

‘A BRIGHT SCRIPTURE BASED FUTURE FOR THE PBCC’

(updated July 2020)

In trying to understand the ‘big picture’ after three and a half years of humiliation and suffering which I do accept from the Lord and then almost three and a half years outside fellowship with the brethren I love, I’ve decided to submit an updated statement for their perusal. I don’t want my children or grandchildren – who, no doubt, will have inherited some of my traits – to have to go through the same ordeal as me. Neither do I want weak or vulnerable brethren to be taken advantage of. Rather we should be encouraging one another in our personal commitment to please the Lord and provide a brighter testimony to those inside and outside the community.

There’s such a wealth of untapped potential amongst the brethren and wider so my simple desire is to get it released and realised. I’ve no doubt that the whole universal position comprising the PBCC would benefit from that. I’m finished with local, national and universal hierarchies because they’re oppressive and restrain the saints.

Every assembly judgement right back to 1959 should be reviewed and the brethren acknowledge where they’ve been wrong – both in assembly and to the victims and families of victims implicated by these judgements.

My 38 points are:

RIGHTEOUSNESS

1. Full accountability is to be evident in all financial transactions, especially charitable ones.

1 Corinthians 6 v 4: *“If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly.”*

2. The rich among the brethren are to share their wealth with the poor. This would normally work out in localities without outside interference so that the financial welfare of all brethren is assured.

2 Corinthians 8 v 13-15: *“For [it is] not in order that there may be ease for others, and for you distress, but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality.*

According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.”

3. Brethren’s family businesses should not be subject to interference or undue influence from others outside the owning family and shareholders, especially from other brethren.

1 Peter 4 v 15: *“Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people’s matters;”*

4. Partnerships and other business agreements between brethren should be transparent, upright and made watertight if at all ambiguous so that all owners, shareholders and employees’ affairs are in good order.

Galatians 3 v 15: *“Brethren, (I speak according to man,) even man’s confirmed covenant no one sets aside, or adds other dispositions to.”*

- 5. Open inspection and enquiry into the reason why brethren are shut up or withdrawn from should be welcomed, especially so because of the resultant restriction of brethren.**

Proverbs 25 v 2: *"It is the glory of God to conceal a thing; but the glory of kings is to search out a thing."*

2 Corinthians 7 v 1, 2: *"Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear. Receive us: we have injured no one, we have ruined no one, we have made gain of no one."*

- 6. Matters coming to assembly must always be fully witnessed beyond any doubt.**

2 Corinthians 13 v 1: *"This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established."*

- 7. Where differences persist in local places, if the differing sides are happy to go outside the locality for judgement, then both sides of the story should be presented equally and fairly so that help can be brought in to quickly reach resolution and unity.**

Proverbs 16 v 10, 11: *"An oracle is on the lips of the king: his mouth will not err in judgment. The just balance and scales are Jehovah's; all the weights of the bag are his work."*

- 8. Anyone still alive who has been wronged by erroneous assembly administration is to be compensated financially from funds that have been donated by the congregation. This especially includes funds currently controlled by the Hales family.**

Luke 19 v 8: *"But Zacchaeus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return [him] fourfold."*

- 9. There should be a very clear line of demarcation between the assembly and brethren's businesses including UBT.**

John 2 v 14-17: *"And he found in the temple the sellers of oxen and sheep and doves, and the money-changers sitting; and, having made a scourge of cords, he cast [them] all out of the temple, both the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables, and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandise. [And] his disciples remembered that it is written, The zeal of thy house devours me."*

RELATIONSHIPS

- 10. Social interaction between natural family members and connections are not to be interfered with by members of the PBCC.**

Proverbs 26 v 17: *"He that passing by vexeth himself with strife belonging not to him, is [like] one that taketh a dog by the ears."*

- 11. Happy and social family relationships should always be promoted, especially between husband and wife, father and son, and mother and daughter.**

Ephesians 6 v 1-4: *"Children, obey your parents in [the] Lord, for this is just. Honour thy father and thy mother, which is the first commandment with a promise, that it may be well with thee, and that thou mayest be long-lived on the earth. And [ye] fathers, do not provoke your children to anger, but bring them up in [the] discipline and admonition of [the] Lord."*

Matthew 19 v 5-8: *"and said, On account of this a man shall leave father and mother, and shall be united to his wife, and the two shall be one flesh? so that they are no longer two, but one flesh. What therefore God has joined together, let not man separate. They say to him, Why then did Moses command to give a letter of divorce and to send [her] away? He says to*

them, Moses, in view of your hardheartedness, allowed you to put away your wives; but from the beginning it was not thus."

- 12. Interfaith marriage is to be considered positively order to increase genetic diversity and give scope for normal relationships with suitably disposed persons from outside the brethren community.**

Proverbs 18 v 22: *"Whoso hath found a wife hath found a good thing, and hath obtained favour from Jehovah."*

- 13. Links and intermingles between neighbouring localities are to be encouraged and fellowship meetings arranged by consent of neighbouring localities within the particular area where they're held. Brothers to set on meetings are to be mutually selected by the locality holding the meeting.**

1 Timothy 3 v 2-4: *"The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to teach; not given to excesses from wine, not a striker, but mild, not addicted to contention, not fond of money, conducting his own house well, having [his] children in subjection with all gravity;"*

- 14. The mutual taking up of responsibility is to be a requirement among all the brethren in order to prevent officialdom developing. In other words, leadership is encouraged right across the community.**

James 3 v 1: *"Be not many teachers, my brethren, knowing that we shall receive greater judgment."*

Ephesians 5 v 30: *"for we are members of his body;"*

- 15. Matters affecting brethren and rumours circulating about brethren are to be looked into carefully and settled fully so that all involved are carried.**

James 4 v 11, 12: *"Speak not against one another, brethren. He that speaks against [his] brother, or judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not doer of [the] law, but judge. One is the lawgiver and judge, who is able to save and to destroy: but who art *thou* who judgest thy neighbour?"*

- 16. The genuine consciences of the brethren are to be respected rather than coerced or manipulated.**

1 Peter 3 v 16: *"having a good conscience, that [as to that] in which they speak against you as evildoers, they may be ashamed who calumniate your good conversation in Christ."*

- 17. If any help from other localities is drawn on, it must be unclouded by any national influence so that counsel received is considered in open assembly so that decisions are reached mutually within local places.**

2 Corinthians 9 v 1-5: *"For concerning the ministration which [is] for the saints, it is superfluous my writing to you. For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass [of the brethren]. But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, *we*, that we say not *ye*, may be put to shame in this confidence. I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing, that this may be ready thus as blessing, and not as got out of you."*

- 18. The decision whether or not to present matters to other brethren or localities for help should not rest with national or universal leaders. These decisions should be made mutually at local level.**

Ephesians 5 v 21: *“submitting yourselves to one another in [the] fear of Christ.”*

- 19. Scope should be given to settle matters at sub-divisional level rather than the subdivision be dominated by the wider city influence.**

Romans 12 v 16: *“Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes.”*

- 20. If individual leadership needs establishing in a particular situation, that leader is to be ratified by his local congregation, where the brethren are acquainted with the personal and moral history of any such leader.**

1 Timothy 5 v 17: *“Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and teaching;”*

- 21. Litigation should never be needed amongst brethren. Matters should be settled according to Matthew 18 principles.**

1 Corinthians 6 v 6: *“But brother prosecutes his suit with brother, and that before unbelievers.”*

CARE

- 22. Care is to be freely available to all universally – without restriction.**

Galatians 6 v 10: *“So then, as we have occasion, let us do good towards all, and specially towards those of the household of faith.”*

- 23. Consistency is to be maintained between inside assembly activities/outside testimony and the legal agreement made with the UK Charity Commission.**

Romans 13 v 1-2: *“Let every soul be subject to the authorities that are above [him]. For there is no authority except from God; and those that exist are set up by God.*

So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring sentence of guilt on themselves.”

- 24. Sympathy, compassion and protection are always to be evident in handling any brethren so that there's no needless exposure.**

Ephesians 4 v 32: *“and be to one another kind, compassionate, forgiving one another, so as God also in Christ has forgiven you.”*

- 25. Positive persons are to set out leadership in our places and must have a generous outlook towards all the saints so that they help to sustain brethren through their personal challenges.**

Mark 10 v 42-45: *“But Jesus having called them to [him], says to them, Ye know that those who are esteemed to rule over the nations exercise lordship over them; and their great men exercise authority over them; but it is not thus among you; but whosoever would be great among you, shall be your minister; and whosoever would be first of you shall be bondman of all. For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.”*

Titus 1 v 7-9: *“For the overseer must be free from all charge [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means; but hospitable, a lover of goodness, discreet, just, pious, temperate, clinging*

to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers.”

26. Mercy to is always ‘glory over judgement’.

James 2 v 13: *“for judgment [will be] without mercy to him that has shewn no mercy. Mercy glories over judgment.”*

27. Justice and forgiveness in administration must always be evident towards all of the brethren and ex-brethren.

Psalm 103 v 10-12: *“He hath not dealt with us according to our sins, nor rewarded us according to our iniquities. For as the heavens are high above the earth, so great is his loving-kindness toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.”*

PARTICIPATION

28. Praise and worship to Divine Persons is to be unfettered and vocal whether by singing or free expression.

Ephesians 5 v 18-20: *“And be not drunk with wine, in which is debauchery; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord; giving thanks at all times for all things to him [who is] God and [the] Father in the name of our Lord Jesus Christ,”*

29. The Bible and Gospel Trustees are to be empowered to publish ministry from a wide variety of sources with particular emphasis on providing understandable moral guidance for young brethren. Contributions from right across the brethren community should be encouraged, brothers and sisters alike.

Ephesians 4 v 11, 12: *“and *he* has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers, for the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying of the body of Christ;”*

30. Persons from outside the brethren community are to be welcome at all services so long as they’re orderly and don’t breach the peace.

1 Corinthians 14 v 24: *“But if all prophesy, and some unbeliever or simple [person] come in, he is convicted of all, he is judged of all;”*

31. Sisters should feel free to participate in assembly if moved by the Spirit to do so.

Exodus 15 v 20, 21: *“And Miriam the prophetess, the sister of Aaron, took the tambour in her hand, and all the women went out after her with tambours and with dances. And Miriam answered them, Sing to Jehovah, for he is highly exalted: The horse and his rider hath he thrown into the sea.”*

32. Ordained and ex-brethren preachers who feel “sent” are to be invited in to PBCC churches to augment the quality of the appeal in order to help put saints in direct touch with Christ.

Romans 10 v 14, 15: *“How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches? and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace, of them that announce glad tidings of good things!”*

33. There is scope for brethren and ex-brethren to move around amongst the brethren and wider and help the work forward guided by their links with Lord.

Philippians 1 v 27, 28: *“Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul, labouring together in the same conflict with the faith of the glad tidings; and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your salvation, and that from God;”*

- 34. All brethren are to be set free to function without restriction assembly-wise and in the spreading of the glad tidings.**

Psalm 132 v 16: *“And I will clothe her priests with salvation, and her saints shall shout aloud for joy.”*

EDUCATION

- 35. Brethren-run schools are to welcome non-brethren to the board of governors and attract non-brethren students so that Christian values are enhanced.**

Daniel 1 v 3, 4: *“And the king spoke unto Ashpenaz the chief of his eunuchs, that he should bring of the children of Israel, both of the royal seed and of the nobles, youths in whom was no blemish, and of goodly countenance, and skilful in all wisdom, and acquainted with knowledge, and understanding science,”*

- 36. Brethren schools are to educate students about other religions so that they have a choice at the age of 18 as to which religion they take up.**

Daniel 1 v 4: *“and skilful in all wisdom, and acquainted with knowledge, and understanding science,”*

- 37. Comprehensive sex education to be taught thoroughly at brethren schools.**

Proverbs 16 v 18, 19: *“Let thy fountain be blessed; and have joy of the wife of thy youth. As a lovely hind and a graceful roe, let her breasts satisfy thee at all times: be thou ravished continually with her love.”*

- 38. There is not to be any control exercised by brethren members as to the sexual behaviour of members unless specifically requested by parents or children.**

1 Timothy 5 v 13, 14: *“And, at the same time, they learn also [to be] idle, going about to people's houses; and not only idle, but also gossipers and meddlers, speaking things not becoming. I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect of reproach.”*