

# Meeting with Dusty Wakefield

## February, 2002

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### Present

Al Baird (AB)  
Gloria Baird (GB)  
Chris Chloupek (CC)  
Roger Lamb (RL)  
Greg Metten (GM)  
Shelly Metten (SM)  
Jay Minar (JM)  
Traci Minar (TM)  
Adam Treptie (AT)  
Chante Treptie (CT)  
Dusty Wakefield (DW)  
Monica Wakefield (MW)  
Tanner Wakefield (TW)

### [unknown speaker] prays

Dear Heavenly Father, thank you so much for allowing us to come together tonight. God, we are all your children in your Kingdom, Father, and we are so grateful for what Jesus has done for us on the cross. I pray Father that the cross can really be centred in our conversation as Al's really shared the scriptures with us tonight and I pray that we really can understand who we are in your eyes and how much you choose to still love us unconditionally.

Please help us to look at each other that way and Father, I pray, I pray that tonight that you really bless this night with your spirit help us to resolve anything that's still in the heart. Help us to forgive, help us to put to death the things that maybe have held us back, the bitterness, the sin. I pray, Father, that we all can understand that we're all going to make mistakes. I know I've made plenty, Father, and I pray that when we do make the mistakes we can say that we're sorry quickly and we can forgive quickly.

Thank you so much for Al and Gloria opening their home here. I just pray for each and every heart here, Father, we all can really have the heart of your son Jesus and really work hard to be humble and respectful with one another, to speak the truth in love and own what we need to own and forgive what we need to forgive.

Thank you so much for this time. It's in your son's name we give thanks. Amen.

*[Everyone responds, "Amen."]*

### Dialogue

AB: OK, we're going to do tonight what we call the rule of the feather. And that means that only one person in the room has the feather and then that person can speak and nobody else can

speaking until they get the feather so there's no interruptions. No-one can say yes but and so, and so, so until you get the feather you can't speak.

So, Greg, I'm giving you the feather to introduce tonight.

*[people all talking at once]*

GM: Well, tonight came about really through a succession of meetings that we've had, I think initially with Dusty, and then Tanner, and then Adam. I think the last, the last meeting, you were in?

TW: Right, the first one I was in the butt end of it.

GM: Right, right, OK.

And you know I think that we've, you know, there have been some issues that have come up, I think, in Dusty's heart or his life that he really, that he wants to address and I know that we talked some about that when Roger and Jay and I got together. Or we tried to talk about it, and we didn't get too far and so I – what's transpired, you know, a lot of emotion a lot of feelings.

There's been a lot of talk that's going on around, a lot of divisive talk, and that's one of the reasons why we're here tonight. But at the same time we really need, I really wanted Dusty to write down the things that really have been troubling him through the years, the things that he's not resolved about, because I feel like they're a constant block to just, you know, life, ongoing spiritual life. Because there are things that come up and, you know, there's a reaction to that.

And so I wanted Dusty, I wanted to start off really because I think what happens is, Dusty feels things very strongly. He gets very emotional and then what happens is, you know, I will respond to that. I will disciple him on his attitude and I feel like, you know, or Roger or whoever else, and he doesn't – I feel like he hasn't – I don't think Dusty feels like he's being heard. So I wanted to give Dusty time to really read this, read his thoughts about that to begin with, to address it.

I think what's happened – I feel like we never get to that point. You know, would you say that's true?

DW: No. *[laughter]*

With me, it's not me walking around. Like a lot of thoughts about the years that have passed. I do feel like anything that's happened in the past has been used at me, and I do feel that those things – like Roger was saying I have a problem with authority is used on me, but it's the same problem that I run into. And it's not a problem with authority but the abuse of authority, and I do believe –

You know, some people will say, "Well, in my experience I've not seen this happen." I've seen it happen. Many, many times. And the only way to explain – like what I did is I highlighted scriptures that pertain to this particular issue, as opposed to writing down, you know, "I don't

like this and that.” And, you know, then they come across as strong abuse of authority. That happens a lot.

It’s just that. You know, whenever people get together that’s going to happen. And what I can base that on is only my own experience, my personal experience, and it starts, it starts with that first time when I called Roger and – or not Roger, but you, Greg – so I don’t know if I should just state, this is what happened chronologically? And then you can –

AB: Anyway you want it, start it up.

### **Dusty Wakefield speaks**

DW: OK, the first thing that happened was my talk to you pertaining to our schedule. We had a pretty packed schedule. I had a lot going on in my life, with my wife and I serving the [Cooks] and helping out other people, watching some of these kids, [Michelle Booker’s] kids as well as this show that I’m pitching over at Nicolodeon, that requires a lot of work.

So what’s happening with that is, that we had midweek on Tuesday night, then my wife and myself would be out the following night, and then we had somebody over on Thursday night, then we had bible talk on Friday night and that left us Sunday – which we had Sunday church – after church then, we would have, you know, lunch with our group, which would last until 4:00 or 5:00, maybe 6:00, 6:00 on a long day.

So that left us Saturday all day, and it left us Sunday night and Monday night, to do everything else that happens in our life, including the show that I’m pitching for Nic, Nicolodeon, the things that we have to do to try to just pay our bills, because my salary has cut from \$1,750 a week down to \$900 a week. It’s a huge cut. So it just knocks our feet right out from under us financially.

So anyway there was a lot of stuff happening and there was a lot of pressure then. And at that point I was doing everything, I was going to it, and I was happy being there, happy being at the Bible studies or happy being at the main get-together, but I feel like the last one to leave and I get home and then all of my responsibilities are neglected. I wasn’t spending the time that I needed to with my wife and my kids. It was becoming overwhelming. I wasn’t getting sleep, I was starting to get sick, blood pressure’s going up, starting to have more funky heartbeats again, anxiety, stuff like that from just being constantly running running running.

So the guys in my group are like, “No, you gotta be there, it’s the will of God. If God didn’t want us to be there then he wouldn’t have had Greg say do this.” So I called Greg to ask him about, you know, “I need help, I’m overwhelmed. You know, this is stressful – can you talk to the guys? I can’t do everything in the schedule, and it’s overwhelming and I’m starting to get sick.”

Greg then rebuked me for it. Said you know, “You’re in sin. I’m getting tired of the complaining,” very aggressive, very heavy. And then I went back at him and responded with, “No, you’re in sin. I can’t see you in need, I can’t see you struggling,” and I get rebuked for it. And I feel like I’m getting kicked for saying, you know, I can’t do everything, I’m overwhelmed and then I go back into, you know, how I felt about you talking about [Jock Washington] and some other thing.

That was done through the following Saturday. I apologised to you, you forgave me, it got wiped out. That was cool. But I was still being overwhelmed. There was still too much to do. That didn't change anything on that aspect. And then, you know, Jay came to our group and talked to me about being there, "Hey, you've really gotta be there. It's a heart issue, you gotta show that you want to be there."

He talked to me quite a bit on it, you know, really, really pushed on it. I don't feel like you realised where I was at, because if you did I don't think you would really be, "Dude, you gotta do it, you gotta do it." But then I said, "OK, Jay, because I respect you, because I love you and I know who you are, I know what you're like, I will do this for you."

Friday came, Bible talk came and I started getting a fever. After work, I left work, called Mon and said, "Mon, I'm feeling really sick. I got a fever." Actually, I didn't know I had a fever yet. But I said, "I'm feeling really sick, you know, can you stay home with me, take care of me, you know, fix me something nice, chicken soup, fix me some chicken soup." You know, I just want to see my wife, I want to see my kids, haven't seen them for three days. I need to do this, I need to be with my family, I'm overwhelmed.

Jay said, "Well, you have tomorrow." I says, "Well, I don't need them tomorrow, I need them right now. I need my family right now." So I called Jay to say, "I'm sorry that I couldn't make it because I promised that to you, that I would do it." So I called him to say, you know, "I'm sorry, I can't make it."

Jay says, you know, "Well, you know, OK, you're sick. But as long as your wife can make it." I say, "Well, she's going to stay home and take care of me." Jay says, "That's not a spiritual decision." And I say, "Well, that's the decision we're making, that's what we're going to do." He kept on that for awhile and I said, "You know, Jay, even if it wasn't my wife, I would tell her the same thing. Take care of your family first, then go after your ministry. Even if it was Chante and Adam, or you know, anybody else, I'd say, "Take care of your family first."

I guess he still didn't feel comfortable with it. Still kept going at it. I said, "OK, Jay, here's the thing. It's my wife, it's my house. The Bible says, I'm the head of the house as Christ is the head of the church. That's what we're going to do. You know, that's the decision I'm making and that's what we're going to do."

I don't know where that went with Jay on it, but he says, you know, "Don't get into that," or "Don't go there," or something to that effect. "So, OK, well, that's what we're going to do."

"OK, bye." Sunday I go to get in a talk with Greg and – oh, and then Friday night Julian shows up at the house, doesn't have a ride to the airport. I give Julian a ride to the airport and [I'm] going, OK, this is great, Julian's sitting here, not good, I don't feel good, but OK, and the airport's a few miles from my house, it's right by Greg, so OK, I'm going to drive Julian over there, drop him off at the airport, and go home. So it's like, OK. Sunday comes, and you guys come together with us, the Mettens and the Minars.

[Someone says "Thank you".]

DW: And then we get together and Greg first starts off with – you know, actually I can't remember how everything started off specifically, but it was something to the effect that, "We've come up with a schedule and you need to either get with the schedule or blank." Fill in the blank.

And at that point I'm going, "You know what, I'm tired of this, I'm overwhelmed with this. This is all the same stuff. Nobody cares about anybody – except for just do what you're told, do what you told, do what you're told." So I say, you know, "I'm not going to hear this. This is not right." And then Jay says something to the effect that, "Dusty, it's not the fact that you didn't go yourself but it's that you wouldn't allow your wife to go."

And that turns more lights on. I'm going, "I didn't allow my wife. When did I not allow my wife – you know, my wife said, 'OK, I'll stay home with you.' That was her decision at my request – not my allowing, not allowing. There's just, that's what it is."

Anyway the conversation started getting heated. I'm saying, "This is totally unbiblical, you can't do this." Greg kept pushing the same thing – you know, Traci, everybody got into it. "You're so prideful, you're so arrogant, you're so rude," and honestly, Traci, you were just, "Well, you're so prideful, you're so arrogant, you're so, you just want to control your wife, you want to control the church, you want to control everybody!" Forgive me for saying that, but I'm describing exactly how you did it. And that obviously didn't help anything.

Shelly says, "You know what? I don't have time for this. Dusty, you are so prideful. I don't have time for this. I have other places to be. I'm outta here." And she walks out.

And Jay and Greg were continuing to go back and forth, and I'm saying, "You can't kick somebody out of the church."

"Well, you make a decision."

And I say, "I'm not making a decision. You gotta kick me out if you want me out. You can't say, you be at everything I tell you to be or else," you know, and I feel like that is totally not scriptural, that's not godly, it's not biblical, it's not building anyone up, it's not helping anything. All it is, is destructive. And we argued about that for awhile, about how prideful I was not to just humble out to it, and I'm thinking in my head, This is not biblical, this is totally not right, this is twisted.

Anyway, we leave. I tried to leave a couple of times, you stopped me a couple times from leaving. We kept going back and forth. Jay gets really upset, everybody's upset. I find we're out. Monica left because she, I don't know, she was crying, she wasn't happy about the situation. Tanner comes in. Traci says to Tanner, you remember what you said to Tanner? – or, just ask Tanner, but she says to Tanner, "This is none of your business. Get out." Tanner says, "I'm staying."

"It's none of your business, leave." He says, "I'm staying." She says, "Well, I'm telling you right now, you're on shaky ground." So this is what Traci says, and Tanner says, "I'm staying anyway." So he stays and listens.

The argument continues to get heated. I grab Monica from Traci – not grab her, but just say, "OK, Monica, we're leaving," and she leaves.

And apparently – this is what Monica told me later – is that Traci was telling Monica, “If your husband leads you to hell, will you follow him there?”

So in my mind at this point, this is the most divisive, destructive thing on the planet. I’m getting yelled at right in this gym and there’s all these people in the gym including a family of visitors right outside the door, who were just going – well, I didn’t know they were there until after, when somebody told me about it.

And I’m just going nuts, in my head I’m going nuts, This is horrible. My thing was that I was getting angry. I let myself go overboard, and say to Greg and to Jay and everybody else, you know, “You guys are prideful.”

And actually this is one thing I said, when everybody’s going, “You’re so prideful, you’re so prideful,” I said “Pride is looking down, the four of you guys looking down your nose at me for not obeying you, that’s pride.” And I believe that’s pride. You know, for anybody to say, “You do as I say,” whether you’re the coach, whether you’re the – whatever you are, you know, “You do as I say” – as opposed to, even Jesus said “I only command what the Father has commanded me. You know, I won’t judge you. The word that I spoke to you, that will judge you on the last day.” The word. But not Greg’s authority, or Jay’s, or anyone else’s.

So in my mind that was more prideful than anything. For them to say, “You do this” and “You do whatever else,” especially when you bring it to the level of, “You leave the church.” When you tell somebody to leave the church based on something you say as opposed to the Bible, that’s saying, “Leave God,” that’s saying, “Go to hell,” and that’s a big deal, you know, on any aspect.

So at that point I’m just totally frustrated. I think I called you Sunday or Monday, called Roger on Sunday or Monday, and Roger was helpful. He calmed me down a lot. He says, “You know, you can’t worry about them right now. How are you doing spiritually? What was your sin? That’s what you’ve got to focus on.” It’s like, OK, what is my sin? How am I, where am I with God? And, that was really helpful. So it’s like, OK, that’s what I’ve got to focus on, this is where I’m at spiritually, and all that.

So Roger actually worked with me for a few days on just trying to get my heart settled and get focused on what I need to do to be right with God. And so it’s like, OK, that’s actually good, that’s helpful. You know, I see where my sin was, my sin was getting angry, letting anger – like, you brought up a scripture Thursday night. “In your anger do not sin, do not let your” – yeah, “It was for freedom that Christ has set you free, do not let....” You know, how does that go, it’s in Galatians, Galatians 5?

AB: Do not let your freedom go with your sinful nature.

DW: Yeah, there you go. “It is for freedom Christ has set us free. Therefore do not let your sinful” – OK, wait, that’s not it – well, something like that, something like that is in there. But it’s basically, don’t let your freedom allow you to go into sin, and that’s what I did. I said, “Well, I’m free to focus not on love, and rules and regulations, but on God” – but in that I allowed myself to sin, that I got upset and I didn’t act out of love. I wasn’t trying to help anybody, I was just trying to say you’re wrong and you’re wrong and you’re all wrong.”

That's destructive, as opposed to walking away and going, "OK, I'll think about that" and then coming back and saying, "This is what it should have been." So I didn't do what most people would have done. I just allowed myself to get upset at it. Then we get together on Thursday night. I emailed Greg and Jay, and emailed an apology.

*[Someone says, "Not yet. Thank you. You don't have the feather."]*

*[laughter]*

DW: So we get together on Thursday. And on Thursday night, you know, "OK, Dusty, what was your sin? Your sin was anger, pride," you know, all that stuff, you know, "OK, I confess it, forgive me." That was hard to do, to ask for forgiveness, that was hard to do because I feel so unworthy of forgiveness, I mean, honestly, yeah, it was a really hard thing to do. But to ask for it – and then, they said, "OK, we forgive you," and then Jay apologised for his anger and then Greg apologised, you know, if I felt he was angry and then, OK. And then we open up Galatians 5:19.

And we stuck on that. With the exception of a break to move a piece of furniture into a car, we stuck on Galatians 5:19 for about 2½ hours. And for the majority of that 2½ hours it was like, OK, repent, OK – and when I did ask, "Can I say something," I'd say, "OK, I know the sin that's there, I repent of it," – and it was mixed with Hebrews 10:26: "If you deliberately keep on sinning after receiving knowledge of the truth, you're an enemy of God, you're going to hell."

So I'd say, "Can I say something? I know that sin's going to be there. I have to die to it every day," and every scripture that I brought up it was, "You need to be pounded down." And I'd say, "Well, Paul continues to do what he does not want to do. That's a fight for him. He's always going to have to battle his sin. In his mind he's a slave to the spirit; in the flesh, he's a slave to his sin. So he constantly has to fight that.

I also have to put my sin on the cross every day. I've got to carry it every day, you know, to get rid of it every day, you know, it will always be there, I'll always have to overcome it. And as time goes on you get better at it, but it's always going to be there. And accept one another as Christ has accepted you."

And everything was batted down. "Well, Paul overcame his sin. He didn't sin anymore after, after that. At the end it says he overcame it. You continue to live in it and you didn't overcome it." It's like, well, OK. Nothing I said would get through to anything. No scripture I used. You know, "accept one another" – "Well, you know, Christ didn't accept you until you didn't have sin."

OK, uh, you know, how can I battle this? I can't battle anything. The whole time, I think you would agree, that the whole time I was non-aggressive – which I've gotta say is very rare for me, you know – because the whole time I was just going, "I don't see this." OK – I – OK.

And then when I'd say, "Roger," Roger would say, "You don't love people, you don't help people." It's like, "No, Roger, that's not true. There are – you ask the people that know me, who know how much I love them, to point of sacrificing so much for them." And, you know,

it's like, "That is so rude!" Jay got up, you got up, "That's so disrespectful, to say that! He's just trying to help you and you're telling him he's wrong." And I'm just going, "OK".

It's hard to even say things right now without expressing the level, the pitch that happened. You know – the point that Greg gets to – the point that Jay gets to – you know, you never got anywhere other than level – you know, the whole time.

But the point of everything was like bam-bam-bam, getting kicked, and honestly I've gotta say to you, honestly I felt betrayed – because when we went into that meeting I felt like, OK, we're going to go in there, we're going to work on relationships, because that's what you and I both talked about and you said what matters most is the unity in the relationships. But what it turned out to be is a Get Dusty session that lasted actually about four hours.

Actually the whole four hours wasn't that, but probably about 3 to 3½ hours of it was just, you know, "You're in sin, you're going to hell, you're in sin, you're going to hell, you're so prideful, you're so arrogant, you're going to hell." And that did nothing to build me up. Other than have me walking away going, "I don't understand. This is not making sense to me. This doesn't, isn't right," you know, and you and I talked about it at the end of it – me just going, "I'm totally lost, I'm totally, I'm totally lost".

At one point Roger actually said, "Dusty, if the church is such an evil place I think you need to find someplace else that will make you happy." I said, "Now, are you giving me an ultimatum?" He says, "Oh, no, no, no, don't twist my words. I'm just saying, just, this is not where you need to be. If this is not – if this is an evil place, go find somewhere where you will be happy."

I said "I don't want to go find someplace where I can have my burgers my way, and I'm not saying the church is an evil place. I'm just saying that, beating you up constantly, that's not healthy, that doesn't help anybody."

If I tell my wife something and she does it wrong, and I keep beating on her for 2½ hours, especially after she says, "OK, I repent, I'm sorry," – then I keep telling her, "You're not sorry. You do it, you keep doing it. This is your life. You're going to hell." That's a long time, that goes beyond discipline into abuse. You know, my kid messes up, I spank him once. But if I just keep on spanking him, that has no benefit whatsoever, you know. It has an opposite benefit or opposite results.

So, all I'm hearing here is the fact that I drove Julian to the airport on that night that I was sick. You know, "Oh, you're too sick to go to Bible talk, but you can go ahead and drive Julian to the airport." I'm thinking, If anything I should be commended for that. You know, regardless of me being sick, I went out and served my brother in this way – Julian's a brother in the – he just moved to our – well, he was in our area right there. So, if anything it would be the opposite, instead of a reason to rebuke somebody, a reason to hold something against them.

And Roger's bringing up, "You know, you've had problems with authority in the past." That's where I'm saying my past is being used against me. It's like, OK, at every point the problem that I've had with authority has been based on serious issues. My Grandpa died, I wanted to



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go to the funeral. I'm being told, "Don't go to the funeral because we got church on Sunday and you need to be there for visitors."

You ask anybody about that – even you are probably thinking, That's weird, that doesn't make sense. And then Roger and I and Dave Emery got together on this because – I'm sorry, I didn't mean to bring up other things – but we got together on that, you know, to talk about that, and then later on that's used against me, as problems with authority.

Problems with Tanner and – not Tanner, but with the leaders that were in Tanner and Karen's life – you know, pushing them around and not allowing them to do anything in their dating relationship, saying stuff like, "You know, Tanner doesn't really love you. He's just using you as a rebound."

That's a horrible thing to say to somebody who's dating my brother. You know, just because you're in authority doesn't mean you can go and try to twist somebody's relationship, especially something that is as dear to someone's heart as love. I mean, that's serious. And it's just, it was just abuse. And we tried to talk about it once and I said, "You know what" – you know, they started tearing down on Karen. She started actually tearing into Tanner in my house and I said, "Wait, wait, you gotta listen to what they're saying."

"We're not here to talk about me, we're here to talk about them!" And it got elevated and now that's being used against me as well because I'm saying that, in my house, you're not going to come in and chew out my brother for wanting to go steady with a girl. That's just bizarre.

And I told them, you know, "If you're not going to listen, leave." Now if that's a problem with authority – OK, it's a problem with people using their authority to abuse other people and to manipulate situations.

You know, the problem of being told not to go to my Grandpa's funeral. Yeah, that's an abuse of authority. That's people saying, "I am your leader, therefore God wants me to say whatever I am saying." That's not true. God had leaders all over the place that were saying things that he never said. Many oracles were spoken in the name of God that were never from God.

So again it's like, "OK, Dusty, you got a problem with authority." The only time, honestly – and I believe this with my heart of hearts – the only time that I have a problem with authority is when people don't respect their authority. When they lord it over other people, when they're hurting.

The result is hurt people, fallaways, struggling disciples. It's not helping them to get to God, it's not helping them get to building relationships with each other, it's not doing anything but just saying, "You obey me, my authority," and that's where I have a problem with authority. And I don't believe that should have been used against me.

You know, even in this situation, "You do as I say. The elders of the church have come up with a schedule and you need to get with the program or you leave." You know, his first statement was, "Or –" and blank. But as the conversation got heated it got, "You either get with the program or you leave, you either get with the program or you leave" and I'm saying,

“No, you kick me out because I’m not leaving this church based on that. That is wrong. So, that’s a problem with authority and it will be used against me continually forever.

Then I’m going, OK, this can’t be right. This is totally not right. Because we had that conversation on Thursday and I walked away thinking, OK, I gotta pray about this, I gotta think about this. And I was just broken and I was just beat up, you know, kicked around and beat up. It did nothing other than prove to me that I am a sinner and I’m going to hell.

So, I think about that and the next day I’m reading my scriptures and going, This is wrong. This is not a biblical use of authority. This is bad. This is destructive. So from that I go, OK. I gotta talk to Kevin Holland. And I know Kevin has straightened out a lot, a lot of situations. He’s helped a lot of people with this.

So I try to talk to Kevin and he says, “Well, I’m not going to talk to you without them with me.” I said, “But I need to talk to somebody where I don’t feel intimidated, where I can actually speak freely.” He says, “Well, you already talked to these guys and I’m not going to talk to you unless they’re there.”

So it’s, “Kevin, you already talked to them about me, how come I can’t talk to you?” You know I felt that was total hypocrisy. You know, I could talk to you, but you can’t talk to each other, or something. It just was like out of – you know – it felt wrong.

So I wound up getting together with Kevin and his thoughts are. “OK, we’re here to....” First I explained some of the things that had happened and Greg, you know, rolling eyes and this, and as soon as I’m done, “Oh, let me just wipe that vomit off of me.”

OK, I’m feeling like totally disrespected and stepped on and like, “Oh, is that all I did? Is just, throw up? I’m trying to express here what’s going on and this is what happened, and I’m mocked for it.” You know – and – you know – “Well OK. Now that you’ve said what you said, we’re here, Dusty, because you’ve been divisive. Here’s a list of people that know about this situation.”

Some of which, we’ve actually had people call us up and say, “I hear you had Jay and Greg standing up against the wall and you were screaming at them.” No, on the contrary, I was trying to leave. You know, I explain to them a little bit about the situation, not even the whole thing, just a little bit

OK, “You talked to that person, you’re divisive. Your sister called me from San Francisco.” Monica called her sister because she was going, “I don’t know what to do, Marice. We’re getting kicked out for missing Bible study.” No, it’s not for Bible study, it’s because we’re prideful. She called her sister; now that was divisive. I talked to Adam and Tanner; that was divisive.

Divisiveness is not saying, “Here’s your problem, we gotta deal with it.” Divisiveness is saying “You know what, let’s leave the church because they’re a bunch of crazy people.” Divisiveness is saying, “The church is evil,” like you said, but I’m saying, I never said the church is evil. I know it’s not. But when something happens of this nature it needs to be addressed.

And it can't just be written off as, you know, "It's your individual problem by yourself, it never happens to anyone else." No, the people that it happens to, they wind up leaving the church. They wind up going somewhere else and then we erase it as if nothing ever happened, we've done nothing wrong, wipe our lips. Well, the person was still abused, they're still – if anything we should be going out there trying to seek them out and heal the damage that was done.

Some of those people leave and they never come back to God because they blame the whole thing on God. Some people leave and they blame the whole church for what happened with their discipler and them. You know, time and again weird things happen. People feel in their heart of hearts that this is right, and it's right.

Well, if you go to the scriptures it shows us exactly what's right and what's wrong and what level we take things and what we do with it but we don't do that. We say, "Well, in my beliefs and what I understand is, this is what needs to be done," and that becomes our authority. As opposed to this being our authority. So we get with Kevin and that was it. It's, "You're divisive," and that became the whole conversation. And we're going, This is wrong, this is not right.

You know, I come to my brother, I come to him with other people, now how do we come to the church? You're not going to give me a chance to step up on the stage and say, "OK, guys, this is how this brother sinned against me. What do you think?" Because that's never going to happen. How else do you talk to anybody? We haven't yet actually gone to the church with it. But how do you do that when you're just a lowly Christian and you're dealing with a superior? You don't. God's second-hand man.

So whatever the situation is, we can't figure this out. Greg – or Chris – or not Chris, um, Kevin – is saying, "Well, I know Jay and Greg and they would never do what you said they did; but if they did, you probably provoked them." You know? And I'm saying, "That's just not right, it's so – it's already decided!" Before we got there, it was already decided.

When he called me on the phone and said, "We'll get together," – eventually they kind of sprung it on me at the end of church – but he said "We'll get together with you sometime this week." He said, you know, "Well, you need to just get open to what they're going to tell you because, you know," and I was like, "Man! How can you have already decided something when you haven't even heard what's going on?"

I know my sin in the situation. My sin is being frustrated and angry and not responding in a godly way. I know what that is, and I accept that, and that's my sin. But going beyond that was just abusive. And how can I say stop oppressing us, stop being overbearing or lording your authority over me – how can I say that without actually being confrontational? Because any time you say that, you're now a problem and you got issues and you got problems, and it's like – how many times you told me I was warped that night? You know, my warped and sinful mind.

You twist the scriptures into what you want them to be. How many times can you say horrible things to people and expect it to be OK? You might not use a cuss word but you're using every dagger and sword you can find, and it doesn't have to be violent to be destructive.

You know, and this whole thing has been totally and completely destructive. I have, however, been built up in God, because I've studied the scriptures – so freaking crazy – and prayed so much and just going nuts. It's like I'm closer to God than I feel like I have been in years, because finally I'm going, "OK, God, I really need you now. If ever I needed you, I need you now." And I do. I totally need God now because I totally feel squashed by everybody around me. I feel disillusioned and threatened and a lot of things, a lot of things that I don't even want to get into now because it will just take up time.

The day after that meeting with, you know, you and Jay and Kevin, I didn't know where to go. All I know is that I gotta leave. "We're not going to put up with this behaviour in this church!"

And at every point during the conversation offence was taken for wherever it could be. I'm saying, "Bro, it's hard to get ahold of you, I've been trying to get ahold of you" – "Wait, you accuse me of being hard to get hold of? I'm taking personal offence! You accuse me of being difficult to get hold of?" – You know, that was an offence that never needed to be taken. It was never necessary. I'm explaining the situation. Why take offence at something so benign? It had no bad intentions – it's like, OK I can't get your number. I called many people, I can't find you.

OK, this is Greg. OK, and then everybody getting upset at me for being disrespectful to Greg when he's sneering at me and snickering – yeah, well, you know, and I say, "Time out," and I try to continue speaking – "See, there's your disrespect! There's your disrespect, right there! You're so full of..."

How do you deal with that? How do you honestly deal with those situations? And try to keep even the slightest bit of humility or anything, when everything you do, you're walking on eggshells, and everything you do, you get whipped in the back for it? And whatever it is, whatever is going on, it's not healthy, it's not building, it's not godly teaching, I know it's not helping other people because people talk to me about it.

You know, and if we can't talk to each other about it how do you ever deal with these problems because every leader – not every leader, I need to avoid using these words – but the majority of times when people try to address it, it's don't you dare address your leader. You're not supposed to say anything bad about your leader. So how does this get fixed, how does it get remedied without actually people coming together and saying in one voice, "This is what's going on"?

If somebody's abused by their mother or their older brother who sexually molests them and they're told, "You better keep quiet or else" – no, they better not keep quiet. They gotta speak to somebody. They gotta speak out. They gotta get this thing out. And it's all the leaders that are around me in my situation, are all with one voice saying, you know, "Whatever wrong they did, it's your fault, it's your sin your sin your sin your sin your sin." It's not, it's not good.

The majority of our lessons, it's been, "Obey your leader, obey your leader, obey your leader." Beatitudes somehow turn into "Obey your leader, obey your leader, submit to their authority." Everything is, "Obey your leader." God is a secondary issue. He is the theme of the program but not the focus.

You know, I heard your message actually yesterday – it was awesome – from a couple of people said it was great. But it wasn't, "Obey me, obey me, obey me," you know, or tinged with the tone where...you know, Dude One being brought up in Sunday service. Dude One's talking about – you know, it was Kevin Holland's message. Dude One's talking about shepherds.

The circumcision group who were being divisive and faultfinders and picking at the people and saying "You need to be circumcised," and "You need to do this." It's not talking to the members, that it was preached to those members that if you say anything to anybody or if you have any problems with what's going on in authority, then you're in sin and you got problems because you're a fault-finder. It's totally destructive and it's totally Catholic. You know, it really is, you know. Forgive me for saying that but it's totally how they run things: run through fear, run through twisting the scriptures.

When you use, you know, Hebrews 10:26 on anybody, that should totally shock the tar out of you. And saying, "You're going to hell. You watch out, you sinned again. See? I told you you'd sin again. Your pet sins are gonna come up for the rest of your darn life." Yeah, well, they'll always be there and you'll always fight it. There are times that you're stronger and times that you're weaker.

But saying, "You're continuing to sin, you're going to hell now. No sacrifice for sin is left. Not even Christ." That's what it implies to people. If you read that scripture, darn it, it's talking about people saying, "I can leave Jesus, and keep killing [him] every year, and I'm going to get to Heaven." But to use that scripture on somebody to intimidate and instil fear, that's dangerous. That's not using sound doctrine. That's using the doctrine to get what you want out of it.

And at every point I'm honestly – even now, I'm just overwhelmed. It's hard not to get emotional about it, or stressed, or feel anything about it. It's a total fight to just try to even remain calm because it's a very big issue, when you're dealing with someone in the family. You know, divisiveness in the family, your husband's pulling you to hell, you're dealing with your family and my family, the brothers and sisters that have been in my family for twelve years.

My way of life, my following God, it's between me and God – and you're telling me to leave because of a rule that you made? That's pretty big. That's a big pill to swallow and, from what the scripture says, that's not a pill that we're supposed to swallow.

The oracle of God is from God only. Nobody should say, "What I say is what you should do because God put me here." That's going, that's going overboard and that's dangerous because it hurts people, it's not building people up. We have more fallaways recently from this and it's not anybody going, "Hey, well, I feel closer to God! Let's rock." You know, it's more people going, "I can't carry this load you're making me carry," and they drop off. And right now that's where everything's at.

Oh and then I called Russ after Tuesday night because I didn't know where else to go. You know, it's like, "Russ, can you help me?" He says, "Well, no, I can't help you but maybe you go to Al."

AB: Well, sure.

DW: Yeah, yeah, because he's helped me before. The other authority problem I had was with Russ Ewell, because Monica and I were – when I got the job at Disney we had dated for four years, and it was Sector Leaders saying – actually, it was an evangelist – he's saying, “Well, you got two choices. One, you can either break up with Monica, move down to LA, work at Disney; or two, you turn down your job at Disney, continue to date Monica, and maybe eventually we'll let you get married.”

I'm saying, Those are not options. This is crazy. I've been with her four years. I should marry the one I want to marry. Biblically, that's my choice. It's not the choice of Chris to tell me who I can marry, or anyone in this room. It's really between me God and the girl I'm marrying. So, I called Russ because obviously, I had two weeks to get on a plane and I'm going, What on earth am I going to do, you know? So anyway. And that's what brings us here.

### Dialogue

AL: OK. Now, tell me – forget the last few weeks – what do you want? What's your desire? That's a very broad question.

DW: Can you – yeah but it makes sense. To be free to worship God. Not to be oppressed by, Follow me, follow me, follow me, follow me. Follow God. These men are in our life, as well as you are, to help us get to God, to get close to God, not to get close to them per se. You know, even Paul says, you know, I did not come – actually he was saying I didn't come to baptise, but earlier he says, you know, Were you crucified in the name of Apollos, were you baptised, you know, into the name of Cephas, whatever. You know the scripture. We can actually go over it if you want. But everything was leading to Christ. Everything led to Christ.

And in my situation here I feel like everything has led to, “Follow us. If I say something, it goes.” So what I want is not be judged, ridiculed, looked down on, pressured, abused, and most of all for my friends not to be. Because even though this is very frustrating for me currently, it hurts a lot to see my friends leave. You know, people that I love dearly, that I'd give everything for, to leave for the same darned reasons.

Because it is not godly. This is not the way God planned his church. There's no reflection of it, there's no similarity to it. There's nothing like that in there at all. And what's happening is everybody's, you know – we get pushed for awhile, pushed, you know, we got rulers, better measure up, you better measure up – until you leave. And then, boom. At one point, you're just too much trouble. Go. And they leave. And that's not how God planned his church.

AB: What was your dream? As a young Christian?

DW: (sigh) To see God's face. I honestly just wanted to make it to Heaven. Make it to Heaven and bring as many people as I could. Honestly. [Scott McShirrell] baptised me and Adam both, and he's a man that I think really truly and honestly represented a true disciple. For like three years he discipled me and –

AB: Where was that?

DW: That's in [Country Gossa.] That's like [*unintelligible*.] We change the names so often – a zone was like what we'd call a sector – but it was an incredible ministry and we were fired up and there was a fire to bring people to God and bring them close to God and be close ourselves. To get out on a hill and pray and feel like you were one with God and that you were talking with God face to face. Even if you weren't, you still felt that. And that's where we were spiritually.

And then somewhere along the line all these, you know, "I told you twelve minutes not ten minutes." That was a situation when Monica and I were dating. You got a girlfriend, you're allowed to talk ten minutes twice a week. I talked twelve minutes, I got rebuked for it and told I'm not going to see my girlfriend anymore. OK, wow. Those things build up. They get in the way. They don't really get addressed, they just get, "Oh, well, you wash it over, you know, forget about it." OK, forget about it, cool.

But it never gets fixed. It continues and continues, and after awhile you have all these things looking at you in the face saying, "I'm not following God anymore, I'm following people. And I better not stray because, you know what, I'm afraid I might get, you know, rebuked," or, you know, "I will do what's right not because I love God and man, or because it's a good thing to do, but man, I better show my face otherwise someone's gonna ask me, you know, what are your numbers like?"

And it's like, wow, not that we're doing numbers anymore but that's the type of fear. You're more afraid of man, you're more afraid of what people are going to say than you are of God. And you're not doing it out of things like Paul says, If I do it voluntarily I will receive my reward. We're not doing it voluntarily. We're doing it because somebody's holding us accountable and that's what hurt me, is that.

And I, I would love to be back to that. I would love to be back to sitting on a hill praying to God, screaming my lungs out and knowing that he hears me. I just want to know that. Because of, all of this is in the way. At this point, you know, I'm closer to that now than I have been, you know, just recently because I had nothing, because now all the people that have been "the boss", have now all betrayed me and I'm by myself, and I've been already told to leave this church – how many times? told to leave?

[*Someone says, "Three."*]

DW: Yeah, three separate times. Told to leave three separate times. Told to leave, you know, on three separate occasions. "You gotta go find somewhere else, you know, there's the door for you, you know, we want you to be happy." At every point you just go man I'm overwhelmed.

AB: Dusty, do you really think that anybody really wants you to leave?

DW: Absolutely.

AB: Do you think that's really what they want?

DW: Yes. I absolutely do.

AB: Why do you think that – why – why – if somebody wants you to leave, why would they want you to leave? I mean –

DW: Because I speak out, because I'm trouble.

AB: OK, why would they perceive you as trouble?

DW: Because I don't just say, Thank you sir may I have another.

AB: OK. Turn over to Luke 11, starting with verse 23.

[papers rustling]

### Al Baird speaks

AB: I'm going to read a couple of scriptures here. You know, the things you're saying are very disturbing. They're obviously not the first time that I've heard them and I'm not saying that there's nothing to your experience. I'm not. I'm just saying, I'm saying that when you started off in the kingdom with a dream and somewhere along the line you got sidetracked from the dream. And I think that that's part of what we're talking about now.

In Luke 11 in verse 23 Jesus talking says, He who is not with me is against me and he who does not gather with me scatters. So basically Jesus is saying every one of us as a disciple is either a gatherer or a scatterer. There's no grey area. We're one or the other. And a scatterer he says is against him and a gatherer is for him.

And so what we gotta do, and really what you're saying is, this was your original dream. You wanted to be a gatherer. But somewhere along the line there were enough bad things that happened to you that you said, "Woah, that's enough of this dream. I'm not going to take this any more." But the danger in doing that is you stopped being a gatherer.

Now. You say, "Well what do I do with all that?" That's a very good question. But in the midst of all of it we're either a gatherer or a scatterer. And that's one of the things I want you to remember. For all of us at any point in time we're a gatherer or a scatterer. We're a builder or we're tearing down.

And that's – all – everybody's in that category. There's no "Well I'm just on the sidelines working my own" – no, we're either building or we're tearing down. We're gathering or we're scattering. OK, let's, let's turn over to a verse that you would fear that we would go to. But I don't want to go in the way that you fear. Hebrews 13. And just, I'm going somewhere with all this so don't, don't get sidetracked with your thinking here and shut down and turn off because I am coming down for a landing.

Hebrews chapter 13 verse 17, as you have expressed, has been used as a hammer many times on you. "*Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.*" Now ultimately we're gonna stand before God and be judged on our relationship with God. Um – and all of us are going to stand or fall on our relationship with God. So we can do a lot of good things and still not have a relationship with God.



But so, ultimately there's got to be a relationship with God. If we get into the muddle of trying to please people and lose our relationship with God we've lost it all. Even if we're out there evangelising every day, we're going to all the services, we're doing all these things – we lose the heart for God – I mean, still the basic command is, love the Lord your God with all your heart, mind, soul, and strength. That's the greatest commandment of all. We can't lose that.

But in that, God never designed his kingdom as a God and me type thing. As you know, I can't have a lone ranger relationship with God. You just can't leave God out on the mountainside. He never designed it that way. It's a family. It's a working together. And in that he has established leaders to lead the family. Whether it's the father in a physical family, or it's the leader of a Bible talk, or it's elders or evangelists, in any structure, you see all the way through the Bible there are always leaders.

Now. Were the leaders always good? No. In fact a lot of the leaders were lousy leaders. A lot of the leaders were ungodly leaders. And one of the best lessons that we got in the whole Bible was Saul and David. Saul was a lousy leader, ungodly, and God finally said – you know – and David was under him. And David was tremendously abused. But what was David's spirit? David's spirit was, God is my protector. God is my rock. And he refused to lay a finger on Saul when he had the chance many times, because that was his spirit. How can I harm God's leader?

When Miriam and Aaron got bad attitudes about Moses – you know what? I bet Moses blew it some. I bet he probably even provoked them in some ways. But when they raised up to say, Who are you, Moses – you know that they got the hand of God on them. Why? Because God established, basically, a way for things to work.

Now. It's not perfect because we're not perfect. I'm not perfect. You're not perfect. Jay's not perfect. Greg's not perfect. Roger's not perfect. None of us are perfect. And that's just, the church is not perfect. Because we're not perfect. Because we're in it. And so I can't base my obedience to leaders on perfection. It can't be perfection because they're not perfect.

However, God has given the leaders a charge. The leaders are going to have to give an account to God. They're going to have to give an account to God, first of all for their own actions. But secondly, they're going to have to give an account to God for the people that God has put them over. They got a special responsibility.

Now. We all suffer at the hands of leaders. Gloria suffers at my hands, as her husband. I'm not a perfect husband. And I want to do better but you know even today – I didn't hit her – I never cussed her out – but I can make her feel small. But that doesn't mean I'm not the husband any more. And it doesn't mean that God doesn't call her to submit to me. Because why? She's really submitting to God. it's not me that she's really submitting to. She's really submitting to God, because God established the structure. And without the structure it doesn't work.

So when you – and I'm just trying to read between the lines of what you say – essentially when you throw your hands up and say, That's far enough, no further – then you're in essence not working with the structure. You say, Well, what do I do when I can't get anybody to listen to me? That's a very good question. And it's a very hard question.

Now quite frankly – I mean, I think we in the room – I’ve heard enough of you, I think you want to do what God wants you to do. I’ve known a lot of these guys for years and years and years. I believe they want to do what God wants them to do. Are they perfect? No. Can they blow it? Yup. Can they get angry? Yup. Can they react without listening? Yup. But you know, regardless, even if all of these leaders here didn’t have a good heart, Hebrews 13:17 still reads the same. It doesn’t say only obey your leaders if they handle the situation godly.

Now you can’t obey them if they’re calling you to disobey a command of God, obviously. But God is the great equaliser. God is the one that works things out. David had to submit to Saul. Saul was trying to kill him. But you know what? God was God. David knew that God was God. And David had enough faith to believe that in the end God would use it all for his purposes. This is where faith comes in.

I’m not asking you, I’m not asking anybody to sit back and keep your mouth shut. I’m not asking anybody to sit and be abused. There’s always ways to appeal. in the church today. There wasn’t a way for David to appeal. I mean, Saul wasn’t going to listen to him. There was nowhere else to go. He just had to rise up believing that God would be the great equaliser.

You know, what I’ve seen, I’ve been around for a long, long time in the church. and occasionally we’ll have – now this is pretty rare – but occasionally we’ll have a truly ungodly leader. I’ve never seen it fail that God will take him out. It may take longer than I want. It may take a year. It may take two years. But God ultimately exposes it. Because God is God. And as long as you operate in the framework that God established you’re gonna survive. Because God’s promises are true.

God says – I Corinthians 10:13 – that you’ll never be given more than you can bear, because at the time that you’re tested or tempted he’ll provide you with a way out. And God’s promises are irrevocably true. That he’ll never allow you to be dealt a hand you can’t play and win at.

But if you ever take things in your own hands and say, No more, then you stepped out of God’s protection because you stepped out of God’s plan. There’s always a way to handle it. I’m not saying that there are things that are not wrong. I’m not even addressing this situation the last few weeks. I’m addressing a philosophy. But it’s the philosophy is what carries you through.

You know, you’re going to go through tough times. Marty Fuqua gave a great lesson today from II Corinthians 2, 3 and 4, and he was talking about the tough times the church is in right now. I mean, we’re in tough times here in LA, people [lighting out] and all of that going on, whatever, and Marty was just saying from those passages, you know, all of us are sitting here thinking that, Won’t it be great when we get through this crisis. He said, “You’re not going to get it, because there’s going to be another crisis ahead.”

He said, “This life going to be full of crises. You’re not going to get to this point where we finally got it figured out and it’s all going to work right now. That’s not going to happen. I’ll tell you, it’s not going to happen because Satan’s around, and Satan’s trying to mess it all up, and Satan’s trying to mess, he’s trying to divide all of you.” Satan’s trying to make you feel like

you're not wanted. I mean, who in their right mind, who's trying to build a church, would not want somebody? I mean that's not true.

On the other hand there are ways that all of us have to act and be a part. And if we're not, we can be a fly in the ointment. And that's something that God says. If someone is divisive, if they are pulling people away, then they need to be put out. But nobody wants that.

I mean look at the people who've driven a long way and are spending time right now. None of us would do this, you wouldn't do this, if you didn't want to find a solution. I don't believe everybody wants – I believe that we got a room full of people that want to do God's will. We just need to all figure out what God's will is.

And that's why I want you to understand, whether it's a Greg or a Roger or a Jay or whoever. These people aren't out to destroy you. Any more than, I don't think you're out to destroy them. Or you're out to divide the church or whatever. But if you take things into your own hands it will be divisive because that's just the way Satan uses it.

We've gotta be a family and it is never OK for Gloria to say to me, "I don't like the way you're doing it, and so bag it. I ain't going any further." Then the family stops working. Now as long as she can go get help and say, "I know I need to submit to Al. Help me because things are all out of whack here," that's totally fine. But the minute she puts her hands up and says, No more, then God's plan does not work any more because that's not the way it's built. It is built with relationships with leaders.

Now, as you pointed out, leaders are not supposed to lord it over. And so if somebody lords it over, you know, it's fine to say, to call them to repentance. But in the same way if you're not submissive, you also need to be called to repentance. It's gotta work in that way. And all I would say to you, without knowing the dynamics of what went on. If you got four leaders saying the same thing to you, that probably there's some truth in it. That you need to figure the truth out.

Now it's not to say that you don't have some valid points. But if I get four leaders that I know love God saying the same thing to me, you know what? I'm going to listen and try to figure it out. I'm not going to just swallow it and say, "Well you're saying it, it must be true." But I'm going to say, "Man, I know you guys love God but you're all saying the same thing. There must be something I'm not seeing. Help me understand it."

See, what I'm talking about is an attitude and a spirit here. I'm not talking about the details of what happened. I learned a long time ago you can't go back and unravel what he said and what she said and whatever, even with a tape recorder you can't do it. Because you gotta go for the spirit of the thing.

And somewhere along the line your trust in leadership got dashed. You got hurt by leaders, as you pointed out, and whether it was your guys' dating relationship or a whole lot of things, you got enough bad experiences that you lost your trust for leaders. And what I'm saying is you gotta get it back. Not based on a leader earning it, because he never will, but based on God being God. Because you trust God, you can trust a leader. Not that the leader's going to

do everything perfectly, but that God is in control, and God is going to use whatever it is to bring his purposes about.

David could trust that God was using Saul to accomplish his purposes even though Saul was – I mean, you can't think of a more abusive situation than that. But David trusted God enough to, guess what? In the end God used that whole experience to train David to be the greatest king the Jews ever had. Could he have done it without the experience with Saul? Probably not.

God knows what we need. Does that justify what Saul did? I dare say Saul ain't going to make it to Heaven. So he'll stand before God for what he did too. But all God will hold David accountable for is doing the right thing.

And all God's going to hold you accountable for is doing the right thing. And you're in danger, for you to lose trust in the system that God's established. God can't work. And that's what I would call you to do, is to get your trust back. Get your dream back and figure out how can we be unified here.

With that spirit you can work through anything. Whether it's a schedule problem, "How can I possibly get everything done with my pay cut?" and all that. See, with that kind of spirit it'll always get worked out. But if it goes far enough and you say, "I'm not understood, I've gotta take things into my own hands," then you've got a problem because here we go. We're not working as a team anymore.

Now again there may be a situation where you try and you try to work as a team and it just doesn't work. OK, well, you gotta keep going to somebody who's gonna help. But one of the dangers is, you can talk to the wrong people who can't help. Anytime you talk to a person who can't help fix it, all you're do is going to hurt them. Because if they can't fix it they're going to get hurt.

That's one of the reasons that gossip is so bad. Because I'm going to go tell somebody my side of the story and they can't help me fix it, it may be fixed, but guess what, they're still out here with a bad attitude. And then they gotta get fixed. And so all that does, if a person is not part of the solution, that's one of the reasons that Eph. 4:29 is so important in terms of use helpful words, the kind that build up and provide what's needed. Not in terms of being talked to.

If a person can't help me solve something then I'm not going to be talking to them. About anything. I mean not just about your situation but about anything. I mean there are a lot of things that I don't tell other people, problems I may be going through, because it's not going to help them. It's going to hurt them.

So always my attitude has gotta be, Am I gathering or am I scattering. It comes down to that simple. And I think, if you can think, in any one of these situations, your response is always going to be the response, "OK. Am I gathering or am I scattering." And you can always tell by the results it has on other people. Am I gathering or am I scattering.

## Dialogue

AB: What do you think about what I'm saying?

DW: A lot of it makes sense. Some of it I think we gotta look further into the scriptures on. Where you say, Obey your leaders. I know the circumcision group were the leaders of the church, you know, the Galatians church, and they were told not to obey them, in fact, let them be eternally condemned. You're supposed to test everything, hold onto the good –

AB: Well well well, what happened there. That's a very good point. Here was a problem because some people were teaching a certain thing. Now. Did anybody take the law into their own hands in that situation?

DW: Well, they were told not to follow.

AB: Well, when?

DW: Paul said that –

AB: How was it resolved? Did Paul go off and do that by himself?

DW: Well he did in [the main church] –

AB: No, he did it at the Jerusalem Conference.

DW: I don't remember seeing that in here –

AB: [*unintelligible*]...The first conference of the whole church was about that one question. Paul didn't go off and settle that by himself.

DW: Well he did deal with the people. He wrote letters –

AB: After the conference. Only after the conference. This is what you gotta understand. Paul did not unilaterally go off and do something. He went to Jerusalem. He went to the apostles and said, We got a problem here. Because we believe that Christ is saved. [*unintelligible*]

...teaches this. And we believe that these other people are holding onto the law. And they had a conference in Jerusalem to settle the question. Paul didn't go off and do it by himself. That's what I'm saying. There's always a way to do it if nobody goes off and does it by themselves. Because if they do, it'll be divisive. There's always a way. God always has a structure to deal with it.

DW: You – Can I have the feather?

AB: You've got it.

DW: OK, sorry – uh, that's great and that's something that I'll read up on, the conference actually, and see how that went. But Paul did deal with things man to man on a number of situations, with Barnabus and with Peter, and in my situation I can't necessarily call a conference. You know, calling a conference is like getting everybody together and saying OK, what do you think –

AB: You just did –

DW: – this happened. Yeah, we’re here in this situation but most people don’t get this opportunity. I think most people are, they’re just gone. And [*unintelligible*] still just wishing somebody would call him. You know, just wishing anybody would call him. And he’s not in this situation –

AB: But, Dusty, anybody –

GM: Excuse me a second, can I have the feather?

DW: No, you can’t.

[*laughter*]

AB: Anybody that ever asks me to do this, I’ll do it. I mean, we’re doing this because, hey, this isn’t a rare thing for anybody to ask for. Anybody should have a recourse. But I do believe there’s also, I do believe there’s probably faces in some church somewhere that – some little podunk thing – that’s got some dictatorial leader that still, God is holding some young Christian accountable for doing the right thing, even though he’s being abused.

DW: Yeah, I know what you mean.

AB: But that’s what you gotta believe, is that nobody is tempted beyond what they can bear. No matter what you think up, God still provides it with a way out. See, that’s the thing that keeps me believing that it all can work out that because ultimately there’s no situation that God does not give the strength to overcome without being divisive.

DW: OK, can I have the feather now, or – I’m totally thinking physically now and –

AB: That’s good.

[*laughter*]

DW: You know, yeah, totally, in my situation I cannot sin. There’s no excuse for it. There’s no excuse for – anything that happens to me, though it is a stumbling block – though other people may or may not be held accountable for causing me to stumble, we say we can’t make people sin. But the Bible says, yeah, you can cause one of these little ones to sin. But it doesn’t make me right for sinning.

So I always know I gotta – and that is a fight. I mean, honestly, probably more so than you personally know because you don’t know me that well – but maybe Chris can relate to me a little bit. For me getting upset is a hard thing to keep control of. and I know Chris is a big guy. There are times that I’ve been feeling like taking out that tow-truck driver and I don’t know if you remember the situation...

[*people all talking at once*]

DW: ...yeah. I’m just saying that you know that there are some of us who really have a harder time holding in stuff and some are better at it, you know, some people like Jay can hold on for hours, days, years, without blowing up. But, you know what, Jay has his own sin. I don’t know what it is – all of us have our own sin...

*[people all talking at once]*

DW: So I know what you mean. I gotta watch that. I do believe that divisiveness, especially in the Bible – you are right about divisiveness, because as soon as we got together and talked about us being divisive, I really searched that out and studied that out, and I know that divisiveness is saying, you know, that you’re putting the word of God into disrepute. You’re telling someone else, This is what God wants you to do, or, That’s what God wants you to do. You’re questioning the Bible and you’re causing people to doubt that. And I don’t know whether it’s intentional or not. I don’t feel like I was ever at any point trying to divide anybody from anything.

AB: You don’t have to be intentionally divisive to be divisive. I can be divisive and not even know I’m being divisive, and in fact be shocked that I’m being divisive. So it doesn’t – I think probably most people were divisive, at least originally. They were not out to tear the church down. A lot of them are doing it out of their own hurt. They’re doing it out of even sometimes what they think is right. But if the effect is to divide the church, that is still being divisive.

And so this is one of the reasons that I would – somehow you got to get your trust back in leaders so that you can hear what they say. Because you’re in a situation where you’ve been hurt enough, and whatever, your defences are up enough that they gotta get through the wall to get to your heart with what they say. Because there’s enough defence that your first reaction is to discount it. And all of us gotta prove it to you, rather than your being in the mode of, “Help me, help me see it.” Which is the heart that all of us have gotta have, for a leader or for a young Christian.

I mean if someone comes to me and sees something in me and, “I tell gotta you something.” But if two people come to me, I really want to listen. If four people come to me, I sure want to listen.

It’s interesting, back in the early days in Boston, Kip and I and Bob and Pat [were a group] and every Sunday night we were together. And we sort of came – I came to the decision in my heart, that if that group felt something was the right thing to do and I didn’t, I just always surrendered. I said, you know, “If all of you see it this way and I see it that way, I give up. Because I trust you guys.”

*[people all talking at once]*

AB: ...on opinion issues. Because I trusted their collective wisdom. And I think the spirit leads a lot in that kind of thing. And I think, again, we’re not talking – I don’t need to know the situations. But if four brothers are, quote, pounding on you for three hours, whether they did right or not, I always say, you know, What? There must be something you’re not getting that they’re seeing. And I would only plead with you, be open to trying to figure that out. That, “What are you trying to get to me that I’m not getting?” There must be something there. That there’s something wrong where it becomes a battle. There shouldn’t be a battle.

DW: Yeah, you’re right. I need the feather.

AB: Sure.

DW: The battle doesn't come from me. Just so you understand that. The battle comes from somebody saying, "You think my way or else. You think my way or else." When people are saying, "Obey your leaders." For what? Obey your leaders, provided they are teaching what Jesus commanded them to teach. Not opinions.

Paul had many opinions that he identified from the word of God. When he had an opinion he said, "If you do this you're still not in sin. If you do that you do better." He made it clear when he had an opinion and when he didn't have an opinion. It's very clear.

When somebody comes at you and says, "My opinion is what you'll take or else," the pounding comes from that. Saying you take my opinion and you make it yours, or I will continue to do this. Just because you gather a great number of teachers to tell you what you want to hear, and I'm telling you straight, no matter how many teachers you get, if it's not biblical, if it's not the word of God, it is their opinion and it separates people. The division doesn't come from the person being forced to take their opinion. The division comes when somebody says, "You do this or else."

AB: See, this I think is probably where we're having the problem. If someone is citing the Bible, they don't have to be a leader to obey that. Why be a leader? I mean, a baby Christian can quote the bible. You gotta obey that. So why do you say that about your leaders?

DW: Because you're supposed to – I'm sorry.

AB: Now, that's what I'm saying, is the reason that they're talking about this situation is they're talking about matters where there's not a Thus Saith the Lord. Because that's the way – what does it mean to obey your husband? Is that in a matter of opinion, would you say?

DW: Sure.

AB: OK, why?

DW: To what extent do you take it? Make your wife do this, and I want you to do this now? I could really abuse my wife with that.

AB: Absolutely. Would she be upset?

DW: Absolutely.

*[people all talking at once]*

AB: ...would be very upset. Let's assume you're the perfect husband, and you hear your wife out, and all this kind of stuff that we know how to teach in marriage retreats. But ultimately God says, You gotta make the final decision. Let's say you're talking about – I don't know – buying a new car. Certainly a matter of opinion. And you drive it out to the country or whatever, but ultimately one of you wants to – I don't know, think of some ridiculous thing – I don't know – get a Lexus. And you know your chequebook.

Bottom line, the buck has to stop with you. Why? It's a matter of opinion. Because God made you the leader. Because why? Because you gotta function some way. And that's the way that



God creates order. And that's the way he does it in the church. Is to create order. So I'm – do leaders have the right to say, hey, I want you to wear a bright yellow shirt? No, obviously not. That has nothing to do with leading the church. I mean, you obviously got to use some common sense when you're talking about obedience.

But leaders do for instance say, We're going to have, we're going to have everybody be in a Bible Talk. And, OK, that's a matter of opinion. we're going to have Bible Talks or not Bible Talks, that's a matter of opinion. But it's a leadership issue. And so leaders decide those things. Leaders to a certain extent decide schedules. OK. How many times are we going to get together this week. Now can we appeal that. Obviously. But still the core is to obey the leaders.

Now the leaders if they're wise and godly, are going to listen. But ultimately let's say they decide it's all right. Hey, I'm called to obey that. If you say this, but the leader says that. Hey, I'm still called to submit to that. That's a matter of opinion. There's no Thus Saith the Lord. One person says this, one says that. And so, that's what this is talking about.

This isn't talking, should you obey Matthew 18:33. Obviously. Anybody can tell me that. That's scripture. This is talking more about, how you build a team. I mean, the question is, how are you going to build a team if the tackle doesn't want to follow the call that the quarterback makes?

Now that's – somewhere along the way, you gotta build team. And that's all that we're talking about here, is that even more so as a church, you have to – the leaders are called to lead the people in a way, literally, so that they're gathering rather than scattering. So they understand that they're a team.

DW: Sure.

GB: One of the things that I talked about to the wives when we talked about submission was, the hard thing that – really, submission's only needed in a conflict where there's a difference of opinion. Because there's not even submission when you're going in the same direction. Kind of getting to agree, then you know, you're getting to do what you want to do anyway.

And I used the example of a yield sign at a crossroad, is that is the car that has to yield is not there saying, you know, "This is a [bug], this is a bad car, I don't have to yield." It's to keep from colliding. It's to keep the flow of traffic going well.

Now I think that's the order thing, the way God has ordered it. And I think that helps, if we can if we remember that if there is a point where you have a disagreement, if you have a different view than a leader would have, and if you can say how do you want your wife to present her difference to you, and then kind of check your own way of doing that to someone. That is, that is just kind of some practicals to help you.

And probably there have been times in our dynamic that I present something the wrong way and Al knows exactly it's not the best way to show that I submit to him. And he uses a word with me, he says, "Honey, I feel resistance." And when he says that, I'm going, "Hmm, I'm not doing this right."

You know, I hope I can do it right, but I think a lot of times we, in the way we do things, in the way we say things, it sparks resistance or communicates resistance to the ones over us. And it's not right. It's not wise and it's not right to your leaders. So I think there's – I think it will help you to stop and think what's good for you to be wise, and check it.

AB: Let me say one more thing here. Just one more thing and then I'm just going to open it up and pass the feather. Just one more thing because I think that it's important. The last thing that he says in this verse is, "*Obey them so their work will be a joy and not a burden.*" I know when our work is a joy and I know when it's a burden. It's a joy when we're united as a team. It's a burden, I feel worse in our relationship, when we're not [of one mind].

GB: Yeah.

AB: I mean, nothing is right in life when we're not [of one mind]. When we're on the same team, I can stand, almost anything can happen to us because we're a team together. It's a joy. And that's what it's really talking about here. I mean you know it's really – the leaders have been given responsibility by God to lead the church, to grow, to gather. But it's not all a joy.

Unfortunately there are several situations that can rob the joy. But the call that the writer of Hebrews is making to everybody is, you make leaders' work a joy. That's a good test for me. Is the people who are over me in the Lord, am I consciously trying to make their work a joy. That's a great test. Now I may think I'm making the work a joy and I may not be. But if my heart is to make it a joy, I'm probably going to figure it out how to do that. So I'll just throw it open now.

DW: Bro, just so you understand. I'm not walking around saying, "I don't like Bible Talks, I don't like this, I don't feel like that, I want to do my own thing." That's absolutely not at all what happened. I simply said I'm overwhelmed...

*[recording feedback and people all talking at once]*

DW: ...I simply said I was overwhelmed. I can't do this and I am – that's it. Had nothing to do with, "I don't like anything." Nothing about that at all. Where it did become a problem is when I said, "OK, you're telling my wife not to help me out, you're telling her not to listen to me, you're telling her things and you're telling me things that are flat unbiblical."

That's unrighteous – I'm gonna – wait – unbiblical – it doesn't have to be pushed into the extreme of these people walking around critical, with attitudes, "Well, I don't think we should drink red wine," whatever. People have their little issues and their little problems. But in the same way, even now, even now the focus is still on me.

You know, it's not me walking around thinking I want to do what I want to do. It's still – at every point it's been, "Dusty, this is your deal." We know what the Bible says about what elders should be and the type of teachings that should be taught.

And at some point we've gotta say, Are we following man's rules or are we following God's rules? Where again, it's in the scriptures about the teachings taught by man, about "*A horrible and shocking thing has happened in the land: The prophets prophesy lies, the priests rule by their own authority, and my people love it this way.*"

We see so many things even in the New Testament about what type of leadership a leader should have. Timothy talks about it many times, you know, “This is how you do this, this is how you do that.”

But when we see something and we go, just like when we study the Bible, judge a tree by its fruit – why am I now leaving the church that I used to be part of, OK, I gotta check my leaders’ fruit; what fruit are they bearing, they’re not bearing good fruit – so that’s divisive with other people to tell them to do that? When I check the fruit of my leaders and see what they’re producing? you know that’s – it’s the same type of situation.

AB: That’s a, a very good question. I’ve been through this several times in my life. I believe God’s call for obedience is so clear, that I better decide that my leaders are godly or they’re not. If they’re ungodly. I gotta go somewhere and find godly leaders. I don’t have the right to rebel against them. God never approves rebellion against leaders.

Hey, if I can’t follow the leaders that he put over me, I better go somewhere there are leaders that I can follow. Because I have no options. I determined that a long time ago in my life, that I can never rebel against God’s leaders. If they’re unrighteous and I just feel like I cannot in conscience follow them, I better go somewhere and find some leaders I can follow. I cannot rebel against them.

DW: The Galatians church, the other churches, they didn’t – they weren’t told, “Come on over here to Ephesus, come on over here to Crete” or whichever place they were at. They were told, “Do not follow them in those teachings.” You know, the church isn’t based on the leaders. The leader is the servant in the church. They are a brother.

AB: Where is there a scripture that ever tells a Christian to not follow the leader over him in the Lord?

DW: Galatians?

AB: No, those were people who came into the church. They were not leaders of the church. Those were outside, these were Judaistic teachers. They came in from outside.

DW: I just want to get it so that it makes more sense. “These men are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves.” These were not just members of the church. These were the shepherds. These were the leaders of the church. “*They are clouds without rain, these are...*”

It says, Ungodly men have spoken against them... “*These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage. But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. They said to you, ‘In the last times there will be scoffers who will follow their own ungodly desires.’ These are the men who divide you, who follow mere natural instincts and do not have the Spirit. But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.*”

These were, these were leaders.

AB: Well, what does it say to do? Does it say to rebel against them?

DW: No, it says just says these people are not who you follow, this is not what you follow. You can still follow God without saying – even David, he didn't follow Saul, and I think that's the best example. He actually took off. He still followed God, he still obeyed God's laws, he still worshipped God. But he didn't sit around for Saul to throw spears at him.

AB: It's not saying in the Jews' situation, it's not saying to rebel against the leaders.

*[people all talking at once]*

DW: When you tell a leader, this is wrong, this should not be happening this should not be going on....

*[people all talking at once]*

AB: ...to a leader?

DW: So why do you call it rebellion? Why do you call it rebellious?

AB: It depends how you do it.

DW: Well, when you say, You're rebelling against your leader – you're implying that I'm rebelling against them. When I say, "OK, that teaching is not biblical, that's destructive," am I to OK it just because they say so? And should I say OK? And for another thing, are they supposed to judge me because of that? Or am I supposed to judge them because they want to do that? You know –

AB: What is a leader's role?

DW: To help us get to Heaven.

AB: OK, and in doing that are they to call our sin?

DW: Absolutely.

AB: OK. So their responsibility is, they are to exhort, to admonish, to rebuke, to encourage, all of those things, based on the will of God. Based on, based on the will of God.

DW: How do you know what that is?

AB: We've already –

DW: That's another thing. Sorry. I just stole the feather from you. I'll be quiet.

AB: Let me go back to the basics that I know that you'll agree with. If the leaders decide to meet at 10:00 in the morning and a member says, "I'm not gonna do that," then there is a clear mandate. They must deal with that situation. That is an opinion issue.

DW: But what are we supposed to do with the opinion issue? Are we supposed to judge from that?

AB: Absolutely.

DW: Why? Where does it say that?

AB: Dusty, what would you do if Greg is a member of your Bible Talk and you call – let's say you did it perfectly. You did it with consensus leadership and everything else. But you decide, OK, we're going to meet at 10:00. And he says, "No, I don't want to meet at 10:00. I'd rather meet at 5:00. I don't want to come." What would you do? Say, fine? Say, just do what you wanna do?

DW: You're supposed to. Biblically.

AB: You do?

DW: Yeah. That's what Paul, "*Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained...I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead.*"

He just talks about having no confidence in the flesh and then he goes on...[*people all talking at once*]

...if at some point you think differently that too God will make clear to you but let us live up to what we have already attained. Paul says he knew what he had to do. That he knew what his conviction was, what he had to do before God. And he had to teach that. You might think differently, but when God wants you to grow he'll make you grow.

AB: So in other words leaders have no authority.

DW: They have the authority of the word of God. This is their authority.

AB: You just hear what I just said in Hebrews 13:17? It's talking about areas of opinion.

DW: Hebrews doesn't talk about areas of opinion. It says "*Obey your leaders and submit to their authority. They keep watch over you as men who must give an account.*" Well, that might be another one, but it's the same basic scripture. These are – you know – what are – what are we supposed to teach as leaders? We're supposed to teach what only Christ, what Christ has commanded us. Only what God has commanded us.

DW: Even Jesus says, "I did not come to judge. The word which I received from him, which came from the Father, will judge you on the last day." You know, again, in Corinthians it says, you know – I'll just read it to you cause it's just better coming out of the word. It says, it's Corinthians 7, do you know what I'm talking about, Adam?

TW: Uh, no, I don't.

DW: Judge nothing before the appointed time when God will lay bare the hearts of men?

TW: That's in discipleship.

DW: Actually that is it but it's in there. I can't actually find it. But it says judge nothing before the appointed time when God will judge the hearts of men, when he will lay bare everything. So we're judging each other now, but you hear what I say now. Instead of doing what Paul says, "if on some point you think differently God will make it clear to you."

Or what Paul says again when he says, you know, "Do not get into arguments about disputable matters." He says that in Timothy, or is it Titus, I think it's Timothy. But that's to a leader, saying, "Don't get into all this mucky stuff." You know, something that's not disputable, it's the word of God.

We use the "Obey your leaders" thing as a blanket statement. That whatever I say to you, you do. But again, in the end, the Bible says, "Do not let people judge or rule by their own authority."

You know – we don't – you know, if something's obvious – Tanner's sleeping with some chick next door and he moved in with her – we can't have him coming to church like that. That's a very obvious big sin.

But if Tanner doesn't do what I say because I made a hoop, whatever the thing is, hoop of fire, hoop of rock, whatever the hoop is, and he didn't jump through it, I'm judging him based on something I believe, I taught. And I'm using what I believe and I understand to destroy his faith.

AB: So what you're saying, let me make sure I understand what you're saying. You're saying that you could decide that, because the church isn't meeting when you want to, you're not going to come. And that no-one has the right to say that you're wrong in doing that.

DW: Oh, anybody can say anything. But to judge me –

AB: But a leader doesn't have the right to say –

DW: No, a leader can say anything, you know, say anything you want. I have an opinion and this is my opinion. Paul says, "I think that you should not get married. Because the man who's married, you know, has his mind on how to please his wife." He can say that but he separates his opinion from God's and he doesn't judge that person according to that opinion. Even if it isn't an opinion. Even if it's something like, bro, don't even think that. I'm thinking – oh, I don't want to get together at 10:00 p.m. – that's an extreme situation.

AB: Sure, I'm talking in extremes.

DW: But the more direct issues are –

AB: But let's stick with that one because it is extreme.

DW: OK, let's stick with that one. It's extreme. If somebody doesn't want to do that, even if they're building with wood and sticks, and even if it gets burned up but they will be saved, then who are we to say, leave the church because you're not going to be saved in a nice godly stone type of way? You know, when we tell someone to leave the church based on that, that's destroying somebody's life. That's not a good thing.

AB: The church is family. For parts of the family to say, We're not going to listen to mom and dad. We're going to do what we want to do.

DW: They do not cease to be part of the family because of that.

AB: Would you allow that with your family?

DW: I would direct it but I couldn't say, You are no longer a part of my family. The foot can say to the hand, "Because I am not a hand I do not belong to the body." But it doesn't for that reason cease to be part of the body. You know, if somebody says, "Hey look, I'm not part of this program," just because they say that that does not make them not part of the program. Because they're still part of the body, which is the body of Christ, the head of which is Christ. Not our leaders.

AB: Go ahead.

AW?: An example of that is the parable of when father asks him to go out and do something in the field. And the son says, "No, dad, I'm not going to do it." He didn't stop and say, "You gotta do it or else." But the second son said, "Yeah, I'll do it." The first son was the one that was actually doing it. He got a conviction in his heart to do it.

And he didn't speak to his son because he said no to his dad. Which is not one of the most respectful situations I can see in his life. But still he said no to his dad. He eventually got his conviction, the idea that, I love my dad, I said no to him but because I love him I'm going to do it. And from his heart is where that conviction actually came to go do it, but not from his dad scolding, rebuke.

AB: So tell me what you're saying.

DW: The example of somebody who doesn't want to do something saying, I'm not going to do it. To take that to them and say, Well, it's because you disobey me.

AB: I've gotta correct you on that. That's not the right... [*unintelligible*]

AW?: ...heart is not a valid...

CC?: That's true, that's true, but the point is, if your heart's not right, if you can do it or not do it from your heart, you're wrong but you can also not do it and be wrong...

[*people all talking at once*]

RL: Can I have the feather? I think this is a very important discussion and I really do believe in your mind that this is the issue. I also believe in our minds that its not the issue it's a whole

different issue. That we're not talking about opinion things that you're being called to do. And that, that's really not, that's not the core of the whole thing. We're talking about really trying to help you get to Heaven by being a disciple and by being like Jesus and by crucifying your sinful nature and taking on the spiritual nature of Jesus.

That meeting that we had at Greg's house, Jay apologised to you, asked you to forgive him, you said you did. Greg apologised, asked you to forgive him, you said you did. You apologised to them, asked them to forgive you, and they said they did. And we said at that moment, now, are we reconciled? Yes. And we said at that moment, that we will not keep a record of wrongs.

DW: So –

RL: But those wrongs are still there in your heart.

DW: Because I never got a hearing. And what were the things I apologised for? I apologised for being angry. I was forgiven. The false teaching, the false doctrine, we still haven't dealt with it.

RL: You brought up tonight your hard feelings for them, once again, for how they hurt you. You brought it all up just like it was brand new and like it was fresh.

DW: well i got to say what was going on you brought mine up plenty of times

RL: What I'm saying is, I don't believe you've forgiven them. And then we spent a lot of time in the scripture reading the Bible. So it wasn't anybody's opinion, it wasn't anybody's decision when, what night to have a Bible Talk. We went through Galatians talking about the sinful nature and the spiritual nature, and sharing concern for you that your sinful nature – you let it come back in, and that it was being manifested by these acts of the sinful nature.

DW: Which were – at the time you said you forgave me for those. So then why were they being brought back up?

RL: You never asked forgiveness for them.

DW: What were they then?

RL: What do you remember?

DW: Well, as far as I know, not speaking out of love, getting angry, speaking out of anger. Which is where I apologised for and repented for.

RL: No, I'm talking about after the apology, after the forgiveness. Then we had a Bible study.

DW: All on Gal. 5:19.

RL: No, it wasn't on 19, it was on the whole text. In fact, I made the point that too often we only talk about Galatians 5:19 and we take it out of context. We actually started up in verse 13, which is what you responded to and said, Wow, that makes a lot of sense to me. "*And you, my brothers, were called to be free, but do not use your freedom to indulge the sinful nature.*" And do you remember your response to that?



DW: Yup.

RL: Which was –

DW: Which was, just because I'm free to make decisions before God, doesn't mean I can lose my temper with Greg.

RL: And then we went on. And it was true of everybody. It wasn't just true of you, it was true of everybody. And we went on and studied the rest of it, about rather serve one another in love. All of us are very concerned that you do not have the spirit of serving, definitely your leaders, in love. You do serve other people but you don't have that spirit in you of serving your leaders in love.

The entire law is summed up in this single command, Love your neighbour as yourself. And if you keep on biting and devouring each other, watch out, or you will be destroyed by each other. And we showed concern that you keep biting and devouring the people who are leading you.

Then it says, "So I say live by the spirit and you will not gratify the desires of the sinful nature." And you and I have talked many many times, and we have talked about and worked on your marriage, about how that when you let your sinful nature take over it destroys your relationships. That's what was going on with you and Monica, right? You were both biting and devouring each other. When you saw that, when you repented of your sinful nature, when you started getting more spiritual with each other in your marriage, what happened?

DW: [It cleared] up.

RL: [It cleared] up. You quit yelling and screaming and all the stuff that happens in the sinful nature. I liken this very much to the problems that were going on between you two. We can go into the reasons and all that, but the point is, that's the result. That's the effect. When your sinful nature takes over, it causes problems.

*"So I say," and this is the solution, "So I say, live by the spirit and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the spirit and the spirit desires what is contrary to the sinful nature. They are in conflict with each other so that you do not do what you want. But if you are led by the spirit, you are not under the law."*

And we talked about the conflict we feel inside with that spiritual nature and that sinful nature, and that's what Paul talked about in Romans 7. But the answer to Romans 7 is Romans 8.

Paul didn't say, you will continue to live Rom. 7. That's one of the most – that's scary. The rest of your life, you're going to live in Romans 7. The answer is Romans. 8. You are free now in Christ. Why? Because you have put to death your sinful nature. You renounced your sinful nature and the spiritual nature takes over.

And then when he says to make sure you understand, and he says, now here's how you know if your sinful nature has taken over or if your spiritual nature has taken over. Because, you know, we're men, we need visuals.

So he says, *“The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.”*

That’s how, that’s the signs of the sinful nature. That’s not the root of the problem. That’s the symptom. And then he says, You can also know if the spirit’s taken over. *“The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other.”*

And the concern that we shared with you was that we saw more acts of the sinful nature in you than we did fruits of the spirit. We saw hatred, discord, jealousy, fits of rage, dissension, factions, envy. And we were concerned for you spiritually. And that we didn’t want you to be there. We wanted you to get rid of those, to get those out of your life. And we wanted them to be replaced with love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. And that you needed to crucify your sinful nature, so that those passions and desires won’t control you. Won’t come up so much. That was our appeal.

DW: Now its just, what do you feel –

RL: Do you remember that? Is that essentially –

DW: Right, right, I understand.

RL: OK.

DW: That’s not what happened, though. You didn’t appeal at all. It was, these are the acts of the sinful nature, Dusty, this is how you live. And what’s it say here about you in this one? It was, those who keep on or those who live like this will not inherit the kingdom of Heaven. Bam. Over and again. Over and again. Hebrews 10:26. You’re going to hell, you’re going to hell, you’re going to hell. Bam. Over and again. For a long time. And it wasn’t [*unintelligible*]

...someone who is going through sin. You know what, you will see the acts of the sinful nature in me in ten years. If you see me again in ten years, you will probably see the acts of the sinful nature in me.

RL: No no no, that’s not what I said –

DW: You said it over and again, like –

RL: Not in ten years, we were saying that –

DW: No, I’m saying that in ten years, if you meet with me again you will see the acts of the sinful nature and you will also see the fruits of the spirit. You will see both. As I see both in you, and in Greg, and in everybody that’s in here. You know, the difference is, is that, you know, OK, that’s there, I must repent. But at what point does it become not helping somebody up but

kicking them in the back while they're down? And that's what happened to me, is, it wasn't building up, helping me. It was just, bam bam bam bam bam bam.

RL: Monica and you were in our marriage class for six monthsM

DW: Uh, yeah, sure. I don't remember how long we had.

RL: Did I ever beat on you then?

DW: Absolutely not, no.

RL: Did you ever experience me as beating on you?

DW: When I first met you, yes. And then for a long time you were not at all. You totally changed, like, from black to white. And then at that meeting, it was a very nice meeting. You never yelled at me aggressively. But when you go over that scripture again and again, saying those who live like this will not inherit the kingdom of Heaven, Hebrews 10:26, you're an enemy of God, those who live like this, you live like this, I say OK I repent, boom, again and again – no matter how nicely you say it, you keep doing it, again and again, it's like, we'll drive someone mad.

RL: Now why do you think I was trying to drive you mad?

DW: No, but that was what the result will be, whether your intentions were good.

RL: No, no, this is between you and me, let's not project this on the whole church.

DW: I'm not projecting on the church.

RL: Was I trying to drive you mad?

DW: I said no, but whether your intentions were or not, that's what the result will be. I never said anything about the church. Where do you get the church from?

RL: Will be. You – anyway the point is –

AB: Let's let some other people speak.

RL: OK.

TW: Is it me? OK.

I don't know Roger except for I gave him a cough drop one time at church and that's when I met you... [*people all talking at once*]

...Dusty and his wife Monica for twelve years. And really I felt that the Sunday that everything first came about, Greg had mentioned that he was going to talk to Dusty and he was going to disciple him. And I thought, that's fine, disciple him, straight, you know, go ahead. They went to the auditorium. We were doing cleanup after service for the kids kingdom, myself and my

wife. And they were talking in a room right by in the same building where the kids kingdom's at. The service had broken up and there was people still there.

I had absolutely no intention of even getting involved or anything. You know, I thought, you know what, that's OK. They want to deal with some issues, you know, that's fine. I did step in when I heard Greg yelling, when I heard Jay yelling, when I heard Dusty yelling, and then my sister walking out crying. Right away I went over there because definitely nothing spiritual going on. And I want to be there to protect my brother. As if it was, you know, because even if it was my best friend I would have been there.

And I was really hurt and I still am really hurt with the way it went. Not because it's my brother, but because of the actions that were taken by Greg. The anger, the shaking his finger in his face, the telling him, "You're going to lose your family." I was hurt because I didn't hear any encouragement in the conversation. There was no, "Let's talk," there was no Bible, and to me I looked at the whole conversation as a screaming match. And I felt that it was wrong and that nothing good had come out of it from any side. And felt really really hurt by that.

I had a conversation with Greg afterwards, talking, and I felt that I talked about something and he had mentioned the same thing to my brother. And I didn't feel that what he told Dusty and what I told him, were not the same. I thought he twisted the words a little bit. And I don't know if it was intentional or not, and I was upset that he did talk about something I talked to him about, without even talking to me about it, and using my words in not the same context that I was using them in.

Then we had another conversation upstairs. I pleaded at the end of the conversation because the remark of, "Let me wipe the vomit off me" was just like – it shouldn't have even been a response. And the looks and the gestures was like, antagonising. It wasn't at all to help the situation or to deal with what was going on. I felt that it was belittling. I mean, I wouldn't let my daughter do it to me, that's for sure. I wouldn't let my best friends do it to me.

And there was no encouragement, there was no love, there was no understanding, and there was no – I didn't feel there wasn't any repentance. I felt it was, "You know what, it's your problem, you deal with it." And not as much of, "You know what, hey, let's try and talk and let's try – and you know what, and encourage each other, and try to work out the problems." I thought it was more of, "Well, Dusty, you're prideful, you're arrogant, you know, you're all these things."

And in the Bible it doesn't talk about continuous discouragement. Everything is rebuking, and then encourage. I mean, I don't know of anywhere in the Bible that it says, "Rebuke and hurt somebody and that's OK. Don't encourage them, don't lift them up, don't try to help the situation, just yell at them." That's hurtful and I can see why for anybody.

Dusty has had a bad rep and I've had to confront a lot of people who've made assumptions in leadership and down about Dusty's heart of giving to others. They make an assumption, and that's not just from one person, that's from people, other disciples that I know, up to leadership. And that means that there is an assumption, and that means that needs to stop. Because you are holding against him what has happened or a situation. That is not right.

Nowhere in the bible, you know, even God, Jesus didn't come to judge. You know, and there is a pre-assumption and judgement prior to.

And you know, I'm not even here to defend my brother. I'm looking at it as, you know, everything that I have been in, in this whole situation, with the exception of tonight, has just discouraged me from – you know what, I went to Chris yesterday, and afterwards we talked it out. And I was so encouraged by his service because all he talked about was me. And love. And I was so encouraged. It's like, I really needed to hear that. Because I was scared that the leaders lost it for awhile. Because I didn't hear anything encouraging going on.

And I think that, you know, even tonight, there's more to it being than just Dusty. There needs to be a growth. If people are hurt like that, that's wrong. I had my own experiences with other, with leadership too. You know, that people sometimes do misuse authority or maybe they're having a bad day. But all that needs to, I feel needs to be taken into consideration and also talked about and dealt with at the same time.

AB: Had you talked with Greg about that before?

TW: We talked about it on that Tuesday night. We, I mentioned it and Greg's response was, "I'm sorry that hurt, but I feel justified. And I did feel that was justified."

GM: Was that what I said?

TW: Yes. You said you had a righteous indignation and that you were probably justified in anything you say.

AB: Which one are you, which situation are you talking about? You mean on Sunday?

TW: On Tuesday we talked about Sunday night, and we talked about on Tuesday night, that time where I appealed, please, I even said that at the end. I said, you know, if you want to get to his heart, try and call him up and say hi. Try and love him, you know, do you feel that – I don't think that you've repented. I even told him, "Do you feel that you were 100% righteous in the situation?" And he said, "No, I've made some mistakes and I said I was sorry for them."

But even that night he was still going back to, "Well, Dusty, you made these mistakes." But it was, wait a minute, you guys were both being unrighteous. You know, neither one of you were right in the situation at all. And to say, you know, other than that, what you need to be right.

You were all wrong and to continuously go at it without saying, "You know what, we were both wrong, let's really just step back and let's really go at this from a new fresh start" – you know like [*unintelligible*] – I was like, wait wait wait wait, let's start over again. But he was like, "No, Dusty had already did this, and let's continue to go at what Dusty did." That's what I felt.

AB: So what would you need from Greg?

TW: I want to see that. I mean I have no problem with Greg and I don't think I've been disrespectful – I mean, please let me know if I was rude or disrespectful. Um, love. I want to see – I mean, I was really encouraged when he called me up the other, uh, last week? and he

told me this. I was really encouraged because I feel like he really wanted to do what was right in love and righteousness. And he was like, hey, we're going to do this, we're going to start from the beginning and we're going to make it right.

I even told him I am encouraged because that's what I want to see. I want to see it start with love and end with love. I want to see, I mean, we're making mistakes. So let's start back from the beginning. You know what'd be great? to see the elders of the church – and it hurt. It hurt because I really, you know, I really *[unintelligible]*

...words to you in my letter. Because the first time I ever met somebody, a so-called, an elder, that I actually had to talk to – you know, for me it was, “Woah, this guy must, must walk on water most of the time.” I mean, I was wrong but I um, you know –

RL: It's the elders' wives that walk on water.

*[laughter]*

TW: But I, you know, it's like, if you want someone to act righteously you don't start it off with going after what their weaknesses are.

AB: OK, what do you need from Greg to be resolved?

TW: I just want to see that – if I know that he really really realises that he hurt, hurt me, and Dusty, and other people who were there. I had four phone calls of people asking me on Sunday if I was OK. Because they thought that I was getting yelled at. And that hurts. And that's why they talk about it.

I've had brothers from the singles coming up asking if I was OK. Because they heard about it from other people. Because it, gossip spreads pretty wide, you know, and that, that should – I had a brother who asked me, “What's going on? Are you OK?” And it was like, you know what, I'm *[unintelligible]*

...stay, stay out of it. And that really hurt. That people felt something was wrong because of what was happening. Because I was getting yelled at, Dusty was getting yelled at, that was the persona. So there was, I mean, I want to know that love. I want to know that there's definite love here. To deal with everything.

AB: OK. So but still, what do you need to resolve that issue now? So that it's over with?

TW: Like I say, it's just knowing that he really realises if he said, if you said, “I really realise it and I know it and I'm sorry.” To me it's just, that's what it means. You know, it's like the people felt this. And I feel like it shouldn't be other people's thing. You know, other people are, “What's going on?” You know, just like you said, you start – you might not mean to start it, dissension, but you do. And that's the thing that – that's the thing that – the bad thing. Because you might not mean to do it but you are doing it.

AB: OK, Greg, why don't you respond to that?

GM: I regret that we talked to Dusty that day at that location the way we did. And I regret that it got so heated. In my conscience I feel like Dusty got so he needed a rebuke, a strong rebuke. I cannot go against my conscience. I feel like Dusty was totally rebellious, disrespectful. You know, I told him this before, I would have said exactly the same things to my son, Matthew, or anybody who was being that disrespectful and that rebellious. And I feel badly that it affected other people around us. I don't think that was the right thing to have done that.

*[people all talking at once]*

GM: But you know even the first conversation we had in the auditorium, I really tried to listen to Dusty and his concerns. I had no history with him, know anything about him, and I don't really think this has been my history that I don't listen to people when they're having a hard time and they're weak. And Dusty was, acted the same way and I had to deal with it. In my own heart I had to deal with it. And I still feel that way.

AB: Well, I see *[unintelligible]* because I think that probably you need to see something and learn something that, for, for this to get resolved. Is that I think that the help and healing that you say *[unintelligible]* that I think that *[unintelligible]* is that, number one, just how you should have had a conversation that can be overheard. And secondly, to let it get to the point of raised voices, in my mind, is unwise period. Whether you're talking about, with your wife, a disciple, or whoever, or your son. I don't think that that's appropriate.

As you know, I'm saying this for the benefit of everybody else, my belief is that almost always when we get angry it's sinful. Because I don't think we ever, we're Christlike enough. Christ got angry but we know he didn't sin. Paul was always, Why get angry? It's not godly, righteous anger, it's anger-anger. And I encourage everybody to – I don't think – absolutely there's a time for rebukes, but I don't think rebukes should ever be done in anger.

And I would encourage you just to say it, just to hold it. I shouldn't have done it period. I mean, it doesn't even matter whether he deserves something or not. It's just totally separate. It just was not right at all.

GM: Amen. All right. I totally agree with you. I cannot justify, you know, my anger, and losing it. And I want to apologise again, Dusty, for not *[unintelligible]* you – there's no excuse for it and I'm sorry I got defensive like that.

DW: I really appreciate it. I really appreciate that. I really do. And I really believe if we could have come to that earlier, you know, just like – you were defensive, you know, everybody falls short. And I think realising that and loving each other through that and dealing with it, you know, just like Adam said, you know, that Dusty's going to struggle. And if you know that he would struggle with anger, and you're yelling, then it's not gonna help the situation any, you know. Just like I know there's a scripture and I can't quote by heart like these guys, but in essence, if your brother struggles with eating meat or whatever it is, don't eat meat in front of him.

You know, and I figure you know what, Jay said, you know, you still need to be rebuked. It's like, yeah, absolutely, but if you're not doing it with love, like especially what Roger does, and it's very straight and forward, the response that you're going to get is always going to be the

same. And whether or not anybody's acting like that – and I'm saying it's not going to help anybody grow unless we're really loving each other through it and being encouraging through the whole thing. And I really appreciate you saying that.

AB: OK, can we move on from that is everybody at peace on this.

*[people all talking at once]*

DW: A couple things pop to mind. First thing is, Paul does say if you let yourselves be circumcised, and he's talking about the circumcision group, circumcision is part of the law. It is a thing that God commanded, it is an act of faith. But he did say, if you let yourselves be circumcised, the cross of Christ doesn't have value to you. He is telling them, do not follow the circumcision group. They are teachers among the church, and they are in the church, and they are teachers in the church. That doesn't make them on the level of following that type of law. Anything that says, "I am the standard," or "Do as I say," even though it was based on biblical teachings, so at that one point Paul did say do not do this.

AB: Dusty, those were prophets, leaders in churches, those were people that followed Paul around from place to place, coming in behind him, trying to pull people away. That's what the Judaistic teachers were, that Paul was continually dealing with. Because Paul would go, he would establish a church in a location, he would lead and these people were coming behind him teaching this false doctrine.

DW: Either way they were teachers within the church.

AB: No, actually they were not leaders in the church. And I'm trying to get you to see, they were not established leaders in the church. There's a difference. There's very much a difference.

DW: Well, I still –

*[people all talking at once]*

AB: You're trying to discount God's pattern of leadership and trying to justify not following leaders, and I'm saying you can't do that biblically. You can't justify that biblically.

DW: But you're still saying that I'm not following leaders and here's the thing that – all I have to say, I have owned my sin. I have swallowed it and even taken bigger bites of what was there. And the conversation is still pertaining to me. You still address me as if I'm saying I am not following leaders, I will not obey leaders.

AB: So what are you saying then?

DW: No, I'm saying that even if you don't, even if you say, you know, I'm just going to do this, here's what I'm going to do, I'll meet you guys every Sunday, he said do not let anyone judge you according to your New Moon festivals, your religious holidays. What you think, one day is holy and another person says another, do not let anyone judge you according to that. No-one should look down on him and no-one should look down on her. To his own master he stands or falls. His master is God. His teacher is Christ. That is the standard.



AB: We'll get back to that one. My question was, on this issue, what does this have to do with it?

DW: That's what I'm getting to right now. OK. And the reason I say that is that's what brought up all this heated debate, heated discussion, which should never be there anyway. If at some point there's a debate, walk off. And say, you know what, you think differently, see ya. That's what we're supposed to do. Even Paul did that.

But in this, in the same way, and this is something we avoid. We avoid facing actual confrontation with someone who is a leader. For one thing, scriptures like what you used are regarding Miriam and Moses. You know, it says, oh, watch out, don't say anything. OK, Moses, you know, he married a, a...

[*Someone says, "A Cushite."*]

DW: A Cushite? OK, he married a Cushite. and they were saying, you know, are you the only one God speaks to, are you the only one? Well, they touched on holy ground because one, Moses was the most humble man on the earth, two, God spoke to Moses face to face. He was the only man on the earth that God spoke to like that. And here were two people accusing him and saying, we don't need to listen to you, Moses.

Very very very very very big difference. He wrote the ten commandments. Our leaders did not. Not even Al Baird as beautiful and wonderful as he's changed the church, you know, forgive me for saying it, but I'm saying, whoever it is, there is a big difference. We cannot compare ourselves with Moses and Miriam. You know, that intimidation factor, that shouldn't be there.

So we avoid the confrontation but in the same way that you can say to me, you got a sinful nature, you're going to hell, you're going to hell, you know, honestly, regardless of what – an overseer of God's people must be blameless, the husband of one wife, and all of his children are believers and not charged with being wild and disobedient. To be entrusted with God's word, he must be blameless, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach sound doctrine.

First Peter also talks about the same things, not lording his authority over them. "I appeal to you as a fellow elder," you know, not to lord your authority over people, but to set an example. And in the same way, if you're an elder, and this is what the Bible says an elder is, you know, if your kids fell away or they said we want to get stoned instead, you wouldn't be an elder. You know, how can you say you're an elder if you're overbearing, quick-tempered, etc.? So many other things, lording authority over people, is one weighing more than the other?

So you struggle with that. You say you won't be perfect. What about people who say, "I want more!" or "Man, I can't get right with God." I have owned my sin. I said I was angry, rebellious, whatever, all those things, and you say you forgive them but then you say Galatians 5:19 again and again and again.

That wasn't forgetting my sin and leaving it in the past. That was not building me up, strengthening me. That was just pounding me down, telling my wife, "You're stupid, you're stupid, I can't believe you did that, you're so stupid," that was doing the same thing to me. It didn't help anything.

But you haven't owned it and nobody here has actually owned, that that's the nature of what happened Sunday, Tuesday, Tuesday night, Thursday night, that any of those things were harmful and destructive. None of you have owned honestly, the destructive nature of what you're teaching. It's not beneficial. It doesn't benefit those who listen. It doesn't benefit anybody. It just destroys.

You might be right. There might be sin there. But, you know what? God will get it. You know, you can plant the seed, you can water it, but God will make it grow. I'm not saying, you know, everybody keep on sinning so that grace may increase. But you got angry. Even on Sunday you told me that, "Oh, your wife's in spiritual recovery, that's just a bunch of sinful, critical people."

Spiritual recovery and the married focus group was the most effective, powerful, motivating, moving thing that ever happened in this church. It could have turned the church upside-down. But when I brought that to you, you were, "That was an ugly situation and you were spoiled," blahblahblah, you made it sound like an ugly thing. And that was the most incredible thing that ever happened to anybody, you know, the most building thing. We look at it as if it's something bad. "Oh, we're babying those poor little guys," but it's not. And so, honestly, now that you've said that –

GM: I said, I said that we were babying those guys?

DW: Oh, absolutely. Absolutely, totally. I mean, now I'm getting heated right now because my emotions, forgive me for that. But, but yeah, you said some ugly things about us. Like, why would you do that? You know, everybody who was there, you know, knows just how incredibly powerful something like that can be. And, and to discard it and say, "No, we're going a new way," you know, "the AMS is a bunch of spoiled children and we gotta, you know, give them a swift kick, they need to learn discipline" – you know, what we gotta learn is love. And that *is* what you said.

GM: I never said that.

DW: That is what you said.

GM: That is not what I said.

AT?: On Tuesday you said that. You said that the AMS is a bunch of spoiled children, and a swift kick like a baby giraffe in a different message.

GM: That wasn't the same night. It was a different night.

AT?: The kick was in the message, the spoiled children was Tuesday night.

DW: Well, there's a way that's effective and builds people up, and there's a way that's destructive. Paul had authority but he didn't use it to destroy anyone. He used it to build others up according to their needs. You know, and what's happening is not building anybody and not even me. So, so my question would be, honestly are you fit to be an elder? Honestly. According to the Bible, not me. Forgive me for saying it, far be it from me, but right here,

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according to this, you know, is that really your role? It's not the one who commends himself that's approved by God, but it's the one that the Lord commends. Judge a tree by its fruit.

AB: Because of what?

DW: Huh?

AB: Because of what?

DW: Of what, what's that?

AB: Why would he not be qualified to be an elder?

DW: Because of, well, let's just read it in here, not overbearing, one who loves what is good, not quick-tempered, you know?

AB: Would you describe Greg as quick-tempered?

DW: Absolutely. Absolutely. Totally, without a doubt.

AB: Based on what?

DW: Based on every conversation we've had with him. Every one. Even when I come to a meeting and say, "I am in need, I'm struggling, can you help me out" – "Bro, I'm getting sick of the criticalness and the sin," and blahblahblah.

GM: That is not what the conversation was. You're not representing it right.

DW: You know what? You have lied so many times and I'm saying it straight as it is. You have lied a number of times.

AB: You're not going to sit here and call an elder in the church a liar.

DW: I'm saying he did, I'm not saying that –

*[people all talking at once]*

DW: I'm not going to sit here and listen to him lie.

AB: No, you're not going to sit here and accuse an elder in the Lord's church of being a liar.

DW: I'm not accusing. I can tell you, I can tell you, Tanner, my wife, sat in that conversation where Greg said a number of times, "You either get with the program or you leave, you either get with the program or you leave." And he sat there on Thursday and he said, "I never said that, I never said that."

AB: You're, you're not going to sit here and accuse an elder in the Lord's church of being a liar.

DW: I have two –

AB: That is extremely –

DW: I'm not accusing. I have two witnesses.

AB: You're extremely disrespectful. Dusty, you need to listen to me. You're being extremely disrespectful.

DW: How do I point out his sin then, in that? How do I say it?

AB: Not that way.

DW: OK, he is saying something false – anything. Give me the words to say and I'll say it.

AB: It's fine to say you misrepresented something here, or even, even in that situation, you lied. There's a difference in calling someone for misrepresentation or even saying you lied, and calling someone a liar. There's a big difference in that.

DW: I said he lied.

AB: That's not the way it came across to me.

RL: You said he's lying so, you have lied so many times. That's the same as saying he's a liar.

DW: OK, but if he did that, just how do I say that?

AB: Listen to me. I'm not going to sit here and argue about, quibble. I'm saying your spirit is wrong toward an elder in the Lord's church. I'm not saying you can't question, but I'm saying you're being disrespectful. Dusty, this is the issue.

GM?: Not whether or not you go to Bible study, your wife goes to Bible study, I've told you that how many times it is not the issue. The issue is you're disrespectful and you're, you're extremely disrespectful. And you know, and it's, it's intolerable.

DW: We know that according to James 3, teachers are supposed to be judged much more strictly than others. But in this situation and very many, many situations, those who are teachers are untouchable. If you say anything, you're disrespectful. Even if you say the truth.

AB: Dusty, I sat here a while ago and called Greg on how he handled the situation. It's not true that anyone's above the law, but there is a big difference. I mean the way that was handled and the way the accusation was brought, there was no respect, and there was no humility. You gotta hear me. Walking in, you on one hand had a good model here. You did it in anger, you did it with no respect, and no humility.

DW: Well, I told him –

AB: With anger. The whole thing was not done humbly and with respect.

DW: Maybe you're misreading me. Because I'm not honestly –

AB: Dusty, I've never been in an interaction with you before in my life. I don't have anything to prejudice me in the situation. I'm just telling you how you came across.

DW: OK, I'm sorry that I came across that way. I honestly don't believe that – it's not like I'm going, "You're a lowdown this or that" or anything of that nature. But I am saying, this is it. And I say it straightforward. And when I say it straightforward, it – I mean, comes across as, as disrespectful and arrogant. But it is what it is.

AB: It is what it is, but the way you're handling it is not done in the right way.

DW: If someone comes to rebuke me, they just jump on you because I am below them. It's OK. That's not disrespect if they do it to me. If I do the exact same thing, now that's wrong to do that.

AB: I don't think in general anybody's talked to you disrespectfully tonight.

DW: No, not tonight. Everybody's on their Ps and Qs.

AB: But the way you handled the situation, Dusty, has not been with respect. It's not been with humility. It's not been the way you've been spoken to tonight.

DW: OK.

AB: That's what I'm saying, is that I've not been in interactions with you before. In terms of the way this is occurring, not in conversations like this. But what I'm saying, you don't treat your wife or anybody else that way, but you don't treat an elder in the Lord's church that way.

DW: I have nothing to say about that. I'll just be quiet then.

AB: I'm not asking you to be quiet. I'm asking you to get the point.

DW: No, I understand the point. And it's a lot tougher than you might think to say, OK, I'm not going to say boldly – I mean, it's really hard not to say it. Sorry.

GB: Well it's not that anyone is above the law, including an elder. But there is the scripture that we talked about and that we just looked at. The scripture about not bringing an accusation before an elder without two or three witnesses. That's the place, I mean, that's the only place I know of, about an individual and process. That way they're not above the law, but they are God's leaders to be given respect and all of that.

I mean, it should say something to you when you got a quick response like you did on it. He's not above the law or whatever too, but that was a very controlled response. And you need some response because it's very, you're in very dangerous territory to come at somebody like that and call them a liar. I mean –

*[people all talking at once]*

DW: You're saying that I'm calling names. But "you're so prideful, you're so prideful," that's calling names just as much as saying "you lied" when someone lied.

GB: We're not judged one by another. That's not what we're trying to get at.

RL: You were right, somebody talks to you disrespectfully, that's not correct. You talk to somebody disrespectfully, that's not correct. But it's also not correct, if somebody speaks to you disrespectfully, therefore to talk to them disrespectfully. That doesn't make that right either.

And Tanner confronted Greg respectfully with an accusation. Very respectfully, but very firmly, very strongly, very clearly. You confronted Greg with an accusation didn't have any respect in it, and was almost hateful, was what I sensed. And this is, there's what you say and how you say it. What you say, you know, that's the top. But how you say it, that's the root, that's the heart.

AB: How about we turn to our Bibles here because I need to identify something else that's been misquoted a few times tonight. Turn over to I Corinthians, chapter 5. Paul writes in verse 9, *"I have written you in my letter not to associate with sexually immoral people – not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat. What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside. Expel the wicked man from among you."*

It is our responsibility to judge one another in the church, to judge one another's actions and hearts, and to deal with those. And so to have the idea, just leave it to God, is not biblical. This is what the church is all about, is to help us refine and build one another up. And that involves judgement.

And that's why I tell you, you gotta grow. When several brothers are telling me I'm prideful, you know what, I'd better listen to that. Because these are my brothers that love me, and these are my eyes and ears, and it's not right to just say, "Well, we'll just leave that to the Lord." That's not the way the body works.

If you leave your body up to, well, I've got cancer, we'll just wait and see, you're going to get in bad shape. In the same way, the body of Christ is the same way. We help take care of each other. And that means, that does involve some judgement.

Now because it's not always clear what's going on, my judgement might be that you're wrong, and it will all come out with us talking and seeking God's will. But don't, don't go to the point and say, "Don't judge each other." That's not biblical. Paul says, "Are you not to judge those inside the church?"

DW: Well, you're right. I gotta sleep on that. I got the scripture. It says *"Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God."* Many times, many more times, it says, Don't judge anyone according to any religious act that they have. Don't judge anyone according to anything. Many, many times. Here's a spot, one spot where it says to make a discerning judgement, very different than judging someone and saying what they think their heart is. At no point do they say anything about this man's heart. The only –

AB: Do you believe the bible is contradicting itself?

DW: Absolutely not. But there is a difference between judging someone and making a discerning judgement. Jesus judged in a way that was discerning. On the outside you're whitewashed, on the inside you're full of things because you say, "Leave your gift on the altar," and all these religious things that you say has priority before God.

Here you have a situation where you have something very clear and you need a discerning judgement, you know, to say OK, Tanner, you're [*unintelligible*] right here and you're losing a lot of it. I can discern that. It's on the outside, I can see that it's obvious, and I can see to discern that. It's easy to say that way, "OK, this is what I see."

But to judge somebody else's heart, even like you said, people will continue to sin and they will continue to struggle and have problems. To say your heart is evil or your heart is good, the heart is deceitful above all things, who can understand it? If I can't understand it, he can't understand it. Only God can understand it.

Now we're not supposed to judge each other and say "Do this and that, oh you know, you don't love God, you do this." You were there on Sunday. We do too much of that.

AB: I do agree with you. As I told you before, I gotta assume that you're coming from a good motivation. I'm going to give you that. I think that's – we all are brothers and sisters in Christ. So – but – but – someone judging someone in Christ is not judging the heart. It's judging someone to be a swindler or a slanderer or sexually immoral, but also being anything you can observe, is not judging a person's heart.

DW: Saying someone is prideful is –

AB: No, it's not judging the heart.

DW: Absolutely. Saying someone's sexually immoral, they are in that sin. Saying they're in pride, we can –

AB: What if someone's slandering or not, that's a judgement call. But it does say, judge slander, judge divisiveness. We're called to judge divisiveness, like I say.

DW: But we have a standard of what we say divisive is. What we say divisive is, and what they said is divisiveness, are two separate things.

AB: Divisiveness is anything that divides, that's what divisive is.

DW: Now you said one thing. You said – well we should get a dictionary and look up divisiveness, especially looking at this. Divisions that were talked about in the church at the time that divisive was used, was when people were saying, "Don't follow the church, follow us." You know, "*Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. 18It is fine to be zealous, provided the purpose is good.*"

That was divisive. That was specific divisive, separating people from Christ, following them, following their laws, their rules. Saying someone's prideful, saying someone's slanderous, it's

easy. That guy's doing this or that, you know, he's going over there and he's saying, you know, "Did you see this guy's ugly car, can you believe it?" Now that's a different situation..

- AB: Pride is something that is very easily identifiable by the people around us. It's not – I usually can't tell if it's in my own heart, but my brothers and sisters can spot it a mile away. And I need that. That's not a judgement of the heart.
- DW: If anyone brings that up, if I say "Tanner's being prideful in this," or "Adam, you're being prideful, listen to me, you gotta trust me," – but for them to say, go the step further, going a step beyond that, "You're not a disciple," you know what? Impossible.
- AB: I do not like someone saying, "You're not a disciple." I don't like someone saying, "You don't have a disciple's heart."
- DW: But I got people saying, "You're going to hell." People were saying that. "You will not inherit the kingdom of Heaven, you will not inherit the kingdom of Heaven. You got nothing but judgement and raging fire.."
- AB: There are times that I want to say – if I can read the scripture for it. There are certain things that it says, "You will not inherit the kingdom of Heaven," and pride is one of them. In fact, pride is the number one sin that God says that he hates the person. I don't know any other sin in the world, in the Bible, where God says "I hate the person who's prideful." Not the sinner, but the person." So pride is a very deadly sin.
- Now all of us have some. None of us are immune. That's why we need each other. But that's why my encouragement to you is, if you've got brothers around you who, who love the Lord, and want you to – you gotta understand what I'm saying. "Dusty you're being prideful," well, I'll tell you, you would be saying, "Help me see it. I don't want to be that way. Help me see it." Rather than being defensive and, "You don't have any right to tell me that."
- DW: Well, I'm not good enough, and we keep going over the same thing. Is that – at what point did I say, "I have no sin"? At what point did I say, "I'm not sinning"? You know, I said at every point, I've said, I have my sin. I struggle with it. I fight it. I repent after –
- AB: In the discussion tonight half the resistance was – is what it felt like – you described it as taking several hours to get you to see something. Then you felt like you saw it early on and they didn't feel like you saw it. [*unintelligible*] ...intention but what I understood from – it was that they were trying to see something that you didn't see.
- DW: They based my pride on what? I mean, I hate my pride, but they were saying, "You were prideful" because you're not doing what you're told. And you're prideful because you didn't allow your wife to go. That's, that's what this whole thing – that's the spark that started the whole thing.

And believe me, they were heated before they walked in. They didn't start off, you know, "Bro, we just wanted to..." Absolutely not. It started off based on what I told Jay Friday night. Jay said, how many times, he said, "No, your wife's gotta go. That's a sinful decision. That's not spiritual," blahblahblahblah. I think biblically that's the right thing for a wife to do



or a husband to do, or anyone. If I left my wife to go see a movie while she was sick I'd get rebuked right away.

You know, it's our duty to take care of our family first. So it was all based on that conversation Friday to Sunday. At every point it's been invalidated through higher levels. Because it started with that seed, that little spark that set the whole fire ablaze. You know, that's where it started. Him saying you need to go or you need to make sure your wife goes. It started there. And that's where it's grown to this, right here.

At every point, yes, I stumbled and I said "Oh! I'm frustrated. I can't deal with this. This is awful." But it still focuses here at this. If you say, "Take the plank out of your own eye, start looking at the speck," well, honestly, I do see it. I do have a speck. I do have my sin. And everyone will say, "Dusty, you're the one with the plank. We just have a small speck." And honestly right here, this is the teaching that is destructive.

I'm not walking around teaching anybody anything. I'm not causing the divisions. I'm not causing the people to be critical of each other or to be critical of other people. But this teaching is what is destructive, and this is what's developed from one stage to the next to the next until the whole ship is just steered off a cliff. And this is where it's gotten.

I'm not, you know, forgive me if I sound disrespectful. Please. I'll work on that. I'm just trying to say things clearly because as soon as I try to walk on eggshells I can't say what's there. You know, it's in there, you know.

CC: OK, um, you sound angry, so what, um, what you, what you were saying, or what Al was saying to Tanner, like, what do you need? It sounds like maybe if you and Jay resolve, or you guys need to be – I don't know, has it been talked about? I mean, it sounds like there are some still strong feelings.

DW: No, I don't, I mean –

CC: Or even to bring up the situation about where he was dictating to you or when you felt like you were being dictated to –

DW: That was never addressed. We addressed –

CC: Jay said he was sorry he got angry.

DW: I'm cool with that. I can forgive Jay for whatever he –

CC: So that's over, that situation.

DW: No. The anger is over. The teaching has never been addressed.

CC: He was telling you, if you don't come, or if she doesn't come, to the Bible Talk – what – why are you – what are you feeling on that?

DW: "Bro, that's not a spiritual decision. she needs to be there. You know, you're not thinking spiritually. You're not thinking godly right now." That's a teaching that, one, it contradicts

sound doctrine, and two, it's the teaching itself. It's not the person. It's not Jay, and it's not Traci, or even Greg. You know, it's the teaching that was destructive.

CC You felt like Jay was making it a matter of fact. This is a fact, or is this my opinion, not a fact.

DW: Absolutely. "Bro, you are totally unspiritual, don't even go there."

AB: Is that what you were saying, that this is a fact?

JM: I did say it, that I think it's an unspiritual decision. I think much of the recounting of the conversation – I remember it completely differently. So I'm sure it's just inevitable –

AB: Why don't you recount your memories of it?

JM: It was just because –

AB: Not because I feel like we can resolve he said, she said –

JM: Right.

AB: But I'd just, I would like your perspective just to help me. Because I think I've heard Dusty's perspective.

JM: Right. Well, we, we sat in the D-group Tuesday night and talked about the whole – I was just trying to get a picture of Dusty's whole week, what his week was like, what each night, what a Saturday was like, when he had time with his family. And so then when he called me on Friday and said, "I'm not going," he said, "Well, I'm feeling sick."

And I knew he was probably sick and I said, "Is Monica going to go?" and he said, "No, we're just going to kind of pull in tonight. We're just going to – I need my wife, right, she's with me and we're going to do the lazy thing and stay home." And I said, "I just don't feel like that's a very spiritual decision." And he said, "Well, that's just – that's what we're going to do."

I said, "Oh, I don't know, I don't feel great about that." And he said, "Well, I'm the man of the house and I'm going to make my own decisions. Nobody's going to tell me what to do. And I'll come on Sundays, I'll come to midweek, but everything else I'm just going to make my own decisions."

And I said, "OK." And that was the end of the conversation. And then the next time I talked to him was Sunday.

*[people all talking at once]*

TM: Can I have the feather? I would just like to say one thing. I really, really apologise for saying it that way. It wasn't helpful and I don't think it was, I don't think it was the right thing to say. And I don't think that I said it in a helpful way at all, and then I didn't realise when I came out and I probably had still all that emotion from there and I probably *[unintelligible]* ...and I knew it wasn't right and I'm sorry for that. And I, I was trying to teach you how to go in there

because I didn't think it would be good for you to go in there. And I did say it with fear [*unintelligible*] ...because I just came from in there and I didn't think it was –

AB: Go where?

[*people all talking at once*]

TM: I really apologise for that and I'm sorry. And I'm really sorry to you too. And I actually feel like maybe I should have – I can't – when I heard that you were going to have that conversation I had an inkling that it might not be a five – because I think it was supposed to just be a five-minute conversation. It was just supposed to be, you know, a short conversation, and I thought it might not be so short and we should have said... [*inaudible*]

[*people all talking at once*]

AB: ...that sometimes you just gotta chalk up.

CC: Yeah. We can learn on that one and not go there again.

DW: Traci, actually I appreciate that more than you have a clue. I mean, honestly, that is like the most – that's the best thing I've heard in months, and I really – and I super, super appreciate that. Just the fact that you're vulnerable is, you know – and that's why I say, with Jay I can forgive him of anything because he's always just trying to do his best, you know. And I can say – and the same with you, and you're better at it than me, obviously – and I just super, super appreciate that from you and Jay. And in regards to this, our conversation with Jay, I hope you remember how many times I said, Jay, I am doing my best. I am doing my very best, do you believe me, I am doing my best.

JM: I do not –

DW: Do you remember me saying that, many times. You know, I'm not saying, you know what, I just think I'll go to church on Sunday and church on Wednesday, and if that's [*someone coughing*] ...it wasn't that serious. I'm sorry if I came across that way but it's like. "Jay, I'm doing my best. This I know I can handle for sure. And I commit to that. And that's how I said it, to – I commit to these things. Everything else outside of that, I'll do my best.

And that's all I can commit to is doing my best. I can't say I commit to everything because as it was I was having physical ramifications from trying to do everything, you know. By saying, Yes, I'll do it, pleasing you, pleasing people, to try to say I'll do it.

And that's why I called before, is to apologise. I said to you, I can't do this stuff, and I couldn't. And that's where the whole conversation came from, was me saying, "Jay, believe me, I'm doing my best." In regards to my wife, on many occasions I've had people say, "Bro, this is your wife, you know. Don't do this," you know. On one occasion with yourself, "Don't go to Seattle"... [*someone coughing*]

...where I'm saying, "OK, why is everybody undermining what God has established"? And that's where that came from, was saying, "No, Jay, I am the head of my house. The head of the body is Christ as the head of the house is the husband. Please don't undermine that. Please

don't try to do that. Especially, by the way, that's totally unspiritual and ungodly, to tell anybody not to support their spouse, not to help them when they have needs."

Regardless you know there's times that I've said that, you know, I could care less, my wife can go wherever she wants. And vice versa, times that she's said, "Dusty, go out," and I say cool, you know. But then there's times that we do need each other. And there's times that it's not – it's destructive to undermine that.

JM: All right, well, I must have completely misheard a lot of that then in that phone conversation. Which I'm really sorry for because what I remember hearing was that, "I'm just not feeling great, I'm just going to pull the whole family in and stay in and do the lazy thing."

DW: Those were my words, yeah.

JM: And which is, which to me is a completely different thought process than, "Man, I am sick. I need my wife here because I am scared for my health." That – well, I'm with you. absolutely. Stay home. But when I hear, you know, "I'm just kinda tired, I'm just – I need to just have my wife and kids with me" – already we had talked about your week, and Saturday and Sunday you didn't have any, any concrete plans. And I know that you said that, from what I remember about our conversation on Tuesday, there were no plans on Saturday during the day or at night or Sunday, and that's what we already said.

Well, then you can shoot for the weekend to have some great family time – and so that's why I was – I think – what I really wanted more than anything was for you to, for you to let me help you work through a situation where, where you hit the wall and you didn't know how to get through it. And I wanted to help you think through it and try and come up with a different spiritual possibility and a way to deal with life.

I'm not just talking about Tuesday night. I mean, just everything that's going on in your life. And I mean, just knowing you for so long, I mean, it's like, I know there's stuff in there and I wanted to help you. And when you called me that day I didn't – and you probably were really feeling it, like I'm doing my best, I can't do anything else – but man, I didn't feel that from you at all. What I felt was, "Stop, get out of my life, and don't tell me what to do. I do not need you. I'm going to make my own decisions."

And that spirit which I, which I interpreted, and very possibly I interpreted it wrongly, but that in interpreting that spirit from you that's what I meant. This is not OK. I mean, I love you and I want to help you. And if that's really what your spirit was, you're not right with God. That's what, that's the alarm that I was feeling. And so I wanted to help you do that. And so that's where I think all this stuff with me came from.

CC: Jay, can I continue? To say something like this, I appreciate that, and Dusty, what you said to him, and you agreed, that I'm going to stay home and do the lazy thing – I mean, what he was saying, that he perceived that – and obviously you didn't mean that – inside you were hearing a lot of stuff. Really that the statement you made to Jay did not really represent what you were feeling inside.

DW: OK.

CC Do you agree? [*people all talking at once*] ...I mean, we all want to be spiritual, we all want to do the right thing. You were hurting. You were sick....

[*people all talking at once*]

CC: ...OK, you need – if I can say this – you need to want to have a learner’s heart, to learn how to communicate what you’re really feeling in a more effective way. Do you agree on that?

DW: Gee.

CC: Would anyone else agree on that?

[*laughter*]

CC: Now, now this is something that I’m working on and I feel like it’s giving me a lot more honey than before. And I’m not meaning in a manipulation – I mean, try to really think before I speak and really try to express how I feel even if it’s unspiritual. But really think how you express it, because you know we’re all human and even though we all have the spirit we will get our defences up, just like you do. And I think it’s not a good thing, it’s not a right thing.

Even you heard some of the guys here that already here have said they’re sorry it happened, and that’s because their emotions got the best of them. That happens to me too. But I think if you had said to Jay – because, like, right away if you said that to me I would have been concerned for you just like Jay. Because I would have said, “Woah, wow, he’s not even, he’s out there spiritually, man. And I think you’re hurting. What’s going on? Is your wife OK?”

[*unintelligible*] ...says and by the way just let me read this scripture first, in Ephesians 4:11 it says, you know, “*It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith.*”

So as a leader we’re really – my job is, I’m trying to read the hearts of people and I’m trying to help them to be like God and be of service to God, and glorify God. So when you said that, I would just, I would take that as you’re not doing well spiritually and you may have been struggling, emotional[*unintelligible*] ...but I would take it further. What I’m saying is, I would misread your heart.

[*people all talking at once*]

DW: But as Al said, you can’t read your heart.

CC: But when you make a statement like that, it’s like, bro, that is so unspiritual, that statement represents – wow, where you guys at? Is your wife OK spiritually? I mean, what’s going on in that house? And what I’m trying to say is that, is just – Dusty, well I appreciate, I really believe, like, what Al says, you’re really here, you really are trying to communicate some things you’re feeling and that you really believe, that need to change. And I don’t think anyone would disagree that the church is taking a change and it definitely is changing the spirit of the way we do things.

TMP: [*unintelligible*] ...the heart.

CC: Right, and I think the way that's said is that, yeah, we all make mistakes. But what I want to ask you, is that what is your spirit? You know, obviously Jesus wants us be godly. The number one commandment is to love God with all our heart and with all our minds and with all our strength. We know that. But also along the way he wants us to love our neighbours and the ultimate demonstration of love is to help someone to come to Christ and really be saved.

Where is the spirit that you have? What do you want to do in church? I mean, what do you want to do? Do you want to, like the reason we set the Bible Talks every two months, like about a three-week series but over two or three months – why do we do that? Why do you think we do that? Why do we have a Bible Talk?

DW: To teach Christianity.

CC: Yeah, but specifically in that area, in between that, we're trying to teach people to reach out on their own, hospitality, pull people in, and come to hear about Bible Talk. That is an actual exercise [*unintelligible*] ...in that is not in the Bible per se –

DW: Yeah, I don't have any trouble with that. I don't even think that –

CC: You agree with the spirit of that?

DW: Yeah, I do.

CC: Yeah, I think the biggest thing here is a lack of – Cool Hand Luke in the movie says, “What we have here is a failure to communicate.”

[*people all talking at once*]

DW: You're totally right in that. I do believe there's a definite communication problem. But I think what it demonstrates is a lack of trust, a lack of trust from those who are in authority, of us who should have the right to think for ourselves, to make our decisions ourselves. Because yes, I did bring it to you that way. Actually I said, “Well, I'm sick.”

You said, “What are we going to do?” – “Well, we're going to stay home and do the lazy thing.” But then I did follow it up with, “No, Jay, I'm tired, I'm really sick,” and then I hope you remember me saying, how many times, I said, “I am doing my very best,” which does not mean I'm, you know – hopefully – I was hoping that would indicate something to you. That I'm not just literally, “Ah, I just don't feel like going,” you know. I know those people that do that but, you know, if I said that to you, you would rebuke me and that would be great.

My problem is not, is not, not wanting to be there. My problem is that when I'm there, I get back home and then later things get neglected because of that. And later I suffer for that. So for me it's overwhelming. I want to do it but it's overwhelming. And now I'm suffering for it. Not “I don't like this because Bible Talks aren't in the Bible – well, actually they are, you know – but they're not what, you know, whatever – some people have that weird – but the spirit is helping me, I mean.

CC: I got disciplined last year really hard on my sarcasm because it was misrepresenting me and it was being disrespectful, and I can understand where you're coming from, bro. I really, I see myself. And you know, I need to take it to a different level and I really need to think about how I communicate things well. I can relate to you. I mean, in that sense I can totally relate to it. And I don't know if you quite – I think you say you agree with it but I think that a huge part of it is that what Greg is saying, what Jay has said, and what Al said – I mean, you know when you talk to Greg – I mean, I know Greg. And that hurt my feelings, what you said.

And while I do agree that you've been hurt by him in that situation, I don't think you've given him the benefit of the doubt for who Greg Metten is. Not only in the AMS but who he's been in the Kingdom. And what God has done through his life. Not only with his marriage and his children – that should be a huge demonstration – but just the way he's sacrificed for the Kingdom for so many years. And also to see what he's brought to the AMS.

I mean you can talk to so many people in the AMS about the representation of building family, building your marriage, and loving one another. I mean, if you give a – I mean, you ought to take a survey. So many couples are so encouraged, myself and Sonia included, about how to raise our children and even on how to love up on doing those things. I think about, like with a machine – and no-one essentially did that – but if we stopped and just started doing things that we wanted to do anyway in Christ, we'd break down.

DW: I believe you're right in that and my perception of it is, one, nobody trusts us to make our own decisions. Us people, you know, just the disciples, you know, we can't. We got to be like the mule and the ox that doesn't have understanding. We need the bit and bridle. And that's how we're treated. It's like, "You need the bit and bridle," as opposed to making our own decisions.

You know, the Gentiles who by nature did what the law required, they didn't have a law but they were a law unto themselves. That's where we should be. As opposed to, "You need the law, you need to do as I say." And that's, that's where we're at, is that we're not making our decision to follow God before God, before our friends, before our, you know, whatever. We're doing what we're told, and doggone it you're going to do it, and that's where, where my conflict is coming from. And if my struggle is, like you said, sarcasm – my brother tells me – you think I'm sarcastic?

CC: Yeah, very much. I think that's a big sin. That's one that hasn't been brought up but I think that's probably the seat of all the other sin.

GM?: You know what they mean by that? You know what that really means? It means ripping flesh. You know, that really killed me. The word is derived from that. It means tearing flesh.

DW: Sarcasm?

GM?: Yeah. Sarcasm. Its very, very sinful.

CC: The thing is you say this when you really mean that.

DW: I hope to say it so boldly that people will say, "Obviously he's not serious." But sometimes it must come across serious.

AB?: If you're misrepresenting it, I can understand where you're coming from. But it doesn't help you.

DW: But in that, in that, what we're dealing with now, is something that was brought up right there. Yes, that's my sin. But now I've demonstrated how much, you know, you know, even that – look, I trust your motives. I trust your decisions. It's just, boom. I say something, it's attacked. As opposed to, I don't see any trust of anybody.

AB: Dusty, I don't know anything about your past. Did you, did you play team sports in the past?

DW: Absolutely.

AB: OK so you understand building team and you understand that, the need for every player to play their part.

DW: Participate and do their work, sure.

AB: I think, it's probably not clear that you would be – you're the Bible Talk Leader, or whatever you guys call it?

CC?: He's a sector leader.

AB: OK, but I mean, is he in the Bible Talk that you're in, or whatever?

*[inaudible reply]*

AB: Whatever. I didn't know if you were talking about what you didn't come to, because you'd been sick. I didn't know if it was about a Bible Talk or –

DW: No, I just knew the schedule was an issue and then sarcasm.

AB: Uh – my interpretation? Based on tonight, I think you have gotten hurt and disillusioned for whatever reasons, for however long a time, that it's hard for you to be a team player in the sense of – let's just talk about a Bible Talk, for instance. Not you but just a typical Bible Talk. If I'm leading a Bible Talk, I can't hold a Bible Talk if I don't have the commitment of everybody to be a part of it.

Which means that each one is going to sacrifice a little bit of freedom for the sake of the team. So that if one of the members, you know, needs to miss, it may be because of being sick or whatever, but needs to miss, it may be a legitimate reason to miss but it needs to be dealt with out of consideration for the team and actually even a proper explanation to the team.

Does that mean that they have to get permission? Well, I mean, that's like saying, do you have to get permission to miss football practice. I mean, yeah, you can say technically yes, but not if you're really trying to build a championship team. You want to be there. There's some times you're going to have to miss, but man, you know it's going to hurt the team to miss even if it's for a good reason.



I think you've lost that spirit, for maybe for whatever reason. Maybe your trust has been hurt or whatever, but we're trying to build team here because we're trying to gather. Our goal is still to win as many as possible, starting with ourselves, obviously. And helping each other but also trying to win as many as possible. And that's done through team.

And you know, a team has to have a leader. And that's really all we're talking about. And that's what my appeal to you is, to, to really give yourself to the team. Not to throw your brain away, not to close your mouth, and not to say what you feel and try to work it out, that's what team is all about, but somehow I sense that you've lost that sense of team. Because of whatever, because of that hurt or losing trust in leaders or whatever, you're reluctant to give yourself to the team. And that would be my appeal, is, is, OK, if this is what God wants, I gotta figure out how to do this. And that takes help.

DW: I totally agree with – can I have the feather?

CC: Yeah.

DW: OK, I totally agree with that. I also believe that being a team player, two things that came to mind when you said that. I'm going, OK, being part of the team, the first thing is we all have different parts, different functions, different things that we do. If you're good at encouraging, encourage. If you can take care of the needs of others, take care of the needs. If you preach, then preach. And whatever you do, do it with all your heart. And what's happening a lot is people being told, "I don't care what you're good at, you do this."

And when we say, you know, even as being part of the team – uhn-uhn. Being a team player we're also supposed to be teaching each other, training, rebuking, all that. Everything that's in the word of God, which thoroughly equips us to – it's right in here – to do what we need to do. But we go beyond that and we say, "Now, if you don't do what this leader says or that leader says" which – or whatever it is – and I'm not saying that aggravating the point, but whatever it is, yes you're not being a team player and yes you're not being good if you're doing your own thing and you're not going with the program. But should that be something that's used to judge somebody, because they have a different view on that? or – they're not doing that biblically.

You know, the things are very easy clearly to judge people on, to sit in judgement or whatever you want to call it. That gives you a seat and – I'm going to finish real quick – the other aspect is the coach or the quarterback can say, "OK now, guys, this is where we stand, this is what we do," and the quarterback starts saying stuff like, "Wiggle your left foot as they're ready to snap the ball," or, "When you're over in the sidelines and not in the field this is what you should do" and "When you're...."

And that's what happens with a lot of our coaches. And they go beyond their purpose as a quarterback, and they go deeper into it and start telling you what to do on the sidelines, and what you do at home, and everything, you know. It goes further than what their charge is to do.

AB: I can see what you're talking about but – sure, that can happen. And if you feel like something's inappropriate, don't despair to express it. But there's a way to do that.

DW: You have to check everything you say and – tell me if there’s a way to do it because I don’t know how you do it.

AB: There’s a way to do things like team, and there’s a way to do something that comes across as a rebellion of the team. If I’m a part of the team, I’ve gotta make suggestions to make the team better. But it’s going to be done with the team spirit. It’s not going to be, “You don’t have a right to do that, tell me that,” whatever. I mean, that doesn’t help build team. It’s all –

DW: But it gets to that point when somebody doesn’t – when I, when I tell Tanner, Tanner, what’s that feel like [*unintelligible*]

AB: But the problem there is that all of us have different definitions that we’re coming from. And that’s the problem. And it gets back to what you were talking about, about everybody has different views. That’s true. But when you’re building a team, not everybody gets to play the position they want to. I mean, you may have five guys that all want to play quarterback. You may have five guys all want to play fullback. So that not everybody gets to, to play the position necessarily they want to. And in fact, a lot of times they’re better at a position –

DW: That they don’t like as much.

AB: That they do not like as much. Or they may actually be better at a different position but they’re needed more in this position. So for the sake of the team, that’s all, that’s all what team is about.

DW: Yes, but –

AB: But when you have the team spirit, you’re able to work it out together. That’s what I, what I’m appealing for, Dusty, is that you get the team spirit. Where if, for instance, you may misinterpret something, whatever, you in the spirit of team, work it out rather than in the spirit of, “You crossed the line, you’ve gone too far.” You see what I’m talking about, Dusty, it all has to do with the way to do something. One way can be totally team, and can say it obviously wants this team to win, or it can come across as, he just wants to do it his way. I’m just saying, it can come across as either way. And see, what we need to figure out and specifically –

DW: We just gotta make sure – I hear you –

AB: You gotta, you gotta figure out how it’s a win-win situation, for the team to win and individuals to win. For instance, if your life is a total mess with schedule, the team’s not going to win. Because you’re going to be hurting. So somehow the team needs to work together to come up with a lifestyle that you can be happy with. But you can’t do it independent of the team. You can’t say, “Well, this is my job to go do this and I’ll figure this out on my own,” because the decisions you make are going to affect the team, or what the team does is going to affect you. It just it all interacts with each other.

DW: Yeah. I actually asked for help and was going to get it, but then we just never got around to it. There was other stuff that –

AB: All I'm really saying – you see what I'm saying is, it all has to do with spirit. Attitude. Most of the time it's not the actions, and most of the time it's not a particular scripture that's being fired at you, or whatever. It's usually because of the team spirit. Because, Dusty, the excitement you had when you first became a Christian – you wanted to do great things for God. You wanted to make God happy. You wanted to, you wanted to be on the team. You wanted to be part of the winning team, God's team. That's what God wants us to have all the time. He wants us to have that blind faith even though we've been hurt a lot.

And we've all been hurt a lot, and we'll get hurt a lot more because we're all human beings. That's where we gotta forgive. And that's why God says, "I'll forgive you the way you forgive other people." So if you want forgiveness you better forgive. But, but, we need to cut each other a lot of grace in working things out. But then you lost trust. We gotta give the trust as though we're giving it to God. If we do that, it'll be all right. I see Chante's raising her hand so....

*[people all talking at once]*

AB: Please go ahead.

CT: *[inaudible]*

TW: Actually my comment was kind of changing the subject but I feel that – I don't know if either you or Chris agree with me – you said, either you're a gatherer or you're a scatterer and whatever, that scripture. But Chris says the purpose of Bible Talks is, you know, is getting folks out and families and bringing people into the church and, you know, loving people and giving to people.

In that sense, I hear this too often, if people don't think that you're bringing a lot of people to church or you're helping a lot of people because you don't make it bold and in front of everybody, they tend to assume that you're not.

And that's another thing that neither one of you is, but I want to make it clear that – myself and my wife, when we were dating, almost left the church because a situation that came up with, really we had a hard time with it then. We were not allowed to talk about it at the time because it was considered gossip and it would cause dissension.

So we went to Dusty and Monica. And we were told not to go to Dusty and Monica because they were bad advisers. And Dusty and Monica kept us there and reminded us that we weren't at church because of people but we were there because of God.

And I've met a couple of other people who said, "No, Dusty helped me, not these – and not" – and even our brother who was just baptised last year told me that Dusty brought him to church. And he does bring a lot of people to church and a lot of people have been baptised, not just in our sector, in the AMS, but also in the *[unintelligible]* ...different people he meets in the *[unintelligible]* ministry, up in the Bay area. Monica and... *[coughing]*

Dusty could share his faith with the truth, because he would share his faith with anything and everything. And he would always invite everybody and everything out to church because he wanted to glorify God. And in his heart, in his heart I look at him as a gatherer. He never

discourages people away. He always brings people back to God. Recently, recently a brother next door wanted to leave and he encouraged him, and he's got him focused again, you know, reminding him that it's not about people, it's about God, you know.

And, and I just want everybody to know that Dusty, Dusty, in Dusty's heart – he has helped out a lot of people here and brought a lot of people to church. People don't know only because he doesn't say, "Hey, look what I did." And that's all I wanted people to realise. That was it.

AB: And I appreciate that. I'm glad to know that. And that's certainly a part of being a gatherer, but that really wasn't even the part I was talking about.

TW: No, I just wanted to clarify here because of some situations that came up. I just wanted to make sure that was clarified. And I'm going to have to go soon because I have to wake up at 4:00 so, so –

[*someone else speaking, inaudible*]

CT: [*inaudible*] ...something for me that's about me, and that is, I want to know about the biblical needs of the church because I feel like there's a lot of that going on. And a message was preached on Sunday about [*unintelligible*] and this is something that I think needs to be brought up. And I would like to hear from you what is a reason from the bible, that we can tell from, that we need to get out of here.

AB: There are two general categories. One is Matthew chapter 18 where there are, you know, direct sins that the Bible defines as idolatry and sensuality – I mean, here they list gossip, slander, whatever. In those situations, you know, you go to the person; that doesn't work, you take two or three brothers with you, call for repentance; that doesn't work, you take it before the church; if that doesn't work, you disfellowship. They gotta not be part of the church any more. That's, that's one.

The other is, if someone is divisive, they cause division in the church that they won't repent of. Those are the two situations that you can basically tell the church and then you can't be a part of the church until there's repentance. Is that clear enough?

CT: Yes, that is clear. OK. If someone can't adhere to the schedule is that a reason that they need to leave?

AB: Well, I don't know what you mean by adhering to the schedule. If you're saying that someone generally – if someone doesn't adhere to the schedule and they can't – now, let's assume that their heart is [*unintelligible*] ...but someone who says, "Yeah, I know that I'm being called to do this, but I'm not going to do it," the situation there is rebellion. It's not adhering to the schedule. There are deeper problems, deeper issues there. Because I think, if you're not going to do what the leadership is calling the team to do, in terms of being on the team, why do you even want to be on the team?

So it's, what I generally do if I'm meeting with someone whose heart is basically that – and usually in that situation that's what happens – is I just get them to admit where they are. I mean, if you're not really putting God first in your life, can you really call yourself a disciple? If

you're not really a disciple, why call yourself a disciple? And so I just try to get a person to personally acknowledge where they are, and then call them to repent and really put God first and be what God wants them to be.

I, I don't want to put anybody out of the church. That's the last thing I want to do. We're trying to grow the church, not tear it apart. But there are people who've been destructive to that work. And what you want them to do is to repent. But if they don't repent, you've got to, number one, say to them, "You cannot – God does not want you to be this way." But also you've got to protect the church so that they don't harm the church. So this is an ultimate thing that God takes very seriously, and has safeguards on how to do it. It's pretty well spelled out, well, um –

DW: [*inaudible*]

AB: Sure.

DW: Jeremiah 23 talks about prophets and oracles, an oracle being a vision that came from God somehow either through a dream or through inner divine insight. It says, "This is what we must do," and those oracles in Jeremiah are told, "Don't go there, don't do that to the people." Also is Paul saying the same thing, "You're following Apollos, you're following this person, you're following that person, you should be following Christ."

Every leader should be guiding us towards Christ. You know, our head coach is Jesus, not necessarily our leaders. When we're teaching something, we're teaching what Jesus taught them. Everything outside of that – when we say, for example, you know, "We've come up with a schedule" – when you take it from, "Hey, this is a plan that we think is going to help our group," to the point of, "If you don't do it, you're rebellious" – that's when we make it a rule.

And that's where many times in the New Testament, with Jesus and the Pharisees, and also again all over the New Testament, you've made that someone an oracle. You've made that someone saying, "Hey, this is, this is God's will for you, and if you don't do it then you're rebellious," or "You're in sin," or "You have something, you have some inner problem that's driving you to do it." As opposed to just saying, "That's not my conviction." Anything without faith is sin.

So in that respect – and you can respond to it for me that – it doesn't make sense biblically. Two and two is not adding up to five right now. So –

AB: There is a command that you know as well as I do, that says, you know, don't give up the habit of meeting together.

DW: Absolutely.

AB: OK.

DW: Mm-hm.

AB: So there are meetings. And if people give them up, they're disobeying a command of God.

DW: And that's where you go – in the same respect we must take communion. Is it once a year? Is it once a month? Is it once a week? Do we give up meeting together, or is it giving up meeting together just before January? The other schedule, we were perfectly not in sin by meeting that much. And then now we got this new schedule, you're in sin if you don't meet *this* much.

So of course, not give up the habit of meeting together. For one, I, I don't think anyone's in the habit of *not* meeting together. You know, in what respect are we not meeting together? According to your design? Or on the others' meeting together? Or on jay's? Or on myself?

AB: On the leaders of the church. Dusty, if someone cannot be in submission and trust the leaders of the church enough, then there's a basic problem that goes deeper than to say, who has the right to set the schedule.

DW: Well, that's not the gospel, though. The gospel of Christ is, Christ died for you. Christ saved you. Christ was raised from the dead. This is our gospel. All our teachings are supposed to be based on loving each other. One thing that we totally neglect. Not judging each other. One thing like tonight, somebody said that you can judge each other. You can judge based on all these things.

There's a lot of things that we're neglecting that are causing more destruction. And here's the thing, just, the root of it is more destructive than it is beneficial. It's not building the church up. It's actually hurting more people than it benefits. Having people benefit from it –

RL: That really hurts.

DW: What's that?

RL: Just what you just said.

DW: What I said?

RL: That just really hurts. You don't know how we're not, we're totally not loving each other.

DW: [*inaudible*] ...that's true. That's what we should say to people that criticise one another and hold each other accountable on this little thing and on that little thing. And in that sense we're biting and devouring each other.

Now, are the members loving each other? I know I and Adam and Tanner and, you know, the [Crooks] and the [Mells] and the Lewises and – yeah, there's a lot of love among the members. But as far as us being called, it's, it's turning into biting and devouring each other. Criticising each other. Saying, "I don't like that because you're not wearing blue today," or, you know, I'm using that as an extreme example but that's what it's turning into. Is people learning how to attack, and saying, "Well, I can judge you because you're not doing this. Your heart must be bad."

And in the same respect, the Bereans and the Thessalonians – the Bereans were going to examine the scriptures to see if what they were being taught was true. They didn't just say, "You are the leaders." But if this was right –

RL: Does it matter that what you said hurt me?

DW: Yes. Even if it wasn't intended. I'm not trying to throw a stone at you, either. I'm sorry. Even if it wasn't intended or that –

RL: Do you understand what hurt me?

DW: That I said that we're totally neglecting loving each other.

GM?: You're not following me around during the week.

DW: Yeah, you know, you make a statement which – I talk to a lot of people that don't feel that way. I mean, a majority of the people that do not feel that way. So if you make statements like that, you know, it, it, I just can't, can't –

GM?: I can see for my own that you're –

CC?: But you're not, you're saying that that we all – them – everybody. That's what you're saying. Well, that's your perception.

RL: But you even said it. Those of us that are followers love each other. The leaders don't love each other, the leaders don't –

DW: I'm not saying the leaders don't love each other, that's not what I said.

RL: That's eventually what you said.

DW: OK.

RL: Right, what you're saying to me, the followers love each other. The leaders don't love us.

DW: You know, I –

RL: What in the world were we doing with you the last few years? What was the marriage focus thing all about? What was the spiritual recovery thing all about? What about all the conversations we had? Why are we here tonight?

DW: We're here tonight – I don't think we would have been here tonight if I wasn't going absolutely berserk. I honestly don't. You know, I don't think – my guess is, you got a call from someone.

RL: Why are we here tonight?

DW: I got a call from Kevin. And Russ Ewell called him and asked if we could get together.

AB: Now, Russ Ewell's not the point.

DW: I know, I know, but I'm trying to explain to you the last – since that bloody Sunday it has not been love, encouragement. This is the first moment of that. Everything has been destructive

and destroying. How can I say that is love? I mean, honestly, If I'm doing stuff to you that's making you feel totally unloved –

RL: But you are doing, that's what you are doing.

DW: OK, I'm sorry about that. I really don't mean to make you feel unloved.

AT: Actually, I know, trying to structure a team like that [*unintelligible*] ...it was a combination of this whole thing. The teamwork broke down on the level of the spirit. Not just the vague spiritual reference we do sometimes, but the actual truth of the spirit. I don't think Jay helped out Dusty, I don't think Dusty helped out Jay.

Then we got to the bigger situation, into the meeting. I don't think anyone helped anybody. We got to the Tuesday meeting, I don't think – I couldn't feel even a thought in the spirit. I sat in the room, I sat in the room, I said, "I don't feel anything but pride."

One guy's anger rises up, another guy's anger rises up and builds and just, I don't see the point in that. And I think there's gotta be some expectations of somebody being able to be humble, somebody being able to just stop and go, "OK, this has gone too far." All these brothers are building a fortified city. You've all gone right beyond that. You've just gone like one, it was beyond that.

And I don't think anyone's stopped to think, "OK, well, geez, I've got to remain in the spirit," you know. There's no excuse for me to jump out of the spirit, you know. I can't become unloving or angry or mad or impatient or unkind or unloving or [*unintelligible*] but the, uh – and I think, that I think that happens a lot, a lot, a lot. And I don't think there was enough patience at all in the least. And this is a spiritual – or we've got to be spiritual.

Our commanders – or the head coach is – Jesus is what, the owner – not the owner – but the head coach, the quarterback, everybody all down the line has to fall under the fruits of the spirit. Has to fall under humility, gentleness, and kindness – more than just one time – with patience, with careful instruction.

And I said it Tuesday night, and I say it again. If we skip the step sometimes of teaching and training, and we go straight to correcting and rebuking – "Here's the thing, I'm going to teach you what is reasonable, here's the thing, I'm going to train you on how to do it, well it's reasonable." And it's, "Well, you're messing up. OK. I'm going to correct you, I'm going to show you how to do it again. You're messing up. I'm going to show you how to do it again."

OK. Finally the person says, "Right. I don't want to deal with it, I'm going to do it wrong every time on purpose. OK, now, I'm going to stop for a few days." Well, even that has to be done in gentleness, compassion, and care.

And I don't think from this situation, number one, anyone ever thought of that. I don't think it was the primary focus. Because if it was, if somebody was being humble, gentle, and kind, then I would have seen it. And it would have been obvious. It would have been visible to see, and it hasn't been. And there's just a lot of things where it's just set, and there's those disciples and there's the leaders, and there's a conflict of that.



And I see why the conflict is. Because when men get involved in a conflict, or involved in a huge discussion, pride just enters. And the leader should be the greatest. I mean, it says, "Humble yourself, show true humility towards all men. This is the greatest, a greater command for leaders because they will be judged more harshly. They have to be more gentle, more compassionate, more humble, and able to instruct, able to persuade."

Paul says he persuaded men. He argued persuasively. We set up – it says we refute anyone who sets himself up against sound doctrine. We refute it. Refute is talking with proof and evidences that we can understand and it's – if we had the mindset that we're going to teach gently and decently rather than command and command it, I think it would be a lot more effective. I think it would be more of a leader rather than a commander.

I think for us, I mean, I don't know all of us all that well, but nonetheless, I think for us to be led in the fruits of the spirit, to be led in the gentleness, the compassion, the kindness, the caring, to be led in that, I can follow that. I want to follow that. That's what I want to be shown. Unfailing love. That's what I want. That's what we all want.

But as long as there's that divide of, "Do or don't do; if you don't do, there's a problem here," it's not going to go with true gentle instruction – being, "OK, here's the reason. Here's the good reason. Will you do this?" And you say, "Yes, I will do it, it's a good thing."

"OK, you messed up again" – through all that, you build people up towards what works. Rather than saying, "OK, here's a good work. Go and do it" – "I don't want to. I have a good reason. I'll come back to you later" – and I feel confident. I feel confident. But to build them up to the point where they are excellent at it. And they feel confident and supreme when they do it. They feel built up. They walk away from the situation and they're like, "Wow! Ten months ago I couldn't do this. Now I'm excellent at it."

You know, I think that's what we want. To think about, you know, whatever's excellent or praiseworthy, think about this. I want to think that way about each other. From feeling small to getting where we think that way about each other. You can have an incredible bond of friendship.

I know that when I – it's very true that when someone truly prays for me, I feel a lot closer to that person, you know. I feel very, a lot, a lot closer to that person and, um, but you know, when it's a casual, "Love you, bro, you're great," I don't feel that much love from that.

But you want to get to the point where you can encourage somebody and not being real isn't an option. You have to get to know them. You have to care about them. I feel like in this situation here, where I care greatly about Dusty, and don't think any less of him, because I love Dusty. I can overlook a lot of his wrongs because I love him. That's it! Boom.

You know, it's a challenge to cover over the love of a person when you see everything about them. But I'm saying, you know, that the people in this room, they haven't seen all – except Tanner more directly – haven't seen a lot of Dusty's sin. I could probably scare you with more sin of his life.

But I had hoped that the situation would be corrected on Tuesday. But there was a list, of list of things that were brought up, you know, there was a record of wrongs. And I didn't think it

was equitable to say, “OK, here’s the record of wrongs but I’m not investigating your record of rights. I don’t really care much about the good you’ve done because I’ve focused my time and correction on getting the bad.” I don’t think that’s a fair estimate of a person.

And that’s why I feel like I had to be there. Just because I know both sides. I know what a great accomplishment they’ve had in their marriage. Dusty as a person – I know the growth, I’ve seen the growth. And I can build him up in the growth while he’s being torn down on other things. The reason I think it’s important to hear about the good and the bad is because if, well, it says rebuke and encourage. So you have to encourage in something.

When someone has a gift, you can see that gift, you can build that gift up. And that rebuke is like saying, “Well, smash this bad part here, you don’t need this. You got all this. You have this talent, this skill, and invest in that.” And encourage. It motivates. It builds people up. Which is a very difficult thing to do, because we don’t keep caring for them.

I mean, we’re supposed to care for each other like our own body. See, we want to get built up, and we’ve gotta do – to do to each other what you want them to do to you. If we were being fair then that’s what we would be doing, is building each other up in the spirit. So that we would just completely rejoice and enjoy life as a disciple.

The final thing is this. When the law was there, there was reasons that you were guilty. Reasons that you were bad. Reasons that you did the wrong thing. And it was a crucifying law, it was a killing law. And basically we were dead. Because we couldn’t, we couldn’t do it all. And in the new covenant we’ve gotten freedom in Christ. You know, everything is permissible but not everything’s beneficial. You know, there is a sin that leads to death. And there has to be repentance.

I think the difference, though, for us is that we so much more focus on the freedom, so much more focus on love. First and second commandment, “Love the Lord your God.” What is love? Love is patient, love is kind. It defines it so clearly and so plainly. From the very first and second commandments on down. And everything in between that must be done with love or else it’s meaningless.

And I feel that that’s where we lost the whole thing. Because it didn’t emanate from love. It emanated from the right thing to do. And if it emanates from love it will be successful. If it emanates from the right thing to do, I think the person that has that mindset, “I think that it’s the right thing to do,” if that’s not changed into a heart of, “I love you, therefore this is what I want you to do,” with a heartfelt love, sincere love, then the command is just a command. It’s meaningless. So that, that’s what I think. Well –

JM: I just I wanted to share a little bit just because I think that I’m obviously not the Bible studier that I think most people are here. I did most of my Bible study with Cliff Notes. So I’m trying to catch up with a lot of things. But I think, Chante, I think it’s good that you asked me that question.

And I think that there’s a lot of things that I have personally felt, a lot of the insinuations that have been thrown out there tonight, that the whole reason that it was just because that you didn’t want to go to Bible Talk. And therefore I’m saying that because you don’t do exactly

what I say then you're not a disciple. And I guess I'm just kinda feeling like it was such a – it completely missed my heart. I was, I was, what I was, what I'm trying to do –

And I feel like I've said it over and over and over again but it's not, it doesn't go in. And probably, you know, many things that I'm saying are – people feel like they're saying things and it's not going in my heart either. I'm not, I wasn't concerned with somebody in sin, but I was concerned with somebody's heart that drew a line in the sand and said, "I don't want to be taught. I don't want to be trained. I don't want to be loved. Leave me alone."

That's the heart that concerns me. I feel like this, you know – it talks about what Adam – where he was saying these same things, that it all has to be done with great patience and careful instruction. I felt the insinuation, that I had no patience in this situation. That I didn't take the time to do any careful instruction. That I had no love at all. And I feel like that's a misrepresentation.

AT: I apologise – well, I apologise. I'm sorry. I wasn't trying to insinuate that you had no love. I wasn't trying to –

JM: And I think that seeing things [*unintelligible*] ...and the levels that he's gone up. And I don't think it's been in anybody's heart to say, you know, that we want somebody to leave the church. I think that that's what was heard, even though maybe that wasn't what was said.

I mean, you know, Roger's point at one point was, if this is, if it's really that bad – when we were hearing a lot of things about, you know, there's no love, there's totally no love – those things. "If it's that bad, why do you stay? Why don't you try to find someplace that makes you happier?" And I think that got translated and then re-emphasised over and over again. "They said, they asked me to leave the church" – when that really wasn't what happened.

And I mean, I don't want Dusty and Monica to leave the church. I don't want you and Adam to leave the church. Good grief. You know, but I do want – but I know that's what we all – we've got to get down to the core of some of this stuff because it's the, the response. The immediate just throwing up walls.

I mean, I guess I feel like sometimes, that I'm being held responsible for stuff that happened to people five or ten years ago that I had nothing to do with. Stuff that I don't do and have never done. And that's hard for me. Because I feel like I've tried really hard to be the kind of a leader that, you know, I'm not like that. I don't want to be like that and so – but I am trying to help people with their sin. And I do want righteousness.

And so, I mean, I just, I wanted to say that to you. Because I could hear that you had a lot of unsaid stuff in what you said. And I know something has had to happen with somebody. I don't know the details of it, but that was obviously what I got out of what you said. So I was just going to – Adam, Sunday – and you don't feel comfortable with that. So I don't know how that needs to be dealt with but –

TW: I just want to say I really hope that – especially from the beginning of Dusty saying something that Jay misunderstood, allegedly, and then being taken to the next step without there being a verification, you know, a clear verification of the facts – going to an emotional heated decision where anger arose.

And from that point, I don't think, up until tonight – I don't think the attitudes had gone down. Because nobody had repented, and realised, “OK, wait, you may be right.” Until you say, “Wait a minute, no” – but there is anger. And anger's not OK.

And I think, you know, you mixed all these combinations together and – which I predict, like water and oil. You know, you're trying to help somebody but from the beginning, you know, Dusty miscommunicates something to Jay in sarcasm, and Jay has misunderstood it, and then automatically they get into a discussion and anger is brought up. And I know – the way I figure that... [*coughing*]

...the situation, you feel hurt and unloved. I know, while you may feel the same thing, I hope that really everybody, like, speaks from a more cautious point of view, of, “OK, wait a minute.” You know, “We all jump to conclusions sometimes, maybe we're being a little bit irrational.”

I mean, especially being in a leadership position, I would hope that a real strong understanding develops from a situation like that. It can really hurt somebody or damage somebody's faith or feelings. That would help, would disable them. Whether it is there or not, it is just really thought out ahead of time.

Because, you know, I see – I mean, everything is just, it's just a lot of miscommunication or a lot of not understanding. And it's caused a lot of hurt and disruption in everything, you know. And I feel that everybody has taken everything throughout here. And as opposed to saying, “No, wait a minute here, let's really go to God about this.” Because nobody said, “Hey, you know, Greg, it's not OK to be angry. It's not OK to act like that.”

You know, up until tonight, you know, it's like nobody was willing to take the speck out, you know. And it kind of, it kind of – I felt that I – especially on that already, we were defeated. And I felt that Adam really [*unintelligible*] ...and really tried to emphasise those facts. I don't think I said much that night, with the exception of a couple things, and those couple things I said were about – and [*unintelligible*] ...there's, there's no love in the situation.

You know, I really, I pray and I pray every day that these situations don't come up without people, you know, really having an open heart to hear from everybody, even if they're not the leaders. And really backing up, and really looking at a different perspective. Because that in itself is why people feel unloved. Because of the – that we're going on this quick pace and everybody's riled up. And we're trying to do the right thing sometimes [*coughing*]

...because we're not taking the time to, you know. That I just really, really hope that. And I really appreciate, I really appreciate just you, Jay, really being honest with how you feel tonight. And understanding that there could be miscommunications, or anything. I mean, I really wish we could have had this same discussion two weeks ago, as opposed to tonight, and dealt with it then.

[*someone speaking, inaudible*]

MW?: [*inaudible*]...but now I have a greater understanding where everybody's coming from because the first thing I've been saying, “I've been married eleven years [*inaudible*] ...for eleven years. How can they do that to me?” That was my total mindset [*inaudible*] ...“I don't like it. So I'm

leaving. They're going to push me out." You know, my total – and then – but just hearing other people's feelings about what had happened, how my brother sinned, or how Dusty was feeling. I see where they're coming from, and I can hear and I can see where Dusty's coming from, with their story connected.

Not that I was thinking, like, "Dusty's story is all screwed up," because I also heard my brother's sin. And I have just a clear and better understanding of where everybody else was coming from. So now I don't feel like [coughing] ...me out of the church that I've been a part of for eleven years, you know, and my sister's [inaudible] ...so I feel better that I understand everybody else.

[Someone says, "Good."]

MW: I just want to really thank you for saying that. And part of what I'm feeling is that, like, I just kind of sat back and I never really got involved in any of this, or any of the discussions that my husband had with the leaders for the last six months or – and – but what I notice is that, you know, when someone says, "Oh, wait a minute, I see something, I see a problem," or "I see something that we can change or do better," there really is no – there's no way to really address that because what happens is that [inaudible] ...but what we're really saying is that you as a leader are not doing it. And that's my pride speaking, but I think what's happened is that [inaudible]

...and seen things and said things. And I feel like he's been extremely helpful. He's been gentle, he's been loving. I think that's obvious just by tonight. How he's spoken tonight, he's never spoken any differently any other time with any of the leaders than he has tonight. I mean, I've heard my husband on the phone for three hours and get off the phone and break down and just cry. Because all he's talking about is, we need to live by the spirit. We need to love. We just need to do what the Bible says.

And that's what's going to build the church. I love this church. I want to make this church better. But I don't think that's been coming across to people, because there are problems. Because naturally there are problems. But what he's really saying is, "I'm not loving. I'm not living the fruits of the spirit. I'm not teaching it." And if we can't say, "We're weak in this area, we need to grow in this area," if we can't say that, then what's the point?

And I think that [inaudible] ...kicked out of the church. This was long before Sunday happened, where you told my brother, "If you don't like it, you can just leave." Well, I missed the whole conversation, which I really regret, that I wasn't there. Because we hear what [inaudible] ...was chasing my daughter around the room but when I got back there my husband was [inaudible] ...and he was accused of being, having false humility, being prideful, being this, being that, "You're being disrespectful" – and I'm like, no, because he disagrees with something or because he sees something, he wants to be able to express it. And so he's rebellious because he disagrees?

And that's what I have a problem with. I have a problem with my husband, who has come forward and said something in the most loving Christ-like way I can imagine, which I wouldn't have been able to say in such a Christ-like loving manner, and yet he was totally pounded and told, "Well, if you don't like it, you can just leave." And I saw [unintelligible] on the way out of

church and go, “Are you guys all right? Do I need to come get your kids?” – you know – “I saw so-and-so yelling at your husband” – and I started crying and, you know, she had no idea what was going on. She was not involved in the conversation at all. But it obviously wasn’t godly.

And so I think that what Dusty is trying to express, because it’s not just Dusty, you know, but other situations that are going on that are not being dealt with appropriately. And I think the situation that Dusty has, is that we will get laid out for our sin, and we will get disciplined, but the accountability for the leader, that accountability is not really there. And it’s really a he-said/she-said because other than my husband in the first place [*inaudible*] ...no-one knows really how that leader treated my husband. And he can say, “Well, I’ve talked to this guy,” but there’s no witness. There’s no-one there. There’s no accountability.

And it’s just how they hold meetings to get to the point there. And I’m not involved with Dusty and his dispute with Greg or anyone else, but the leaders are saying [*inaudible*] ...at the board meeting [*inaudible*] ...and I think that my husband was involved in two difficult situations [*inaudible*] ...my husband has never responded in an ungodly manner or [*unintelligible*] or in his response but he was still treated in the same way. Which tells me that there are problems.

[*Someone says, “OK.”*]

DW: Can I just make a statement, if that’s OK?

AB: Sure.

DW: This is how – there’s two things that are problems. One says, if we disagree God will make it clear to us. We look towards what we have already attained. If I and Greg disagree, if I and Roger disagree on something, on anything that’s disputable, or anything at all, God will judge on the last day. God will make it clear though.

What brings it to mind, to me, the things Paul’s talking to Timothy about. How you deal with somebody who opposes you and he says, “Don’t have anything to do with foolish or stupid arguments because they, you know that they produce quarrels” [*inaudible*]

*...“because you know they produce quarrels. And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.”*

And I’m sure it’s not talking about if someone’s in out-and-out blatant sin, just gently instruct them. I mean, that’s probably the point where you just flat-out rebuke somebody. I mean, if I was yelling at Greg, I deserved a rebuke. And I got one. It was, it was necessary and that’s fine.

But if we disagree on something, or if I’m saying, “Look, even if I’m being not a team player,” and up to that point that I’m trapped by the devil, and I’m a non-team player and saying, “I don’t want to do what you say to do,” you know, I think at that, it’s not that I’m saying that’s

what I am – but if I do that, then I’m saying, I think I either have to say, “OK, I will gently instruct you.”

And you know what? Hopefully, God will get you to the point that you need to be a team player, you know. And out-and-out sin, I’m saying that “If you don’t do this, not only are you opposing me you’re opposing God.”

AB: OK, yeah. What is probably my major concern out of all the things tonight, is my concern on the understanding of obedience to leaders. I think this is a huge issue. You can’t build a city without it, you can’t build a marriage without it, you can’t build anything without leadership and submission to leadership.

I think this will really be the proof of the pudding, is where things go from here. Because the sins coming out of that are division or disunity and all those things. It is God’s plan to have leaders and it is God’s plan for everybody to have a humble spirit, including the leaders. But to be in a submissive spirit to leadership – and that is my concern, that has been, in my mind, fought against tonight.

I think you’ve gotta do conversations on this with Roger or whoever, because you gotta be rehearsing this scene again. If it doesn’t get there, you just cannot – you can’t build unity without leadership and without following leadership. And that doesn’t mean you can’t make suggestions and you’re going to get hurt.

There’s gotta be, there’s gotta be a spirit of, “I want, I want to be a team player. And if I’m making it difficult for anybody, help me understand how.” Or to be able to say to a Greg or a Jay or whoever, “Can I make a suggestion? Can I tell you something that would help me, or that would help so-and-so?” It’s hard to disagree with or not hear something like that. As opposed to, “Let me tell you how to do it,” or whatever you would say – those exact words – but when you quote something in a humble way it’s hard not to hear it.

Usually the things that make us act sinfully, it is a prideful approach. Now it’s never OK to approach pride with pride, but quite often that’s what we do. Pride meets pride. I mean, when Gloria and I have a problem, the first one humbles out always wins. Because the other one’s a total derelict if they don’t know how to humble out.

And if you can just remember that, and remember that God, God raises up evangelists, God raises up elders. This is part of God’s plan. We’re not perfect, but Dusty, I think you’ve got, you’ve got something in your craw against leaders that you’ve gotta work through. And I don’t want to go any further with this tonight – I don’t know all the history – I know it’s going to be worked through. Because it think Satan keeps hooking with you with it, as opposed to saying, “We gotta build a winning team here and I might not be the quarterback and I might not get to call the plays but you know what, I want to build a winning team. I’m going to try to get some ideas for the team. We’re going to win on this thing.”

But, Dusty, if we don’t work through that, we’re going to keep bumping heads. And it’s just not going to be good. It’s not going to be good. I believe you want to do the right thing. I believe everybody here wants to do the right thing. But I think we gotta do it in a way that it’s gotta be a team.

DW: Yeah.

AB: Greg?

GM: I appreciate you, you know, meeting with us tonight and talking about it with us. I think if we're going to be a team we can't have the divisiveness, the talk that's been going on. It's been very destructive. And that's why, you know, I warned you about it. And I mean, I'll be happy to have all the talks like this we need to have. But there's been a lot of people I know you've approached. I mean, I even had Kevin Holland come up to me and talk to me, and said you were trying to fill his ear full and he wouldn't listen to you.

DW: Is that what he said?

GM: That's what he said. He said you wanted to try to talk about, you know, issues, things that you were upset about. And there's just been a lot of people. This has not just been one person. What I'm saying is, we're not going to go anywhere if that goes on, because that is absolutely against what God says and it – you know, I'm just saying it goes on a lot. A lot. And it's wrong, and it needs to be repented of. I feel very strongly about that.

TM?: [*inaudible*] ...calling me and saying, Would you please, what can I do in the situation? or Dusty calling my husband and talking about bad things about the church and then [Erin Mills] called me and said her perception is, that interaction, by the way, was that you were really disrespectful to Greg. And I had her contact me and I said that you need to call him and tell him if that's how you feel, if that's the way you saw it. I saw that the women's ministry was even affected by it. And it's not a good – it makes my job very difficult to try to –

DW: I can clear the air on [Christine Whillis]. I haven't talked to Robert for probably about two months, maybe actually about a month –

AB: Let me just tell you what, because we're, I mean, we really have to – here – just let me say this. I think that where there are specific cases that gotta be fixed and acknowledgements need to be made, I think you know what I'm talking about – OK, if there are people who have said that you have said certain things to them, whatever, that's gotta be worked out, and things have gotta be set right. Whatever's there needs to be set right. And that's just the right thing to do.

DW: Actually that's one thing. I had a brother asking me what's going on. I gave him the briefest summary, not even a whole thing. Just said, "Well, basically, this is what happened. We had an argument on Sunday. I was prideful, they were prideful. I was asked to leave the church."

GM?: That's probably not a very good thing.

AB: That's not my understanding of what happened.

GM?: I think if you get asked, even if you feel that it's not resolved, you gotta say, by saying this to somebody what will this do for them? What, by me saying this to them, what will this do for that person if they walk away?

AB: There's nothing worse than.... [*people all talking at once*]



DW: A lot of people say, “Well, dude, what’s going on?”

GM?: You say, “Well, pray for me. I definitely want to be unified. I have some things in my life that I need some help with, and I’m feeling some things and just can you please pray for me.” That’s it. That’s not saying you’re wrong, just, “There’s things I need to get resolved, and I really don’t know how to do this but you could help me if you just pray for me. And thank you for being concerned.” And then, you know, give them a big bear hug and you know, whatever. And it’s not being deceitful, but it’s like people don’t have a clue, you don’t even know how this person’s doing spiritually. And it’s just for the sake of –

*[people all talking at once]*

DW: OK, as soon as they hear anything that even sounds like that –

*[people all talking at once]*

GM: ...and Satan wants to fill in the gaps. And Satan wants to do so much more damage, and see, then it becomes gossip. Because if you think you’re still not resolved, you gotta go to that person.

AB: This is what I’m talking about, being a gatherer or a scatterer. Your words, in your own words, *[inaudible]* if people know there’s something wrong, whatever. Not that I’m talking about being a phoney. It’s all about, we gotta look out for each other and we can’t allow Satan to put stumbling blocks, to use us to put stumbling blocks before other people. Because it’s so easy – well, I’ll just leave it there. I just think that, my, my prayer here will be, you gotta resolve these individual situations. And if you do, if you do it with the right spirit, you’ll learn from each one. If you go into it, say, “God, teach me what I need to learn from this thing. Help me do the right thing but also teach me what I need to learn,” you’ll come out of it stronger.

DW: Yup.

AB: So, Dusty. do you really think that –

DW: Yup.

AB: Is everybody OK before we leave things tonight?

DW: We can stay all night if you want.

*[people all talking at once]*

AB: I appreciate your staying with it. I appreciate generally overall the spirit. And let’s just bring this thing to a victory point here. Let’s really build – we know that Jesus’ dying prayer was to be completely unified. Being unified is more important than getting your own way. So let’s just pray for that.

**Al Baird prays**

Father, we do need your help. We need your strength, we need your wisdom, we need just for you to teach us, to lead us, to really do what it takes to get our attention and to show us the right way.

Father, I pray for every single person here. I pray that you will build unity, that you will build team. Father, I pray for Greg in a special way as an elder in the church. I pray for Jay and Traci. I pray for Roger. Father, I pray for Dusty, for Tanner, for Adam, just for everybody, for Chris. Help us to be unified and to do what's right. Forgive us. Father, I pray that you'll help Dusty specifically, as we talked about where he needs to double back with some people and really just to provide some healing there. And help us to become clear on the right thing to do, the right way to do it. Help us as leaders to be able to listen but also to be able to lead powerfully. And Father, we just want the victory. We want to be gatherers. We want to be useful to you. We want to get to Heaven. And we want to take as many people as we can with us.

In Jesus' name. Amen.