

A SOUND LOCAL N.I. CHURCH? SURE!

What's below is a statement I received from a man named Dave Chamberlin, the Dean of Students for the unscriptural Bear Valley Bible Institute in Denver, Colorado. He wrote me this several years ago after I made a clean break with institutionalism. His comments give keen insight into the mindset of liberalism among the institutional/social liberals out there. His comments also give insight into the attitude that is so predominant in so-called sound churches; i.e. NI congregations. I wrote to Dave recently (today is 12-8-09) asking Him which congregation he is referring to. He has yet to respond. If you would like to contact him and ask his email is: dchamberlin@bvbid.org.

I'm sure more of this type of thing goes on than is known by mere men. I wish Dave, his son, and the local church would repent of their error (1 Tim. 2:4). My comments are in red.

Scott,

I'm not sure as to what is going on but understand one's desire to follow the Lord and Him only (How can Dave understand that which he does not practice?). I also understand what some of that is all about since my son and his family had difficulty finding a conservative congregation in the Indianapolis area ("Conservative" and "sound" are not the same thing; a lesson so many so-called brethren need to get through their heads). They presently attend (and have for a number of years) a non-institutional congregation close to where they live. My son Dave, who is now 48 years old and a graduate of Bear Valley, is presently a deacon (How can this be in view of 1 Tim 3:9? How badly the "elders" there have dropped the ball in allowing this man to be a deacon, as you will soon see. In the "number of years" he's been there, did they never ask questions of this man relative to where he stood/stands on matters of the faith? Amazing!) in the congregation and I expect he will be, one day, an elder in the same congregation (I believe it too). He does believe that it is okay for a congregation to support a missionary in a work overseas, and that the building is not a holy sanctuary in that a kitchen or area for fellowship is forbidden (Relative to the social aspect, all I have to say is: do you not find it remarkable that he is a member in good standing there?), and that benevolent care can extend beyond the local membership of the local work (ibid – except the application would be with regard to local church benevolence). When he was asked to preach and teach he made it clear as to his position (At this point he should not have been allowed to teach – Mt. 15:14) also indicating that he would never undermine the elders or the congregation in their belief (Are not he and the congregation there undermining the Lord by celebrating unity in diversity? The authorized works of a local church are not arrived at via congregation beliefs – Col. 3:17). When he was asked by the elders to be a deacon he repeated his "belief information" one more time (Do these elders simply just not "get it" or what? What of Acts 20:28-32? Wow!). I expect that he will do the same when asked to serve as an elder (Ditto). It is one fine congregation (According to whom? According to Dave. Not the Lord – Rev. 3:14-18.) that I personally have some disagreement with (none from the right of personal freedom to do what they want

(Local church benevolence and the like are not matters of personal freedom. Is this ridiculous or what?) *but certainly a difficult position to bind upon another from a Scriptural position) but one that has always been kind and loving to Barbara Ann and me* (Certainly they know where Dave and his wife stand and what he does in connection with Bear Valley Bible Institute – what the preacher should have done was change the lesson to rebuke the sins Dave and his wife are involved with when they were in attendance. This would be demonstrating true kindness and true love – Gal. 6:1; Rev. 3:19). *I see no reason for a lack of fellowship* (Dave is not the authority – the scriptures are – 2 Tim. 3:16-17. What he “sees” matters not!).