. And I said that means that we have to have a senior elder meeting with the pastor present, we'll discuss the issues and then we'll vote on it. And then, if you outvote me, go according to your vote. Do what you want. But I said I don't want you to do anything clandestinely, underground, opposite of this and they went and did exactly opposite of what I told them. Now I call that rebellion. [I told them I do not want you going talking to the church. We're going to try to solve this in the eldership.] So they ran to the church. Now I don't call that the leading of God.

I feel that they're panicking without a cause. The meetings are not over. I feel it's hurtful because getting out to the press as well as the hurt it caused me, and possibly you. I feel it was unsubmitive and I feel it's sin. Lanny's next statement is that there's a serious problem -- his life. Notice it wasn't our lives, but his life. [Six months without any sexual activity,] so why the crisis? What's this serious problem that's been taken care of six months ago? You know there are other serious problems besides sins of the flesh like the ones I've been mentioning, these attitudes which run deep and a real deep problem that they're just moving off the table. There's a lot of other things of the heart that are really serious and other things -- they're making a mountain out of that which is been leveled to a plain in the past and that's the heart of a legalist. Legalists always want to forever make you guilty for what you've done in the past and live under that forever. And what was their grounds based on? Fear, that maybe their idol that they put up might fall again, suspicion and fear. But that's no grounds to haul off and disobey the pastor and the bylaws and mess everything up and throw it out to the world because they have fears and suspicion. You need more grounds than that. He said the pastor's sexual sins puts the church in legal jeopardy. I say this is false [Number one, I did nothing illegal to civil law.] Two, I've repented for the

past that's a half a year behind me. So what can any court do to the corporation for putting me under three counselors, going to deliverance, remonstrating me, checking on me constantly. I mean there's been a real constant check on me all the time, and when I've been walking straight for six months. Now no church ever does that to anybody. No church can say, hey, we're all--if we're under serious jeopardy for that, think of what all other churches are under if anybody on their staff. But you know, there's been lots and lots and lots and lots and lots of ministers and people on their staff who have done lots and lots of things, and they haven't come to these kind of court problems. They haven't been found guilty for that. Infact, their own lawyer told that it's exceedingly difficult to penetrate the corporate veil and make the individual guilty. However, under some circumstances, it's possible. And I'm not even in that category. They cannot be held liable if they have done what they have already done with me, even if I fall because they are not obligated to keep a staff from sinking, they're only obligated to take normal action, and they've already taken abnormal action. They've done more with me than anybody in the whole church or anybody I've ever heard of. Other churches are not being held liable. It's an unheard of case. It's only a technicality and it's very hard to ever prosecute for. And as far as unfair suits coming, hey, they can come up anytime by anybody. And they can come on our staff by anybody, and so forth. So that's just a cop-out argument. And if they want to protect against that, then they better put the same restrictions upon themselves. The hypocrisy and the cover-up are the real issue as seen as the fact that one, some of them have done the same thing that I have. I look at these men and they have been just tearing me apart piece by piece by piece, going through every nitty-gritty for nine hours I was under attack but not allowed to say a word. Constant expose in details, and accuse and everything else, and I look at these people's faces and I know their personal sins. I know

[this person's committed adultery many times with a connection, and with another person as well, and he's still not out of his problems, and he's one of the leaders in trying to bring this upon me and bring the restriction for my safety and he hadn't even touched himself.] I see this person during their problems, and I seen this person here has done a certain thing and [this person has even agreed that he is going to lie if he's found out] -- now, don't judge them too harshly, you have lied too, huh? And made mistakes too. But, it isn't that we're all full of wormy and it's all messed up. That's not really true. It's just that we're all human. And we're all in the fire. But I look at this people and see all their faults, and I just say hypocrisy. And I keep covering them and not telling on them, and not covering them, and they just seem so--wanting to dig down in everything in my life, and [I keep covering them and covering them out of mercy for them and they show me no mercy at all and to me, it's hypocrisy.] In fact, one of them I know, in fact two of them, I think, but at least one of them I know is not in as nearly as good as shape as I'm in and he's prosecuting me as hard as he can be. And they are just as legally in jeopardy by them and their situation as I am cause it's anybody on staff. But they put no retrictions on themselves at all, only on me. And so what do they expect you to do about it if they can't do what they want to do with me, how do they expect you to do anything. If they all have pressed me hard and I say I will not do this for these reasons, and I feel it's against what God wants, and I feel it's wrong, and I feel it's totally unnecessary, what do they expect you to do? You're not going to do anything to change me if they can't. This is a sham. This necessity of bringing it to you is a sham. It's a smokescreen. [They're upset, they're angry, they've been hurt, and there's a spirit, not their hearts, a spirit that wants to be vindicated.] He's remonstrated us and all this, [this thing wants to come out and it wants to fight back,] it wants to accuse, it wants to vindicate themselves and accuse and there's a frustration because of a false responsibility that they cannot control him, I can't control him, and

there's a frustration and we've got to somehow solve that problem. And it doesn't make any difference if it's past or not, we don't know for sure, and we gotta somehow--this is a total legalism and it's gotta be broken.

Now, what's happened? This exposure. Well, I'll talk about that in a minute. Next statement. This will or may (I'm not sure which he said) I thought he said will, but become will possibly, perhaps he said or probably or something, I think he said this will probably become public worldwide. No, he said, this will become public worldwide, probably, within two months. Okay, let me quote right. This will become public worldwide probably within two months. Now how does he know? There is a court trial that's coming up in a couple of months but I already told him that the chances, my attorneys say, of any information or the mistakes I've made, which are private, personal mistakes, would be allowed in court will be very slim because I am not being sued for any sexual sin. Somebody else is being sued in a different city and because they are satellite here, we're being sued. And I am being sued they and us, and I am being sued falsely. I'm being sued for teaching connections to practice adultery and you know I haven't taught that. And then I've been told, and then I've been, later they learned some things from some dissidents so a year later they amended the charge to also include, well, we made our mistakes and things because of his personal mistakes. But the truth is my personal mistakes came after they even filed the law suit. And it could not be germane. And they did not know anything about it anyway, and it wasn't public information and so the whole thing is a lie because this particular person is angry and it's a two million dollar lawsuit. Now what this your eldership has done, when I am looking for the safety of this church, and because you know how there are people who have heard all of this in the media, you know how they prejudge you, how a jury pre-judges you? See, this lawyer wants to get up if he can and I don't think the courts are going to allow him, but if he can, he wants to get up and he wants to make it appear like we are

a great, big sex cult where we purposely push people into wanting to do these things and taking, and the eldership, and they charges, the eldership is taking, and Don Barnett in particular, has made up this doctrine in order to exploit the congregation, the girls of the congregation, see, that's what they're explaining now. If they can get anything that might lead credance to them assuming this, you can get biased people out here that are already mad at the Chapel and want to down us to vote against us, and you know, we can't handle a two-million dollar judgment, you know that? [I think this eldership has done wickedly to expose this church.] I have gotten--we've gone to great lengths to get legal protective covering. Let me get the name of it right now. A legal protection so that it won't get past deposition -- what's it called? Well, anyway. A protective order, that's what it's called. We've gotten a protective order to keep this from happening. [And now they are making it happen before the trial so the protective order that we've gotten is now null and void.] ⁽¹⁾ Because now they're going to get the information afterall. Now, I think that it's about time they let me pastor the church and them quit trying to pastor me and pastor this church. This false responsibility that we have got for your safety -- I think they better leave the safety with the captain and not with the officers. I'm sorry that I come on that way but I feel that very strongly. Whether the ship goes down or not is the captain's responsibility, not every crew member who has a different viewpoint. So Lanny and others have made sure that it becomes worldwide. This is a deceptive cover-up, I'm afraid, to the real purpose that's behind all this. Now this, now I know in his mind, he might say, well, I know other things about lawsuits and I know so forth, and I'm not going to get into it all, but before God, I know I can properly justify the statement I made that I'm not being sued for that and any statement otherwise is they don't know the true facts or they're assuming something or they're misinformed or something cause I do know the true facts. Now this is all overriding the president

and the pastor's decision for the safety and best interests of the church and this is mutiny, rebellion, and false responsibility. That's my responsibility, not yours. The next statement, if he had exhibited the heart of Jimmy Swaggert, we wouldn't be here today. This is false. As a matter of fact, all these things happened, well, no that's not a germaine point, but it's false because I wept before God. [I told you how I walked the streets of Illinois and wept out in the streets before camp meeting]¹ and how God showed me how much he loved me and forgave me and I just wept, and I sang to him and sang to him, and said, oh God, you are such a darling, you're such a darling to forgive me and I cried and prayed and walked the streets and I came back and there's a message going over me and the person said, God said I have turned my back on your sin. And I said Lord, you know I have forgiven so many other people and now nobody has forgiven me, it seems like. And God said I turned my back on your sin and walked away as though it never existed. And I wept and wept before the Lord for being such a sweetheart, such a darling. [And I've forgiven everybody else and it just seems like they want to keep it on me and keep it on, keep the pressure, I over and over and over again, it never stops, what I've done. I'm past it. I would like to be forgiven.] I would like to go on. [Now, I even volunteered repentance before my wife and Jerry Zwack and I say there and I wept before them. And they were cold, there was no response back, nobody hugged me, nobody said it's all okay, honey, cold, got up and walked out. I made myself super vulnerable and all I got was ice. And I'm sorry but that was the way it was.] I repented before David Motherwell. When he wrote me letters and I read it, and I saw things and I wept before him. And I come before you, not with tears, but you know, I didn't feel like it was in the best interest, getting out to the press, in front of what I say to you gets to the press, and so I have to be careful of what I say and how much I say. I don't owe it to you anyway. I owe it before me and God but I still gave it to you and I still asked you to forgive me because if it came out someplace, I didn't

place, I did not want you stumbled and hurt. I wanted you to stick together. I've been trying to teach you so that the devil wouldn't take advantage of these things and you would have the right heart of God and Jesus in the matter. And all I've gotten blame for it. I tried to protect ya. And I feel like what more do they want? I've repented so many times that I had a legalistic repentance. I mean, you know, I did more than a person really should have but you know, the devil tries to condemn you so much. I have repented and repented. [I come before them and the manner they treat me and the harshness, no, I can't have the spirit of Jimmy Swaggert before them because I'm before a bear, you know, with four sore paws.] Information came to me from one of the elders in the meeting that, when the other side accused me, although they promised me that they would not accept any judgment unless there was a witness or unless I agree, asented to it, [afterwards there was anger among them and they were angry at me and criticalness toward me because they found out I had sinned back there.] Now, see, that shows legalism. It shows something wrong. [Their own lives are not that clean] nor anybody elses. The real issue is their anger that I won't let them control me, [I'm afraid. The next statement is the pastor preached that Jimmy Swaggert was a legalist for confessing and he should lie to cover-up. That is false. I said he was a legalist for accusing Baker and then taking the stand that anyone who sins should be put out of the ministry. I said the legalist wants to judge Jimmy Swaggert then if he covers up and doesn't confess his private sins that belong to him and God alone but he owes them no accountability, he preaches Christ, not Jimmy Swaggert, and he shouldn't be judged harshly if he doesn't tell them the truth. Just as Rehab was not judged by God for not telling the truth to those who without proper purpose before God, that's what I said. I did not say he was a legalist for confessing and he should lie and cover-up. [See, I am being misquoted over and over again on everything.] [There wasn't one statement that was accurate in the whole thing, one substantial statement to my knowledge.] Now there might

have been but not to my knowledge, not in area of accusation toward me. There might have been some other type of statement. Lanny said there has been repeated attempts to help the pastor and there has been excessive lying for two years. Do you know what that does to my heart to have somebody tell my congregation I have excessively lied for two years? I totally, total disagree with this and I feel this is a lie or a total misunderstanding.

[I have not had a sexual problem for over two years in the first place, so I couldn't have done it for two years,] and I am ashamed to say [for about a year and a quarter, I wobbled back and forth in it.] [No one has confronted me that I know of on this particular, on these matters until about seven or eight months ago, and it wasn't for two years.] He goes clear back, beyond, and then makes me excessive lying for two years. I did not give information to those who I was not under. See, I was working with prayer warriors and I was admitting, not in detail, to them and we were praying for me and some people, a couple of them wrote me a, from the Counseling Center, they wrote me a letter and asked me if I would want to let them counsel me and said if you don't, we're still going to work with your wife.

[And I accepted it on a provisional basis and I accepted it for a marriage counseling, to get our marriage together. I did not accept it to work with any sexual problems.] I was working with those demons on the side with a prayer group that I felt had more love for me and I could trust, and I came and told them, I said, now listen, it's really important, I put myself in your hands now. I said I am about at the end of my ability to cope. I am in a place about to a collapse and it's exceedingly important to me you be very careful with me. I cannot emotionally handle very much right now. I am just about ready to go under. So I need you to be very careful with me. So I sat down and I gave my, explain things to them, and they let me do that.

[The next week without even meeting I got a letter from them accusing me of taking all the time so they couldn't speak.] Hey, [the first thing is to listen to the counselee.] Then I get all this accusation being made, then I get a

[phone call accusing me on the phone, false accusation, jumping to conclusions, not even taking time to really see what you're heart is.] See, [I knew the gun was loaded before they started, I was a fear of this thing. I feel they were already extremely biased on the other side, all I got, I got no love, I got false accusations, snap judgments, things hitting that quick.] Instead of taking proper, saying now this man is my pastor, and this man is in extreme emotional condition. And when ladies get there, they hussle them off and all circle around them and get people praying for them, and be really careful with them and protect them. But with me, I got nothing but swam, swam, things back. I said, oh this is horrible. Now I know these men don't counsel that way, not in general. If I thought they counseled like they counseled me, I would fire them on the spot. That is no way to treat anybody. [No respect for the pastor or even a brother.] They should be very tender with somebody who's hurt and under duress, and even if a person's sinned, he may be under a lot of condemnation, there needs to be a love shown and give him alot of space and ask a lot of questions and carefully build it and see what they're able to do and not just come in and treat me like that. So I did not open my heart to them about these other issues. That was not what I accepted them for and I said things I knew they would misunderstand just like Jesus said some things he knew they would misunderstand. [I did not owe that to them, I felt. I was not going to bear my heart to them, and they found out I didn't tell them everything, they decided cover-up, expose. It wasn't cover-up, it wasn't expose, it wasn't lying or anything.] [I just decided not to tell them.] I didn't owe that to them. [But what I did is I fired them as my counselors.] I volunteered in the first place. They weren't put over me--I didn't have to accept them. And I went to David Motherwell and he treated me with respect and with love. I opened up to him. We never had any problem whatsoever. The other two men I had a constant clash there because of the way they were treating me. [I was not going to buckle under.] I think the problem, I'm guessing, is they

[did not know how to treat a person over them and so they felt down here and so they had to rise up and try to do this and put me down in a little kid's chair so they could--and I felt so demeaned.] When I went to David Motherwell, I never told him anything falsely. I explained everything to him. He was really gentle and careful with me. I listened to everything he said. I opened up for everything he said. We got along just beautifully and he's a prince of a man and we've been--I've been reading everything he wanted me to read. I've been praying. I've been opening up to him. I've been telling him the truth. He knows I've been honest. [He's never accused me of any dishonesty whatsoever.] The difference is one man will take care of my heart so I gave him my heart; the other person wouldn't, so I didn't give it to him. And I don't appreciate being accused because of that. Furthermore, [I have repudiated already in a meeting with them of these things that they said were lies, I have showed them step by step and each individual case specifically, this was not a lie.] You assumed I lied because this happened and this, but what you didn't know is I made that phone call before this happened and therefore that wasn't a lie. This was not intentional as you assumed because of this. This was not a lie because of-- that's a circumstantial evidence, you didn't know the true facts. This was-- and yet, when they come here without any proof, although they promised me that they would not accept any statement against me without proof and witnesses, they then took these things and brought them here and put them back on the wagon again and threw them out in the vain of excessive lying because I was accused by somebody else who was a second-hand and he wasn't even a witness, second to Jerry Zwack through my wife, of all kinds of things that they did a lot of guessing at and a lot of assumption, a lot of things that were not accurate and if I don't agree with all those statements, then I am a liar. [And I feel that I am a very honest person. I have been very careful about the truth. I've been careful.] I have not been perfect, but I've been careful and I'm basically have been all my life very careful not to lie about anything.

I know I have at times under duress, there have been some certain times I have lied, and I've lied purposely. I said now this is going to be so destructive and so hurtful, it's not going to gain one thing by this. The person shouldn't have asked -- I'm not going to tell them. And so there were times I said, well, the worse of the two evils, the less of the two evils is just to say no, I didn't because of what was going to happen if I did. And so there were some times I did that but very seldom and I know my heart, I know what I've been, and I do not like to be characterized that way. It is not true. I feel like what they do is they take a case where they maybe know I did this, take a case, a couple of cases, where they think I assumed I did and I didn't, then take all the accusations made and because of this, they decide that the other must be true too, they take the whole thing in a package and make the whole thing out and that's the way I am. And if they've got several things, if they feel they've got some proof on two or three, which is only really some assumptions because they don't understand the thing, then they decide the whole thing, they're just not being careful or accurate and I think it's because of demons on them and I just feel-- you know, well hey, they've lied against me but maybe they haven't lied. Maybe they're just misinformed and the demons are on them and maybe it looks that way and maybe it's not a conscious effort, so we do have to be careful. In fact, some of them who are accusing me, I happen to know things about them in which they said, hey, if I'm asked about it, you know, I'm gonna-- this is what my story's gonna be. Well, I don't think you oughta judge to harshly because, you know, there are people that sometimes it's not wise to give people the truth under certain circumstances.

He next said we have no desire to bring his sins out from under the blood. Well, for nine hours, four hours one day and five hours another day, [they allow unbrittled accusation against me and everything that they've ever learned from anybody or assumed or guessed, and I felt like the whole thing, you know how wher

a dissident gonna report on the church how he will get everything twisted, I felt like the entire thing was one big twisted mess.] I had to sit for nine hours. I tried to bring to them-- I said, no court in the land would ever allow this to happen to anybody without first of all checking the relevance. I said, now, Jerry's made a-- his letter that he wanted to have the board come on was based on the fact of a grievance because he was-- he didn't-- he knew his college class, and [he was put out of the church,] and we needed to address those issue, and then he's alleging that we got a problem cause of a continuing action now. I said that is a smokescreen and he's gonna use-- he will not prove that and he will use that as a guise to go back and try to unload everything in the past that he's ever heard. And to hurt and embarrass. And I said, now you have a responsibility to protect me in this and I said, first of all, he needs to show relevance. Let him show that there is a present problem. He has admitted before David Motherwell and maybe Lanny, that-- uh well, he said, finally he said well, [he may not have done anything in the last six months, you know.] He admitted he has no proof whatsoever.] And yet, he wrote a letter saying that was what was happening and then, I warned this group that he was going to do this. And I said, now I want you first to do this. They totally overrode me, and let everything come out for nine hours with a strong "put-me-under-their-thumb" for nine hours and then they say, we have no desire to bring his sins from out from under the blood. Well what do you call that? I said, look, if I am doing things now, bring it up and let's deal with it, but if I'm not, you have no business touching it, it's past, it's under the blood. They allowed it all to come up and then finally at the end, he said, well, he may not be doing anything now. I said, you see, that's exactly what I warned you of. I was not treated properly. I think that statement is false. [He said he uses pastoral authority to threaten, disfellowship, firing, breaking up the church, taking 90% of you and going someplace else-- that's taken way out of context.] When people are not fair and accurate with other people's statements, you know, it ends up to be

a lie. What I said was, you are going-- I said, you are going to break up the church by your [legalistic power play]. And I said, what if 90% of the people decide to go with me if there's a church split. I said, you can't pay for the buildings with 10% of the tithes. And then what happens? The corporation, if it can't go, has to give it away by our bylaws, our articles of incorporation, has to give it away to another church. So you're going to give Community Chapel away to another church? For what? Because I won't come under your control? [When there isn't any proof of any present problem?] This is monstrous! I said, what are you going to say? We're putting the pastor out for going on vacations in a group, when he's proven himself for [over a half a year?] And you are allowed to do that. And a-- I said, hey, some of you have committed adultery in less than six months ago, too. And you have continual pressures on you and so forth, and no one is restraining you. And a person feels, I gotta go and so forth, you know. And I said, well, how about me? Maybe I feel the same way. So I showed them what the demons were that were motivating them. I revealed much hypocrisy and rebellion. Oh, I made a statement, a mistake here, thank you---His grievance was he was put out of the church. No, he was put out of the Counseling Center because of a budget cut, is what I meant to say. He was dismissed from a staff position with a lot of other people, just because we lacked the finances to keep it going. That's what I meant to say. And boy, it hurt me to do that. I mean I went through the agonies. In fact, I even forbid Jack Hicks to do it at first, and he went to plan B and finally called me down to his office and he had four different options and we wrestled around with it, and brought other people in and finally I said, okay, okay, go ahead, you got me. But I've been perceived as being one who-- I've been accused as being one who, by Jerry because he is hurt and I don't blame him, but accused him of being manipulating Jack to try to get rid of him and get out of them because he's trying to expose my sin. That is false. I just wasn't going to get into the box he was trying to put me in because it was opposite of what God was showing me.

Lanny said I refused all counsel. You know, I've explained this about five times now. I wonder how long I'm going to continue to be accused for things I keep explaining. That's false. I first told my wife-- I said, honey, I said I would like you to put the marriage in my hands and see if I can help it. I said, I have preached that first of all, before you go to a counselor in the Counseling Center, you first try to solve the problem yourself. I said, if you put it in my hands, that puts the responsibility on me to be very, very careful with you. I got to be very tender with you or it's not going to work. I have to be responsible-- I said, that will put me-- what you're going-- lay yourself in my arms, I have to really be careful with that. I am super fair with you. I want to do this because I see there's accusations you are bringing up and things and it just hurts. I feel that I have the understanding of laying a protective covering to where we first of all, we just say things that are sweet to each other and then we-- and then we-- step by step, we move in toward and then I have a whole program I felt on my mind that I could carefully lead us without hurts. And if she would submit to this, I felt I knew how to bring a reconciliatic I said, if there's anything in the past that's ever hurt ya, just come to me and say, I've been hurt. I need you to heal me. I said, I promise you I will not be defensive. I promise you I will pray for you, I'll confess, I'll repent, I'll say I'm sorry, I'll love ya. I said, but let me work it first. And if it doesn't work, within one week, I mean if one week, it's not working, I will go to a counselor. I was refused. This is not what you call refused to go to a counselor. Even after that, I will go to a counselor with stipulations because I saw a demon at work, and I said, if you will promise me that you won't bring up anything of the past years and problems, but will only deal with our marriage now and the last couple of-- and since the time of connections, then I will go to counselor. But I'm not going to go and have you try to have that demon come up and try to blackmail me for thirty-seven years. And she refused to do it. I did go to counselor, counsel, later when all that failed and uh, and when the ones that wouldn't treat me right, I went to one who would treat me right because no sense in staying

with somebody who you can't have any repoire with, you are not going to get anyplace. He said sermons are self-protective attempts to block help so that he can continue on in these ways. That is false. [How would I use sermons to continue on when I have stopped?] And no one yet there has refuted my premise that I have stopped. So I don't know how he gets that infor-- how can he tell what my motive is so I can go on, so I-- I'm not going on. Well we don't know you're not, that doesn't have anything to do with it. I know if I'm not. You don't know-- you don't know my motive for my sermons. [If you don't have any proof that I've stopped,] even if I didn't stop, you wouldn't have proof of that. [But it couldn't be because I have.] I'm preaching sound principles that we must get ahold of. [After I've stopped a half year.] I have not primarily had the eldership in mind when getting these messages, as alleged. Some events did come to mind but the Lord has been revealing this demon to me and uh, I believe that demons through the eldership are fighting my messages of anti-legalism hard. I feel right now that's what's happening is that these demons are not going to accept this. One person in the eldership was saying, you know, I feel I get constantly landblasted by the pastor for my mega-connection. I didn't even have that person in mind. But see, hey, if, you know, if you feel in violation when I'm preaching, change your life to be in conformance with what I'm preaching, don't charge me of landblasting you. I'm the pastor here. Lanny has stated he has done nothing for six months but he has stated that so many times that we can't trust him. I believe that is a gross exaggeration. See, there's a lot of suppositions made here. The truth is when I was totally bombed out, I mean I was in such despair, I said, you know, I can't even find my will anymore. I don't understand this. I always had my will. This demon of legalism is gone, I'm in terrible staitis, I feel-- I just need to be loved and need to be held, I guess I know this is too much, and I told the person at the time, I know this is too much, I've never tried to confuse anybody, I said, but, I said, I don't even know what's happening. I said, it's just

like I can't even find my will anymore. I'm so-- but it's like it heals me. I know it's too much but it's like it heals me, it's like I'm in a desperate strait and then, but I would say, but I've got-- I won't do it-- I won't do this, I'm going before the Lord and I would cut it off, and I would tell them, I would say, I've st-- you know, I've cut it off. Later, you know, I would go and I'd hold and I'd hold and I'd hold and I'd hold and I'd hold, and then boom, I'd go under again, and then, when I get done a few times like this, they'll say, well, he's lying the whole time. I wasn't lying, I was telling the truth but don't you know that you can say-- you know, you can make decisions and then you can stumble again? Has anybody every done that before? You know? That doesn't mean you're lying. Well he's says he's stopped but he hasn't! I did stop but I started again, has anybody ever done that before? That's not lying.

[We cannot trust his words. They don't have to. Before they investigated, they went to each person I was with and every single, grilled each one, and everyone admitted,] and then for six months, they have been going to these ones and grilling everyone and nobody has admitted anything so they don't have to trust my words, trust their own investigation. [For six months, not one girl has admitted. That should be evidence.] This is a cop-out argument. And he said we don't want to put him out of the pastorate. Now, the truth of the matter is, see, the way I interpret this, if they would tell the truth is, we don't want to put him out of the pastorate, we just want to control him. Now, if we have to put him out, we're going to put him out because we found a legal loop-hole. We really don't want to put him out, we want to control him. Now I think that's what the demons want to do. I'll explain this Absalom power-play a little bit later. And then he said, if you're not aware of the real situation, you'll be in confusion, disillusionment, and won't know what decisions to make for your life. That is, that is so false, uh, as far as their viewpoint. What the real situation, what is the real situation? [Not one of them indicted me in the last six months so what is the real situation?

I won't go into the details of how, you know, the breaking of the vow, abandonment, and the whole works, all my pleas to the marriage counselors in vain, how I fell apart through all those things, I repented, was clean for six months, and now six months later, they found an article of incorporation that we filed with the state conflicts with our bylaws. Now see, the bylaws are the internal organ for running this church, not the articles of incorporation. That's something we have to do legally for the state, but we don't-- that's just a very thin thing. We have a very thick document called the bylaws. This is what we go by. Everything is qualified, articulated, spelled out in detail, and the bylaws are what the churches go by, this is what we go by. And the bylaws explicitly state that since I quit a high-paying job offer, took the risk of, financial risk of starting this church since I was the only one with any experience in the things of God and for years, and since it was more risk to have other people maybe try to vote me out, that is said that the pastor cannot be voted out and that has become director of all these other things, he cannot be voted out. And so, they signed that, they agreed to that, that was their heart as well as mine. It was safer to trust the pastor to stay in than to trust the safety of the elders someday as they keep changing and maybe they'll try to put the pastor out. It was safer with keeping the pastor in than the other and trusting them. They have agreed to this. And now, after twenty years, they find that the articles of incorporation weren't quite specific enough, didn't have the qualification in it, and they found a technical conflict and since the articles of incorporation take precedence over the bylaws, now comes the power play. And so now, they're saying, you do what we tell you about your private life and what we want and what we decide to say from what we think is right, and our theology over yours or else, in this matter of, you know, we're talking about, or else, we'll put you out of the church. Now, and then they wrote this letter restricting me. They did it without talking to me about it. They did it without letting the eldership meetings come to a decision. They got the eldership vote also to do it without my

defense so they could hear my side.] ⁱ [They present their side, I got no side,] and they wrote the letter. Great! One-sided juries. They call those kangaroo courts out in the world. Then they got the eldership to uncover, under the cover of defending me, when they admitted, when I went before the senior elders and said, you know, you have done wickedly with me. This is absolutely totally wrong. I warned you of these two things and both of them have happened like I said. I said, this is totally unnecessary. You've damaged me terribly and it's going to hurt and expose and now I'm living with a sword of Damocles for the years to come and they agreed, basically, that we haven't treated you right. We didn't really wake up, yeah, we should have. They agreed to come back then and I said, now, what we need to do is to get these-- is to look at what you're trying to accomplish with these meetings. They're so legalistic, like, get everything out and then we'll look at it. That is no way to run a meeting. Make everything germaine, and point it, work your meeting out so it accomplishes the goal you're trying to meet. These meetings so far are tearing the goal to pieces and all you're doing is hurting, you're not accomplishing anything. And they agreed to do this. So I appointed one of them to go on my behalf and I said, I am calling the meetings so you can go on my behalf cause they were going to go work for me. Under the cover of that, they went out and got them to also sign this. Boy, talk about being-- talk about being, doing things wrong! And under the cover of defending me, and undercut me instead. Now, if he wasn't going to go out-- I called the meeting! He's not allowed to do anything contrary then to what I want done. They were going to go out and do kind of a protective order was what they were going to establish. Instead, they did the other. I feel these are demons of legalism that are fighting and demons of control. Now, this demon has tried to control me in-- has tried to control me for years in this church because this demon is afraid of me, because, not because I'm anything, but because God has called me and appointed me to lead this church on to the end. And therefore, there was a man out here, Cal Freden, very early,

this spirit told him that he had a special-- you know, he had something-- he said, I have got an insight with all the people that none of the other elders have. And, I believe he said the Lord has shown him that he was to give me information and I would bring it to the people this way. I told him it was a demon, my wife told him it was a demon, he wouldn't accept it, and he went crosswise with the church the entire time. There was another person, I won't give his name, he's still-- he's a minister in this church, in the church, this person, this spirit came upon him, I've already told him about the story and said, "I am Jesus and I will give you things to give to the pastor, then he will teach." And I rebuked that spirit of false-Jesus, it was a demon, you remember me telling about it. And another man, also super-spiritual, same kind of thing, he was going to tell me. See, each one, the demons were trying to use to control me. There was a time when the elders and their wives gathered around me and pick, pick, pick, pick, pick, pick, all they do is pick, pick, pick, I felt-- I went home after two and a half hours of getting chewed to pieces by all of these brand new Lutherans who knew so much about how to run a church and strip me for about two hours, two and a half hours, something like that, I went home, I was so grieved I could hardly stand it. The next time we came together I said, you know, I feel like a bear on a stump being picked at by hound dogs all around. It was demons in them. And they took it to heart and they stopped. Later, when Willis Payden wanted to bring all of his theology, I was absolutely loaded. I didn't have time to listen. I have refuted and refuted that brother. He was totally wrong. They overruled me entirely that they were going to make me and them sit and listen to all of his hours and hours on several different theologies, subjects, to see if he was right instead of me. And they outvoted me and I went down to Dallas, I was so hurt, felt so-- my eldership was not behind me. And I got down there and God reproved me instead of giving me sympathy, I went to pray. He said, if you are going to listen to them that I have chosen to extend you and let them rule over you, then you won't need me.

And I said, thanks, that's all I want to know. And I wept and I came back and I said I'm not going to do it. God told me you are supposed to be under me, not controlling me! Now, because of state law, they want to control me! I don't care what the state says, allows them to do, God says otherwise! I'm in charge of the church, not them! This same demon tried to control me, I'm sa-- through my darling wife. Once this thing happened to her at the beginning of this move, she has controlled everything that's happened between her and I til this moment. My statements mean absolutely nothing. She will not obey me, submit to me, do anything, everthing from that time has been. And I'm sorry to say that but that's what's happened and it happened to Jerry Zwack cause he was front-runner for her and he tried to put me in a box. I suppose they're here but I don't care. And it's done it with some other people, and John Bergin's done it, and he's admitted preaching contrary to what he knew, and preaching against me and what-- and so forth, using my pulpit to preach at me things contrary and that's f-- that's not right. And to some extent, Lanny's done it. A certain, a senior elder, went to a lawyer contrary to our bylaws. He got the-- the bylaws state that there shall be no senior elder meeting without the pastor present because he is the chairman of the meeting. And all together, they represent the church. They got them all together without me, and brought all these things up and then called a lawyer, pretending to represent the church, which they don't without me, so it was illegally done and therefore illegally encumbering the church to pay the expenses of that lawyer, when they have no right to do it, and provoke questions which force us, then, forced a potential conflict of interests between the pastor and the church, which forced us to get another lawyer. I was very upset and I came down and I brought them together, and I read them the bylaws and I remonstrated them for this, and so finally, he said, well, Jack finally said, well, what am I supposed to do? I'm supposed to make decisions and so forth. I said, this is what you-- I said, I can't be calling you in all the time. I said, this is what you do. Whenever

you know it's what we believe, it's our heart, you go ahead and take it. But when you know it's in conflict with me, when you don't know for whether I would agree, you are required to get me involved. And I will allow you the liberty to make the decision as to whether you know or not it's something that we stand for but when it's not, you don't have a right to do it. After that, another senior elder sitting right there, Scott Hartley, called up a lawyer and did the very same thing without proper permission and laid it upon him, his lawyer called my lawyer, and I wasn't going to use my lawyer for this, I went to a corporation lawyer, and he said, well, I assumed you would. You're not supposed to be doing things by assumption. You're supposed to be doing things properly. These are power plays and they're-- and, and he told that lawyer, well, now, if the pastor doesn't do what we want to do, then if he refuses to do it, then what legal things can we do, and they were trying to find out all the legal things they could do against me and take over if I don't comply with what they want me to do. All behind my back. If they got anything to say, they should be saying it to my face in the meeting, together, and talk about it together. I told them, you do not represent the church without me. You might outvote me, but that's only after my input's been there. They've been working behind my back without the input, influencing one another and influencing the eldership, and prejudicing them, and all of this, that's wickedness. And they're sitting here, still pointing back at me back there. I say how about taking care of themselves right here? I am sorry, I love these brothers, but they're doing-- [they have sinned and they have not admitted it yet. I've gotten no confessions out of them, I've gotten no repentance, I've gotten no admission,) I've gotten nothing but total wall. This demon tried to control me through the senior elders' letter and then through all the elders' letter, and then through Friday's illegal attack on the pastor here and it was illegal, under the guise of trying to help me, saying maybe he's lying when evidence points to the truth. Now, he said, it's been difficult to do anything about it without his cooperation. This is false. When I was confronted, the

[first time by the counselors, I admitted, I repented, and I made a decision.]^{N^o 11}

[After I made a decision not to touch anybody ever again, my wife left me the next week.]¹¹ The real reason she left, I feel that I know, I saw with her and Jerry, they got totally frustrated because I would not let them put me in my box, uh, in that box. I said, listen, I've just come back from an intercessor's retreat, the Lord has given me understanding and revelation. He's shown me how man looks on sin, the total legalism of it all and how He abhors it, and how God looks on it. And God has been, He's showing me, as I have been waiting upon Him, He's showing me how He's going to deal with this problem of insecurity, lonesomeness, hurts, agonies, wanting my wife everyday and not having her cause she's spending eighteen hours a day with somebody else, never seeing her except when she comes in bed and gets out of bed, all day long, day after day, totally out of balance, no love, no nothing, not do one scrap of thing around the house, nothing. And I said, God's been showing me how to handle that, I mean how He's going to handle it. He showed me He has to deal with it in my heart. I said, now, I've had to face the fact that she's-- you know, she won't be my wife anymore, you know. I faced the fact that she won't come to church anymore. I mean this is terrible, hard for me, it was embarrassing, it was hurtful. I said, now, I gotta face this other thing and I hadn't fully come to grips with it but I knew I would. And I came to grips with it, I made this decision, and after I made the decision, instead of waiting to see if it was true, boom, they leave because they wanted to control me. I said this, I know that if I would say to you, okay, I agree, I won't ever be alone with anybody ever again, I said, I won't keep that. When pressures are-- I am so bombed out and so hurt, when pressure's enough on me, I might just go ahead and do that. Has anybody here ever disobeyed a law that you know that exists? You have to have some good motivation. The law itself is not motivation enough. See God-- I have to get it solved in here. This is an important issue with me, I've got to get it solved and I'm going before God and I'm working on it and when it gets solved in here, it will get solved. I was proven right and Jerry was, you know,

he was going to expose me to, you know, you and the media, and everybody if I didn't do this, and all the rest, you know, he's-- don't know all what, but he's, you know, all these other things he was going to do. And I said, listen, I am the pastor. For your safety! I said, no, listen brother, I am the pastor and right or wrong, you gotta leave me before God in this matter. You cannot try to control me. I feel like that I have to handle it on the inside so it can get solved. And not take away the environment so there's no chance and push the demon under. And I said, I feel God has shown me this and I've gotta go by my conscience, I'm working on it, [and I was proven right for from that day, with one exception, I did exactly as I said, and with the other exception that I knew I wasn't totally willing with it,] didn't know how to handle it yet, but I knew I would, and within a month, [I got that taken care of and I've only made the most minor exception since-- I mean minor thing since that time, and I've done really super well since that time, haven't even had a lot of-- I haven't even-- amazingly, I haven't even had a lot of temptation so I know that the power's broken.] Although, I did have, you know, powerful temptation one night when I was alone, I've had some temptation other times, but I've been able work-- you know, keep, keep, keep, keep my equilibrium. But you know, you can't wait-- they said, well, you know, you still could-- Hey, you can't wait til a person's a eunich. Til there's a stone statute. You know, I'm always going to be a male. We're always going to be subject to temptation. We're going to have to face the fact that we're going to have to keep forgiving one another, and helping, and we're doing the best we can until we make it and that's the only way we're gonna make it. And they wouldn't accept that and so she left. I feel I know that's the reason although I cannot positively, categorically state that.

Now, her talk up here was against the bylaws. I won't go into anymore detail on that. [Lanny's permission to let her leave was contrary to the pastor I do-- we do not permit people to leave when there is no real problem.] Nothing was to be gained by leaving whatsoever. When a person-- you know, if I was

fighting, if we were fighting and violent and all that kind of stuff, that's one thing. But when people, in fact, if a person has a problem, you don't just leave a person because he's got a problem. You know, if your husband's reading Playboy magazines, you know, you don't leave him. Stick with him and pray for him. You don't leave a person because they're making mistakes. Or we all leave each other cause there's more than one mistake, you know. We're supposed to stick together for better or for worse, through all mistakes and the only justification for leaving is something where your health is threatened, or your life is threatened, or something that is really super major, it's just really destroying ya. And my wife and I have not been fighting, we haven't been doing that. [I wrote her and said, honey, come back to me. I'll be darling to ya, I won't require anything of ya, I'll be sweet to ya, I can love ya, I can forgive ya, I don't have to have any explanations. I mean, if you won't come back under those conditions, what do you want?] You know. No answers! No answers! No answers! I keep saying, what do I have to do? What has to--? Well we, we don't know for sure. I said, well, I know, come on back and look at the investigations, come on. Even if I was wrong, they should come back. Even if I'm not honest, they should come back. I am her husband, she's my wife. She belongs with me. There's no right. And Lanny has no business letting her go out there. Besides, her other counselor was against it but he was on vacation at the time, even though she said counselors plural.

So, he said, so it's finally come to this night. What's finally come to this night? [No report for six months, it's not it's finally come to this night! What's this it's finally come to this night business? [It's vindictive, I'm afraid, for my exposure of their legalism, violations, hypocrisy, unfairness, sins, misuse of Scripture, and power play.] Don't even wait til we discuss the difference, or finish my presentation -- made me study for it in vain. Then Jack DuBois got on, I love that dear brother, and he's loved me, and he's been behind me. I'm sorry that he's been persuaded by this. He's been one man

who's really has been behind me. I know he loves me and I love him deeply. And he said, to protect against tortuious acts of employees. Well, I guess I've already covered that. But, uh, [there's no laws against people getting into sex.] That's talked and bragged about by liberals, you know, in coed dorms, MS magazine, they brag on it all the time. As a matter of fact, the president of one television station said we've been able to persuade girls to jump in bed with men through use of the TV. I mean, they blatantly blaze that out. If that's illegal, hey, the whole-- they're all out there in trouble. I'm not saying it's not illegal before God, it is. It is wrong, but it's not illegal. [That's not a tortuious act.] That's not what the law is talking about. There is no justified lawsuit when there's no law against it. The law prohibits a person from using his position as a counselor, or pastor, or something, and because of his position, I have never used my position with anybody to ever try to pretend anything or spiritual or anything. I've always been super clear about that. [In most cases I've had, my mistakes have been accident. I've stopped many of them. I've had no repeats with most of them. Some, I was enticed. Many times, I overcame temptation. It wasn't quite like what it's been played.] You know, I had to struggle through this time, I've made my mistakes, I'm sorry for them, but it wasn't like I just blatantly doing it like they accused me of. I did not blatantly do them. [I never even intended to do any of them at any time--premeditated.] This smokes-- this statement, I'm afraid, is a smokescreen for this takeover. They've admitted he said, we've searched the law. Why are you searching the law for? Because there's a power play in-- what can we do if he doesn't? So they are, if they are so concerned, why not impose this law for all their employees? Or for every employee or for every employee with problems, at least? Or for themselves that have got problems? Even when it was mentioned it, see. They haven't done it. And their answer-- one answer was, well, we don't stumble as bad as you, cause you're the pastor and you're unique. Hey, I said, senior elders stumble, elders stumble, pastors stumble, anybody who makes a mistake can stumble somebody,

you're in the same boat. Well, do you agree that you're unique? You know, I am in a higher position, yes, a little bit more so, but I said, hey, we all can stumble, we all got to be careful, it's the same for all of us, you can't play that gag. That is a cop-out argument. And I told them, you're under the same legal jeopardy of a tortuous act as I yet you make no attempt to not be alone with those also. I could say more things, but I'm going to spare them, I guess. I could say some more things here. But now, this thing is brought out to the world. I hate it. It's a shame. It's a dirty shame. This is all going to be out in the papers, all over the world now, because of that! Because they wouldn't let me handle it with them in the eldership. And listen, if they can't bend me, they should say, okay then pastor, we're going to pray for you. That's not as bad as what they've done. I'm walking in holiness the best that I can, I'm believing in holiness, I want holiness, I'm praying for holiness, I've got a half year good record now so why all this sudden necessary, immediate exposure while the pastor's gone? I feel I have a right to be treated as forgiven and have the same privileges as others if I've been free for six months. And I say the burden of proof is on them. Whether they know it or not, that's their problem. The burden of proof is on them, not on me. They've no right to judge me on suspicion. They've made their investigation. I'm sorry, you elders, you have to listen to this but I had to listen to the other.

[The elders have no authority to impose this kind of position of my vacation on me. Our bylaws don't give people that kind of power. That's not a corporate decision. Nor do the articles of incorporation, nor do state law, nor do the Bible. And I repudiated the Scriptures they tried to use.]

[And there's been a dishonest use of Scripture here and they brought them back again, even after I showed them that that was not what the Scriptures said.] They tried to say, well all, all the elders have rule over you. And I said, no. the Scriptures talk about them that you have the oversight over but you don't have the oversight. I said, i Timothy 5:17 teaches you that some elders

deal with the Word, and some elders don't deal with the Word. Especially give double honor to the elders, especially they that deal with the Word. I said, but all of them don't. The pastor's not making, not letting every elder do the same thing. Some deal with the Word, some don't, some deal with different things, and in this church, the way we've interpreted the Scripture, we have allowed somebody-- one of you to be the overseer of a music, one of you overseer over the youth, one overseer over this, and by doing that, we don't mean you have a vote in the corporation. These are what you call non-voting elders. [The senior elders, which are voting elders, have authority because they vote. They are the only ones who's got power to deal with the safety of the church and so forth, and not the others, and the others are saying we also have power over you, and because we're all equal, we all can do it.] And it's totally contrary to our bylaws, it's contrary to everything we've taught in theology, and uh, their use of Scripture hasn't taken into consideration 1 Timothy 5:17 and I don't accept that power play. In fact, they even admitted they're overriding the bylaws by the Bible. Well, we've got to go by the Bible. But, I have already showed them that-- I've taught them for years and they've taught it, that if anybody says, hey, God showed me, and I believe the Bible teaches, if it's contrary to you, to the church, or the pastor, you have no right to push it on them because that would make us vulnerable to every spirit, every person who thought anything, in anybody or we'd be in terrible shape if everybody did what they thought God wanted them to do and we allowed it. This church is under my jurisdiction, according to our bylaws, and if they don't agree with it, they don't have to, but they have no right to try to use their interpretation of the Bible over my interpretation of the Bible, go contrary to our bylaws, and try to establish something by force, because we just got to follow the Bible. No you don't! You don't have to follow God, or your interpretation that God, or the Bible if the pastor doesn't allow it. And you've always taught that

yourselves, elders. And I showed them that they disregarded Scriptures [by letting Jerry Zwack, who was bitter, take nine hours accusing me without two or three witnesses.] The Scripture says, one of the Scriptures-- I took the same Scriptures they used and turned them around, use the other side of the sword. [I said, listen, that said not to accept any accusation against an elder without two or three witnesses. My wife makes an accusation. That's not a witness, that's an accuser. Jerry Zwack comes on her behalf and he is a hear-say, not a witness. And now he comes and he lays out for nine hours every accusation he can, and you have sat here and received it for nine hours without any witnesses whatsoever, contrary to the Scriptures, and you're trying to pin me down to Scriptures, why don't you follow Scripture!] And [now they're dragging up all of his-- that's false information that he gave because he didn't have it straight as if it's true to make your case better, contrary to Scripture and their promise and their fairness.] Next Jack said, don't make an issue before the congregation or it will result in dragging the entire issue before the congregation and we don't want that. Well, I didn't drag it before the congregation, you did. You said, don't drag it before the-- don't go before-- don't make an issue or it'll get drugged b-b- con-con, and they established a meeting with me, and then they drug it before the congregation and said, we don't want that. Then why did you do it? [We had an agreement for another meeting.] This is contrary to the bylaws. The bylaws says you shall not do it without the pastor. [It was contrary to my explicit direction, I said, you do not take this in front of the church and they did.] That is rebellion. He said, if you believe such actions without authority, consult your attorney. Hey, whatever happened to God, and the Bible, and our authority? And our bylaws? Why should I consult my attorney? Cause they found a legal loop-hole to put me out and they put this legal papers underneath it which showed that. And I asked one of them, I said, when this thing, I said, I said, would you put me out? I said, if I don't-- I said, if I swear before God that I've been walking right

for six months, and matter of fact, you haven't I happen to know, and you've done just as much as I have, but if I haven't, if I've done this, and your investigations don't show anything different, and I will not be put under it because I don't feel that's the way God wants to solve my problem, I've gone six months, I'm going to keep tracking now and keep building this, and you don't know that I'm not going to keep on going on and on and on, you mean that you would actually put a pastor, if you could, and a director and a president of a corporation out, out, and hurt this body, not taking any account of what God really wants, who God established, what the people want, who's able to really lead the church on, and you would do that because I don't do what you want me to do, if I feel differently about it? And one of them said, well, if we have to, yep. The other two refused to say. Well, we haven't crossed that yet-- we would hope that you would follow it without-- I said, if I don't, then what? Well, we don't feel we want to say. Well, if they don't say, at least you're not with me. [And see, this is a power play.] This is a threat. They gave me that restriction with a threat under it saying, or else, quote, "consult your attorney cause this is what we're going to do." It was a very-- it wasn't even a veiled threat. It was unveiled threat. It's a power play. What else do you call it? It's Laodicea. We got a serious problem. These demons are trying to take over and get me under so that I cannot lead. I cannot be a puppet. I have to be a free man, before God, to lead this church on what God wants. [We've got good ministers here and they can maintain the status quo but they cannot lead this church on because God has anointed me and not them.] [And all the major revelations have come through me, not through them.] God is leading me and they have no right to put me out just because they find a state law-- that is wickedness to override God's rule, not even paying attention to what God wants for their life. I told them to pray about this matter for a week, and I'd pray about it for a week, and they rush up here and do this instead. I'll be getting to that. I told them, you have

not heeded God's clear warning. A person came from another satellite church and prophesied over me in an eldership meeting and that person was not even a part of our church, and she's a woman, you know, just a young woman -- she wouldn't be, you know, telling our church what to do -- and prophesied and said, do not put your pastor in your mold of carefulness or you will break him. But when I have a mold for him, and when I put him in my mold, he will fit. I now know what that mold is. The mold that I'm beginning to teach -- not safety through environmental enclosure so you can't sin, but the mold of before God, dealing with your problems in the fires until you've got 'em conquered, that's the mold God has for me. And when I would not bow before my wife and Jerry, she left me. And when I would not bow before the senior elders, they got the other elders. (And when I would not bow, they're now threatening to put me out of the church and out of the directorship of this whole corporation.) I don't think that's what you want. I told them, put me out for what? Going on vacation with a group like the rest of you do? That's ludicrous. What's your excuse? We don't know if it's true. That's no excuse to put a pastor out! You better have some facts. But what if it is true!? But what if it is true-- if I make a mistake, you forgive me again like I would you.

Now, what consequence to strip a church of a pastor that God gave if overcoming temptation and recovering from the terrible ordeal, even when he was without his wife for two and a half years, and all this, well-- I don't want to keep on going on this mount. Well, I'm not going to go on an awful lot longer. I didn't go through all the tapes, but I do have a ways to go yet, I see, and I have some other issues, and I have some questions to ask ya, certain votes I want you to make. And elders, I'm sorry if this hurts ya, but this is the way I see it, and since you've done what you've felt you must do, I'm doing what I feel that I must do.

I really love you. I love this church, I love this eldership, I love this move of God, and God's going to help us to go on. I want to warn people

however, that if you want to-- if you try to hang me on your gallows, just remember Haman who ended up on his own gallows trying to hang Mordechiah. God's for me, you're not going to prevail. Jack read an article from Balance Two saying, quoting me saying, I'm accountable to the bylaws, the senior elders, the congregation, and God. I am. I'm under counsel. I repented. I'm constantly in prayer, carefulness, deliverance, and walking right. I'm praying in the mornings and I'm praying in the evenings. What more do these bleeders want? That, that, that, I mean, that does not mean that the congregation and they can control my private life at their whim, contrary to our own bylaws, without even discussing it with me, a half a year later, and leave themselves above investigation. Now, you say, well, we haven't left ourselves. Well, you centered on me and nobody else, and uh, that doesn't refute that statement because that means if there's a problem, then they-- then I have allowed them to come to me and come and talk to me about it. That doesn't mean that they can now guide every part of my life and make any kind of laws they want for me. I never said that. I'm open to reproof but I'm not open to demons of take-over authority per legal state law against the Bible, God's call, God's reprimand to them, and the bylaws they agreed to. And if I give in to this, this is only a first step, I feel. I'll be under the sword of Damocles and this constant control and I'm not going to put myself in a place where I now agree that they control me. I do not agree they control me, state law or no state law. They would never allow me to error substan-- and then I quoted this out of Balance magazine, he quoted this from me -- they would never allow me to error substantially without requiring repentance or correction. Well-- but not a half year after I've repented and corrected. See, that doesn't refute anything. Everything is brought here totally opposite of that which is germane to the problem. I didn't say that quite right, but-- I said they would not-- they would, if they see me error substantially, they're gonna try to get me to repent and correct. Well, I have repented and corrected. But that doesn't mean that because six months later I won't let them put me in

a box, contrary to what I feel the way God is leading me and what God has warned them not to do that therefore I have violated this in Balance magazine, I haven't. That's hyper-legalism. [In fact, I've found all the proof, and this tape was one constant confused garble of facts and assumptions.] And I think this is demonic confusion caused by demons of idolatrous love, false responsibility, and legalism, and so forth. I'm afraid their idolatry's image has fallen and they want to set him back up and build a tight hedge about him so he can't sin again. And I think they're gonna have to treat me like anybody else and we're all gonna go together in this, and they're not going to be able to build their hedges against me, around me, so I can't sin again. I wish there was a way to keep me from sinning again, but their way is not the right way. It doesn't give me any incentive at all.

And then he read a letter from their church attorney to the pastor and to also our group. But they had no business having a church attorney, cause the church was not represented. My attorney said-- they asked me, they said, well, you go to your attorney. So I did. I went to a top corporate law attorney and he said I'm not impressed with that attorney's statements. He cited no Washington state law, he cited no case law, he's just assumptions. And they hit the books and said they-- I got-- give you eight reasons why this could be overturned and I'm only-- and their statements of removing the pastor and director, I'll only give you one of them right now, but here eight of them. One of them is, he said, even if they remove you from the director, and there's several possibilities against that, there is no state law against a permanent employment contract for a pastor. So, some other things they hadn't taken into consideration here. Now, since there's no evidence-- Jack DuBois said that Don Barnett said, the laws of God won't stop me and the laws of man won't stop me. That is a misquote. I did not say that. I said, if the laws of God won't stop me, the laws of man won't stop me. If I won't follow God's laws, I'm not going to follow man's laws. I mean, God is a higher auth-- I fear God more than I fear men. And I'm doing everything in my power to obey God

and your restrictions and laws won't help me. That's what I said. I didn't say I won't follow God's laws. And I'm finding all these quotes are out of context and they're incomplete and they're unfair. And then Jack DuBois quoted me saying, the number of women makes no difference at all. But he left off me saying, for example, if a person, for example, [has sex 27 times with four women, it's no worse than 27 times with one woman.] I said, sin is sin and [it doesn't make any difference if it's one person or four persons as far as sin is concerned.] Now see, the qualification wasn't there. It led you to believe that I say, it makes no difference we do it with hundreds of people or not, you know. I did not say that. That was not what I was getting at. I said the number of people didn't-- in other words, because one person's got a mega and he does it that many times, and this person doesn't and he does it that many times, it doesn't make any difference. Sin is sin, and you got the problem until you're delivered. God can't get glory out of rebellion, going behind the pastor's back, and accusing him while he's absent. Oh, I'm-- uh, he said, I pray that God will bring glory from what we've brought tonight. And I say God can't get glory out of rebellion, going behind the pastor's back, and accusing him when he's absent, overriding the pastor's theological and decisions for keeping this out of the press, and bringing this to the congregation who can't do a thing about it and letting the media have it and bypassing proper channels, and taking action before a subject is discussed.

Mark Yokers got up and said, this is not the end of a relationship with the pastor, it's the beginning. Well, brother, this is no way to start a relationship with your pastor. If anything, it tends to end it, it doesn't tend to start it. That's not a way to start it. He said, the Spirit of the Lord is uniting the eldership and it's wonderful! Well, he's feeling something different than I am. Because yes, there's a spirit uniting them in disobedience and accusation. It seems wonderful because at last they're not under him anymore. Now, they got power over him cause they can see the state law

and now they can judge him, and it feels wonderful! They can restrain him, it feels wonderful! Sure, they have a unity now because they're all on the same boat against the pastor so, hey, we-- I can never felt such wonderful unity between you, brethren. But it's all used the wrong way. You need to judge the spirit that's there. This demon of Laodicea. And he said, we are continuing these meetings and allowing the Lord to strip open our lives. The truth is they're taking fifteen men out of jobs, five hours a day, day by day, means tens of thousands of dollars, for what? To deal with a man who has repented six months ago. At what authority? Against the president who is supposed to set rules for the corporation? Changing the scope of the meeting to check my entire life? That wasn't even the reason for the meeting. Who else was treated this way? No one! And so what's happening is, he said, and many are guilty judges judging me over and over and over and over again, what's this stripping our lives? What's the our business? Nobody was there-- nobody was focused on but me. Oh, we're just stripping our lives. And then he said, it's because of the love of God pressing to purity in each other's lives. [What a strange new method. To accuse a forgiven man nine hours con to the pastor and this is supposed to be pressing to purity.] I don't see that that's the way to press to purity. It's a deception. And he said, we need you. Well this is not the way to retain me. And we agree this is the safest for you and the church. Coast to coast exposed, the possibility of people leaving, and maybe if people leave, we have to go to the other campus, and uh, affecting perhaps a lawsuit up ahead, overriding the pastor, contrary to God's warning not to press him into their own mold, and this is the safest for us and the church? I think you better leave the safety up to me. And then he said, the Scripture teaches all to be treated without partiality. But nobody else was treated this way in the eldership but me, and nobody has been treated this way in the whole church but me, and this breaks Scripture. And then he said, uh, and he quoted

himself the Scripture not to receive accusation but before two or three witnesses, but I already explained that to you. [And no attention, absolutely no attention was to my explanations and exposure of their sins was ever mentioned, not one admitted they're wrong, all my teachings were thrown away, they became totally unpersuadable, and they're riding on a wave, I'm afraid, of a thrill of power over the pastor.] I feel it's dishonest and they're not following the Scripture themselves. I feel this demon wants to panic and expose and expose and expose. I don't think it's the heart of these men. I think they think they're doing what's right, but I think this demon has got 'em tricked. And he said, this can give deliverance so he can be restored. How? I've been delivered. There's absolutely no proof that I'm not. Restored to what? I've repented a thousand times. I mean this-- I don't know what's in their mind, but this demon wants to keep dragging it up and going over it, and getting me restored. For what? Well there's still some things in your life. Okay, brother, but I am working on it everyday, it's my life as I'm going over it, I'm tracking. I've got a counselor. Just let me track like you do everybody else. What's this panic over my life all of a sudden. I'm not the only person, you know. I think the demon wants to wear me out with continual emphasis on my past sins.

Then Russ got up and said, in June, I talked to the pastor and he was defensive. Yahl, but he didn't tell ya, this was allegedly about a-- something I did-- I was on a sailboat, laying out on a deck with thirty, about thirty some people right there all around us, and you know I didn't do very much in front of thirty people. [The truth is I didn't even touch the woman! She was under a heavy demonic attack and she admitted that and I had a-- I just had a powerful spiritual union with her, and we did with each other and it was just marvelous]

short and marvelous, very impacting. We were all going to go out on a sailboat this day, the elders and so forth, and so she went with me but she was under demonic attack -- had nothing to do with me. And I had this powerful, a spiritual union. And I just laid right there and I said, it doesn't make any difference what you feel, you can receive it or not, I mean this thing is just relentless, I just love ya, I just love ya. And seeing how what my eyes and how I was coming on, I just felt this powerful love, just loving her. Didn't make any difference, it was a wonderful thing and it didn't require anything on her part and she was under this demonic thing, and seeing this, somehow, I guess, he interpreted this, but-- he never did ex-- say that I did anything wrong as far as explicit detail with this individual involved, and so, yeah, I was a little bit defensive, I will admit. Uh, you know, this-- I didn't-- I just couldn't handle-- I just got through having a big, huge blow-up, everybody was running wild, all these things were happening against me and he came over and began to pour this on and he thought it was of the Lord. Well, I don't know. All I'm going to say is that I couldn't handle it the way he brought it, (and so, because he wasn't talking about something that I could get ahold of, that I could see, and so forth, and so he wasn't able to get through to him like he wanted to, and I apologize for that. But, I felt that there was an ultra-legalism involved in his spirit and he was way-- this thing was making a mountain out of a mole-hill.) And he ended up by saying, I'd rather obey Christ and uh, he quoted a Scripture. But that Scripture was concerning a brother that defrauds another brother, and this brother, going to him alone and if he refuses, then he takes two or three witnesses to him, and then if he refuses, then he takes the matter before the church, meaning the church elders, those that represent the church, and uh, and then if he won't agree, if he won't agree to get the problem solved, and be listened to, then he's put out and treated as a heathen and a publican. Now, that is not my case. I submitted to David, I never defended myself to David, I never covered up, I never lied,

I repented again, weeping before him, I never refused counsel, I just refused certain counsel, I won't open my heart to somebody who will treat me right, I never argued with David, we get along super well, and I think he will-- I didn't hear what David had to say on the tape so I can't even-- I can't rebuttal anything there. So what's this obey Christ by telling it to the church six months later. I'm afraid that Scripture is totally brought totally out of context. [That isn't what that Scripture means at all. One great big mish-mash of twisted logic and misapplication. Not one full statement was accurate.] This has got to be demonic. Now I honestly believe that powerful spirits of legalism are using them to fight against my sermons on anti-legalism. I believe all are sincere but all are deceived by the power play to take over my ministry. They all agree to the bylaws and not one will agree with them. Something's wrong. When they have agreed to this for their lives. They should continue agreeing whether or not they find a state law, loop-hole, or not. And that is the articles of incorporation, not really a state law but the articles of incorporation. They-- that should not change them. If they agree to this, and they should keep on agreeing to this, and not exercise that just because they find a way to do it. Now, not one of them will agree with the bylaws. What I want is-- well, I'll wait just another minute here. This lawyer found a lack of qualification in the articles of incorporation. See, the articles are so brief, that it's possible not to put all the qualifications in and that's what happened. But it's clearly defined many places in the bylaws. There's to be no question of what our intent was. The intent was never put in the articles of incorporation.

Now, it's possible and I hope not, but the elders might launch a full scale expose of all the details that was brought by second hand information but it is so loaded with information. If that's done-- I tell ya, I've had about enough, and if that's done, and they go to this type of wickedness, all I'm gonna say is, I'm not going to even rebuttal it. It's just ten million yards of all kinds of junk, just more of the same stuff here, just--

just, you know-- if they're going to go to that to save the church, that's not going to save the church, that's not going to save the church, it's destroying it. And my advice to you, in fact I give it to you, is ash can it and forget it. I don't want you reading all that junk because if you read it, then I feel obligated to get up and tell you the truth and that wastes all my time and yours and I don't have time to do that, I don't have a heart to do that, I don't want to do that, and so don't make me go through doing that. I feel like I'm not gonna do it. If you'll do it anyway then you stand and then-- you're gonna-- just like Friday night now, you listened to this, what was your-- what was your thinking after Friday night? Now, don't tell me outloud but what was your thinking? Well, probably it was, well, we love him anyway. I mean, you probably wouldn't have said all these things if it wasn't true and because, you know, they're responsible men, and they're all saying the same thing so it must be and but we really love our pastor anyway, and I really appreciate that. But, now, you probably have a different opinion. Well, if you read something, and I don't explain it to you, you're gonna have those different opinions too in your mind. And I don't really want you with loads of information. I have to pastor ya. You know, I don't want you looking at me wondering if all this junk, you know. So if you get the junk, junk the junk and don't even bother looking at it cause that doesn't have anything to do with it. I'm doing the best I can before God, before you, I'm-- you're going by my preaching, not my private life anyway. And uh, I'm accepting you on you and the Lord, and this is what we're doing and this is the way we're going to keep on going. That won't help the church or you or me.

If the senior elders want more safety for me, I suggest they get my wife to cooperate and go to reconciliation meetings with the counselor and me, and come home to me. She says she's committed to me and I appreciate that, but I want her actions, not just her words. I dearly love my wife. Only one, after all the elders, senior elders and all the elders, out of

all the elders, I said, if there's a church split, if you people split this church and I said, if it split or because you going to make this power play, I said, I'm not going to give in to it. I will not be-- I will not be buffaloes into being under you. I am not going to give into this demon. I am going to be the pastor of this church, and uh, I said, if there's a church split, how many of you elders would go with me and not with the others, and only one raised their hand. The others eith-- and several said they would go with the opposite, and the others refused to make a decision at that time. Now I want to be trusted and not further accused. So, I close by saying this. I order all elders back to work. You got a lot of work to do and you're spending a lot of time out of work majoring on minors. It's not that the sin is a minor, but the issue is a minor because it's a closed issue, it's past. book on it and you spent way too much time on it. You spent uh five, six, seven, eight, nine, I don't know, about ten days, fifteen, a hundred and fifty let's see a hundred and fifty times five, three hundred, six hundred, seven hundred and fifty man hours on it so far. I think it's about enough. You know, I'm under three counselors already. In fact, some people who have problems don't have any counselors. Give them a counselor. Some of them have a problem, I happen to know. I'm ordering the elders to no more undermining me, no more meetings behind my back, no more accusing the pastor. If I'm right, pray for me. No more false responsibility. Leave me to God and my counselor, David Motherwell. Now if you can't obey the pastor, if you cannot obey the pastor, please resign. God put me over this church so just forget about making an in-run by trying to go through some state thing and taking it to some great big, huge lawsuit. This church doesn't need thirty thousand dollar lawsuit, I mean thirty thousand dollars in lawyer fees between their side and my side and battling back and forth and have it in the papers every month for two years to decide, you know. We've already decided who's the pastor of this church. God has decided and who runs it and just leave it to God. If you don't want to be in this church, go some place else. Don't build on my-- somebody else's

foundation. I started the church. I feel the church and the elders are in danger but I feel if everybody will let the pastor pastor, all's going to come out okay. A house divided against itself cannot stand, Jesus said. Now I have two votes and then I'm done. I going to ask you-- now we may not do this, but I want-- I just want to know where you're at and I want to know in case I decide to do this. See, I might get a piece of paper on my desk tomorrow from the senior elders saying, you are now dismissed because of the articles of incorporation which are contrary to the bylaws from being the president of the corporation and from the directorship of the senior elders, you're now dismissed. And uh, if they do, of course, there's going to be a counter-suit, and there's gonna be a-- there's gonna be a-- I'm not just let them have this. There's going to be a injunction, you know, stated. I think-- I don't think a judge is going to give them the church if 90% of the people are with me, and the bylaws explicitly state that they can't do that. There's a lot of matters to be taken care of and my lawyer has a lot of good reasons why they shouldn't be able to do that for the directorship, let alone the pastorship. So, question is, how many of you will sign a petition to change-- I want the articles of incorporation, which are very thin, just a paragraph in there, changed to agree with the detailed laws of the bylaws that we've always gone by, I want the articles of incorporation changed. I can't have them changed unless two-thirds of the elders will agree, or three-quarters, or whatever it is, will agree to do so and in this mode, unless God's done something in their hearts today, they're not going to agree. Uh, the bylaws were made first, I think, and then we filed it, and then from the bylaws, we made an articles of incorporation and filed them. And uh, but the intent is clearly seen in the bylaws. The intent is very, very clear. Nobody can mistake that. The articles of incorporation are so brief that that can easily be missed. But I want that changed-- the articles of incorporation changed so that it agrees with the bylaws so that the pastor of this church and the president of this corporation cannot be removed. And I think that's safer than trying to

get me removed and have other people try to leave this church and lead you on. So if you will agree to sign that petition if we ask for it, and we probably won't, but just in case we do, I want you to raise your hand. Okay, if you won't agree, will you raise your hand. Okay, thank you. I'd have to check to be sure if it can be done-- whether it can be done according to state law but I just said if. Uh, so I can't tell you about that for sure.

Well, I-- I don't think that I want to open this up-- I mean, this thing is so volatile. And there's so many questions, it could go on for hours. I don't feel that I'm capable of trying to get all these things going. You see, this is going to bring this kind of thing, and people getting upset. I'm bringing-- they brought their side, now I'm bring my side. There's going to be a lot of maybe questions in your mind that are not addressed but we can't address everything. I'm just doing the best I can. I'm not saying we're going to do this. If it doesn't work out, it won't work out but if we have to, and I decide to do it. Uh, I don't know if it's going to happen-- I haven't talked to my lawyer about it. I don't know if it's going to have any impact or not. [I'm just trying to find out where you are. Even if it's not proper or legal,] at least I know where your heart is. Well, you see the problem, Terri Ann, and I'm not going to allow this to go on. The problem is this. There is a measure of satisfaction by saying, hey, if this guy gets some problems or something and we can't remove him, well then what? But there's an argument for that argument you made up but there's the other side too. The other side says, hey, there's another safety. What if there's a demonic influence that wants to control the pastor and put him in a place that he can't operate and he won't operate so he'll leave the church, and go someplace else and start again if this church won't let me be the pastor. Now if we do that, or if I'm put out and whoever's here cannot lead the church on, or we're put in a place and say, well, what about this eldership with three people? Maybe they are not-- maybe they will- because they got problems in their life.

This particular elder says, well, I want to divorce my wife and marry my connection and the pastor voted against that and wouldn't let me do that. And I got a constant problem in my own life. So let's three get together and without any reason, you don't have to have any reasons, in the articles of incorporation to be a director out, that's beside the point, so we're just going to put him out. [Now I say you can have me put out on a totally false grounds and that leaves you in great jeopardy.] So you got a jeopardy on both sides. So there's no way you are going to do it perfectly, so the way you-- the only way you're going to do it is say, hey, we're going to trust God in this. Supposing I do continue in this, if you can still listen to the message, I'm not going to-- but supposing I do, you know God's big enough to remove me? He who can bring judgment upon His church-- He's not going to allow me to go on forever. God pulls the plug on me and I'm all done, brother. He can cut me down, just whew, just like that. I recognize that. I got demons on me, He can get me out of here so fast. Besides, if the people perceive that I am totally off and you don't want me, I can't pastor ya. I'll resign. There's no way I'm going to stay as your pastor when everybody's against me. Everybody's gonna leave. I won't do that. I'll walk off someplace else. There's your safety. So, that's up to you but--

Now, last question. How many would agree to sign-- now, I hope this will not become necess, this is really extreme but just, just-- how many would sign-- now I don't know if it would have any impact in court or not, but to remove the senior elders if they will not allow the pastor to rule the church in accordance with the bylaws, and if they're gonna stead put him out instead, and uh, if I have to sign a petition for this, and it may not be legal, I don't know. And I said they still can stay in their department as head of the department, they still can stay in the church, but remove them from a directorship so they can't have that directure over me, how many would sign that petition on my side.

Now, I really love you. I apologize for any mistakes I've made, if I've made any, I apologize if I have any attitude problems -- uh, I don't feel that I do -- but if I do, I apologize. And I apologize if I've hurt anybody and I apologize if I've stumbled anybody in any of this. But I haven't-- you know, it's not an easy thing to do. I haven't known what else to do. I did consider doing nothing but I thought I can't do that. And so I've done the best that I know how. And what I want to ask for now is everybody, instead of everybody talking it over, you know, I don't think that's going to help. I would like everybody to forget it and pray, because to-- if you all get out there championing sides, you can tear a church apart that way. Your emotions get up and well, I just think! And you're wrong, brother! You know, and your emotions all up, that is not going to solve anything at all because your argument's not going to change anything up here. So I'm going to ask the eldership-- I don't know what they're gonna do but I'm going to ask them to leave me alone and not try to control me and we're just going to go on in the pastorship and uh, I'm asking my wife to return to me. I'm going to ask the counselor's to try to get my wife back to me. And uh, uh, I don't know what her view is or what she can take or can't take but I'm open, and I'm going to do the best I can to walk with God in holiness. And if I make mistakes along the way, I'm not-- God's not done with me yet. And I don't feel we're in a position to require that somebody-- see, to pick out a sin, and say, well, what if that were to continue? What if your bad attitude continues? What if your jealousies continue? What if your pride continues? These eight things are an abomination the Lord says. But what about eight abominations continuing? What about accusations continuing? What about this rebellion continuing? Unsubmissiveness? I mean, there's a lot of things involved here. To focus on one thing is absolutely totally legalism. To say this is the only thing we're worried about. That's not the only thing I'm worried about. I'm not just worried about your sins of your flesh, I'm worried about your heart.

I'm worried about a lot of things a lot deeper than that, which are the main issues-- those can get taken care of and the other things would fall off. Because the sins of the flesh come on because of, you know, gluttony, sex, other things, they come on because-- and all these other things that happen to you, exploding and all that. That becomes of insecurity, pride, other things which are the root things which are inside. The outside problems come because of inside problems. So let's focus on the inside problems and getting those taken care of, then the outside problems are getting taken care of. And we do this by walking in the spirit and unconditional love with one another and grace of God until God gets us there. So, it's very late. It's two o'clock I'm dismissing the service right now. Please forget about it. When it comes out in the paper, you know what the best thing to do is? Curiosity wants you to read it. Read it if you want, but I think I'd just ash-can it. And uh, don't quit the church over this. Just because we're in a confrontation, just because there's people wagging their tongues, just because-- when people ask you all about it, just say, hey, our church is going through a little bit of a trial right now or whatever, and it's nobody else's business, and I'm behind our church, and I don't want to discuss it with you.