



May 17, 2026

From the Littleton Bible Chapel Elders to the congregation

We, Hansel and myself, want to thank you for your patience these last few weeks. It has been a difficult season for many and our hearts go out to those who have had personal trials unfold in the midst of these corporate issues. We look forward to getting back to focusing on the things a church should be focused on. In order to do that, however, we have, after many calls, texts, emails, meetings, and our own personal assessments regarding the last 3 weeks, realized that more communication is necessary. Specifically, we need to address the Sunday night meeting on April 26<sup>th</sup> and the mixed messages that meeting produced.

It was entirely our desire to be clear and gracious, but in some ways that did not happen. As for the graciousness, we did not have a unified tone. As for the clarity, we did not have a written summary available to make clear what the presentation was supposed to communicate. For the ways in which we fell short of our goals, we are truly sorry.

Because of our lack of clarity and written materials, we would like to make available the paper which we should have released for that meeting. It is a comprehensive document that outlines the doctrinal issues and pastoral implications of Dave's changes, according to Hansel and I. This paper will be posted to website this afternoon. Prior to the Sunday night meeting we had hoped to produce a joint document with Dave outlining our doctrinal differences, but that turned out to not be possible.

We also recognize that we sent mixed messages about the seriousness of the doctrinal differences, and we did not categorize the disagreement. Before I explain that further let me briefly explain what the three categories are.

The first is **heterodoxy**, which is a teaching that departs from traditional standards without departing from the Gospel itself. For example, women pastors.

The middle category is the most important for us to understand this morning. Historically, the church has called it **serious error**. This is teaching that does not explicitly deny the Gospel but functionally undermines its message. This is the category we put this teaching in.

Lastly is **heresy**. This is the explicit denial of a doctrine essential to Christianity itself. Examples include the denial of Christ's full deity or the denial of the bodily resurrection. This designation is the most serious the church can render. **This is NOT the category we believe this doctrinal difference belongs in; however, we do believe it is serious error.**

## Let me explain how we got here.

We want to acknowledge what you already know to be true: Dave Anderson confesses the Gospel, Christ crucified for sinners and risen from the dead, and his presentation of the Gospel in sermons states this in plain terms. That is not in question. What is in question, and what we have tried to illustrate from the sermon selections noted in the paper, is how Dave's own unique newly adopted lens reshapes the way central Gospel truths are found in Scripture, explained and applied. The concern is that his new lens, including how he defines faith, righteousness, justification, and the works of the law, redirect what the Scripture we use to reach the Gospel truths primarily says. We are thankful for the common ground we still share with Dave, yet we are deeply concerned that this lens already has confused the Gospel for some. When this new lens is applied to the very passages, we rely on to preach the Gospel the differences become unbearable, not because Dave holds lens entirely separate and distinct from the historic view, but because he holds a new, and in our opinion incompatible, primary lens alongside the historic one. Sometimes the problem is as subtle as emphasizing the wrong thing; that sounds harmless, but results in real confusion, especially when preached from the pulpit. We hope you can see why we have wrestled to know how to categorize this. We see this difference, Dave sees the difference, and we are thankful that we are all in agreement that stepping down was appropriate. We also realize that some will disagree with us, and we respect that, but we feel that you deserve to hear directly from us how we see this presently.

I want to commend a book to you who are digging in deeper.

[“40 Questions About Christians and Biblical Law” by Thomas Schreiner](#)

For any of you that have outstanding questions or want to dig in more. This book was designed to fairly address and bring clarity to the confusion that some of this new scholarship has produced. We will leave it to you to compare the sermon history with the fair address this book gives to many of the changes made.

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We also want to end with encouragement. We are very encouraged as we look around at LBC right now. We have to tell you what we've been seeing.

First, we have been deeply encouraged by the love and care this body has shown, toward us, toward one another, and toward those who are hurting. People have shown up for each other in quiet, ordinary ways: phone calls, meals, prayers, hard conversations had in good faith, and with patience. That is the church being the church, and it has been a gift to watch.

Second, we have been encouraged by the number of new faces stepping up to serve. People who hadn't volunteered before are volunteering, asking how they can help, and taking real ownership of their place in the body of Christ. The priesthood of all believers is exactly what a healthy body looks like.

Third, and related, we are encouraged by the men who are stepping into the elder cohort. We highlighted them 2 weeks ago and I want to share now that in the last few weeks, several additional men — Brenden Carlson, Rob Edwards, and Dan Pellegrino — have joined our meetings. Watching Godly men step in at the time the Church needs them has been a blessing.

Fourth, and maybe most encouraging of all, we have watched people dig into their Bibles for themselves. Folks have come to us with passages open, asking honest questions, comparing what they've heard with what Scripture actually says. That is what we have always wanted to see at LBC — a church that does not take a teacher's word for it, including ours, but tests everything against the Word of God.

So we want to close by simply saying: thank you. Thank you for loving this church, for praying for your leaders, for bearing with us when we have fallen short. The same Lord who has carried this assembly for decades is still building His church here.

Jonathon Newcome & Hansel Lee

Littleton Bible Chapel Elders