

Schedule 1

Statement of Core Doctrine of the Brethren

The commencement of The Plymouth Brethren Christian Church can be traced back to 1827 when John Nelson Darby left the Established Church to hold the Lord's Supper in Dublin with four other like-minded persons. In 1847, Mr Darby published "*Separation from Evil, God's Principle of Unity*" and in 1853, Mr Darby published "*Grace, The Power of Unity and of Gathering*". Each of these papers was substantiated from the Holy Scriptures and set out the main Scriptural principles that governed his actions and confirmed the foundation of the Plymouth Brethren Christian Church. Brethren continue to follow the principles elucidated by Mr Darby in full. Brethren regard the Holy Scriptures, comprising the Old and New Testaments, as being the inspired and infallible Word of God and teaching the following core principles:

- 1) that there is one living God fully revealed to us in Christ and known through Him as Father, Son and Holy Spirit in the unity of the Godhead. All are God, all one God, God all three (1 Tim 2:5, John 1:18, Matt 28:19);
- 2) that the Word, who was with God and was God, was made flesh and dwelt among us, the Man Christ Jesus, the Father sending the Son to be the Saviour of the world (John 1:1,14, 1 Tim 2:5, 1 John 4:14);
- 3) that the Lord Jesus Christ gave Himself a ransom for all having died upon the cross. He has made propitiation for our sins and not for ours alone, but also for the whole world. The blood of Jesus Christ His son cleanses us from all sin (1 Tim 2:6, Phil 2:8, 1 John 2:2, 1 John 1:7);
- 4) that the glad tidings of God concerning His Son Jesus Christ as presented in the gospel is towards all and upon all those who believe (Rom 1: 1-4, Rom 3:22);
- 5) that after Christ's ascension upon high the Holy Spirit has been sent down to dwell in those who obey God both individually and in the Church collectively (Eph 4:8, Acts 2:4, Acts 5:32, 1 Cor 3:16);
- 6) that the Assembly of God which He has purchased with the blood of His own, is bound to keep itself pure in doctrine and godly walk. This purity is preserved by instruction in the Scriptures, the exercise of pastoral care and infrequently where necessary, assembly discipline according to the Word of God (Acts 20:28, 1 Cor 5:7,13, 2 Tim 3:16, Eph 4:11);
- 7) that the oneness of God can only be known amongst those who are of Christ's Assembly which is holy and blameless and formed by those who keep themselves

unspotted from the world. The collective Assembly position is inviolate and central to Christianity (1 Tim 2:5, Eph 5:27, James 1:27, Matt 16:18);

8) that in order to know union with Christ and unity with God, who is essentially separate from evil, it is necessary for us to separate from evil in this world (2 Cor 6:14-18, 1 John 2:15-17, 2 Tim 2:19-22, Matt 16:24-26);

9) that the Lord has left two rites or ordinances both representative of His death. One being baptism which signifies our identification with His death as separating us from the world. The other, a weekly collective celebration of the Lord's Supper, the remembrance of His death in the loaf speaking to us of His body and the cup speaking to us of His blood. This provides the enduring bond of our fellowship and unity with God (Acts 16:15, Rom 6:3, 1 Cor 11:23-25);

10) that the sanctity of the marriage bond is regarded at the highest level. It has been instituted in paradise and confirmed by the Lord Himself when here below. It is doubtless the providential bond of all moral order in the world and meant to be representative in type of Christ's relationship with His Assembly (Eph 5:25-26, Gen 2:21-24, Matt 19: 4-6);

11) that we should hold aloof from every form of wickedness in our daily walk so that God Himself can sanctify our spirit, soul and body to be preserved holy and blameless at the coming of the Lord Jesus Christ (1 Thess 5:22-23);

12) that Christ will come again at the Rapture to receive all believers in Jesus to Himself raising those that are His, or changing them if living, fashioning their bodies like unto His glorious body according to the power by which He is able to subdue all things to Himself (1 Thess 4: 14-17, Phil 3:21, Acts 2:21, 2 Tim 2:19);

13) that soon after the Rapture the Lord will return to the earth in company with His saints to meet the man of sin who becomes the complete embodiment of all lawlessness against the only true God and Jesus Christ and whom Christ will consume and destroy with the breath of His mouth and annul by the power of His presence which will terminate the reign of sin on the earth which came into being at the fall of Adam and Eve (2 Thess 2:8-9); and

14) that God has appointed a day in which He will judge this habitable world in righteousness by that Man whom He has ordained. (Acts 17:31).