DIVORCE AND REMARRIAGE

*We strongly encourage you to read thoughtfully the entirety of this document and not only read a portion of it. Reading only a portion will result in an uninformed and inaccurate understanding of the elders' position on divorce and remarriage.

INTRODUCTION:

“The issue of divorce, particularly in the current cultural climate, is such a tremendously sensitive and poorly taught subject that the entire counsel of God must be examined to properly understand how it relates to Jesus’ teachings. Many fine scholars and individual believers at Oakhill Christian who love the Lord disagree on this issue and it must be treated with a tremendous amount of mercy and grace. In no other period of human history has the ability to leave one’s commitment of marriage been so prevalent and easy.

Today, all that is required is a statement of irreconcilable differences. What then should be the response of the covenant membership at Oakhill Christian Church? Are Christians as apt to run and abandon our covenant of love and life together until death do us part as the rest of society? Sadly, statistics reveal that we are just as guilty. Maybe it is because of the fact that we really do not understand the concept of covenant, or maybe it is because we do not truly understand the sacrifice and forgiveness Jesus made for us. Either way, divorce has found a home in the church. It is our hope and prayer that it never makes its abode in yours.

The Biblical portrait of all relationships begins with God. Scripture tells us there is one God who exists as Father, Son, and Holy Spirit. This concept of the Trinity provides for us the ultimate model for a marriage relationship. Likewise, a husband and wife united in God should seek to be in relationship similar to the Trinity as is possible in a fallen world with finite people. In the Trinity we see that God the Father, God the Son and God the Holy Spirit are all equal. Yet, we also see that Jesus submits to the Father, and that the Spirit submits to the Father and the Son. In the Trinity we also see great love, honest communication, authentic love & devotion, a diversity of personalities and functions, a unity of purpose, and complete oneness. Indeed, the Trinity is the ultimate relationship that serves as the model for all marriages, families and churches.

Furthermore, Christians should love the Word that God has given them and embrace the concept of marriage as the earthly manifestation of Christ and of His “bride” the church (Ephesians 5). Marriage is a living metaphor of this transformational relationship between Christ and the church. Instituted by God at creation, and designed to reflect the loving relationship between God and His people. Therefore, marriage is preeminent, intended to be permanent, and must be guarded wisely.

As a result, the Christian marriage becomes a very vital way by which we bring glory to God and show the reality of the gospel. Our marriages speak to the world the reality of Christ in our lives. His love and covenant with His bride (the church) are revealed through the love and
covenant of two becoming one flesh. We no longer remain individuals with individual plans and ambitions. God joins us together into "ONE," and as one, we reflect the beautiful union between Christ and us.

Scripture is clear: God hates divorce (Malachi 2:16). The pain of divorce is well known and has deeply impacted many people's lives. Well over half of those who read this will have endured divorce as children of parents who gave up on their promises of lifelong devotion to each other. Divorce is painful. It is emotionally more wrenching than the death of a spouse. It is often long years in coming and long years in the settlement and in the adjustment. The upheaval of life is immeasurable. The sense of failure and guilt and fear torture the soul. Like the psalmist, night after night a spouse falls asleep with tears. Work performance is hindered. People draw near or withdraw with uncertain feelings. Loneliness can be overwhelming. A sense of devastated future can be all consuming. Courtroom controversy compounds the personal misery.

And then there is often the agonizing place of children. Parents hope against hope that the scars will not cripple them or ruin their own marriages some day. Tensions over custody and financial support deepen the wounds for years. And then the awkward and artificial visitation rights can lengthen the tragedy over decades.

Scripture has much to say about the matter, but not exhaustively. Opinions are numerous regarding how to interpret what Jesus and the apostle Paul said regarding divorce and remarriage. This is partly due to very difficult exegetical options we encounter when studying Scripture. It is also due to the varying beliefs, behaviors, and degrees of commitment people bring into marriage. Complicating the issues are numerous challenges that assault families. These include unrealistic expectations and subsequent disappointment, financial problems, immaturity, selfish ambitions, commitment to personal pleasure, and sins that betray love, commitment, and safety within marriage.

Marriage is also assaulted from external sources. Embedded social temptations to taste the thrill of "the forbidden" endanger the covenant of marriage. Social structures make no-fault divorce laws inviting when relationship development becomes hard. Serial divorce-and-remarriage, a contemporary variation of polygamy, has become common. At the core of the problem is society's prevailing, but flawed, pledge to eudemonism, a philosophy that places happiness and fulfillment as the highest achievement of humanity. According to this philosophy, an action is morally right if it makes a person happy. God is expected to agree with and serve this goal or be abandoned.

It must be the commitment of all who wrestle with these issues to follow Scripture wherever it goes. We must live and enjoy life within the expectations God designed. This fully acknowledges that we live in a fallen world in which broken covenants, betrayals, and enormous harm are inflicted without apparent justice being served.”

The elders of Oakhill Christian Church have struggled long and hard with these issues in order to faithfully represent the will of God concerning the issue of divorce and remarriage to the covenant body of Oakhill Christian Church. This document is an attempt to clearly present our consensus. Furthermore, this document is designed to apply specifically to covenant members at Oakhill, thus it can be a difficult document to apply to someone outside the context of Oakhill Christian Church covenant membership.

In His Grip,

Oakhill Elders

REASONS FOR THIS DOCUMENT

Before going any further the elders would like to outline the reasons why such a document is needed for the covenant membership at Oakhill Christian Church. They are as follows:

1. People who come to Oakhill want and should know where we stand on this issue.
2. Inside the church people need clarification about where the leadership of the church stands and what the church position is.
3. Divorce involves sin that is more destructive than many others. The hurtful impact of a broken marriage on the spouse and the children and the web of relationships surrounding the marriage are immense.
4. Marriage, divorce and remarriage involve the mingling of solemn oaths and sacred physical union unlike any other relationship.
5. Marriage is unique among all relationships in that it is set apart by God to signify to the world the relationship between his Son and his bride the church (Eph. 5:21-33). Therefore the breaking of this bond is unique among all human bonds.
6. Divorce falls into that group of acts which are very hard to undo. The words, "I'm sorry," can make right many sins against another person. But divorce and remarriage usually cannot be made right like that.
7. Divorce happens by plan and intention of one or both spouses. It is not like a habit against which one struggles with successes and failures.
8. A covenant member’s divorce or remarriage can have a direct bearing on their covenant membership as a part of the covenant body of Oakhill Christian Church, thus it is needful to give a document that can summarize as best as possible the position of Oakhill Christian Church on the subject of divorce and remarriage.

TEACHINGS OF SCRIPTURE REGARDING DIVORCE AND REMARRIAGE

Recognizing that the Bible is the very Word of the Living God to man, and understanding the priority of knowing and obeying its truths, the elders at Oakhill Christian Church are deeply committed to study and teach with diligence and authority concerning the subject of divorce and remarriage. The subject of divorce and remarriage on which the elders have reached
consensus. These six truths are applicable for all believers, but some of the application of these six truths would only be applicable to covenant members at Oakhill Christian Church.


Divorce in Scripture is permitted as an accommodation to man's sin for the protection of the innocent party (Duet. 24:1-4). Since divorce is only a concession to man's sin and is not a part of God's original plan for marriage, all believers considering divorce should have the same attitude toward divorce as does God.

Notice that in Matthew 19:5-9, Christ teaches that divorce is an accommodation to man's sin and is in violation of God's purpose for the intimate unity of the marriage bond (cf. Gen. 2:24).

It was a concession for the "innocent party" due to the insensitivity of the other partner in their relationship toward God. This is defined biblically as the "hardness of heart" (Matt. 19:8). It is to be expected that a believer will have the same attitude toward divorce as does God and will see it as a violation of God's expressed purpose for marriage.

2. The only biblical grounds for divorce are (1) fornication (any sinful sexual activity, including adultery--unfaithfulness of a marriage partner), or (2) a nonbelieving partner who initiates the divorce due to incompatibility with a Christian.

The first ground for divorce is unrepentant fornication, which seems to cover a wide area of sexual activity such as adultery, homosexuality, bestiality and incest (Matt. 5:32; 19:9; I Cor. 5:1).

The second reason for permitting a divorce is in cases where a non-believing spouse refuses to live with his or her believing spouse, especially because of his or her Christian testimony (1 Cor. 7:12-15).

It is essential to keep in mind that the Bible merely permits divorce in these limited circumstances but never commands divorce. (This is clearly indicated in Hosea 1-3, where the adulterous wife is forgiven and restored.)

3. Remarriage is permitted for the innocent party when the divorce was on biblical grounds.

In cases where a divorce was obtained between believers on unbiblical grounds, the person who remarries first commits "adultery" (Matt. 19:9) and the person who marries a person who was divorced on unbiblical grounds also commits adultery (Lk. 16:18).
The New Testament allows for remarriage when the divorce was based upon biblical grounds (I Cor. 7:15). In cases where the divorce was not for the two reasons stated above, the believer is exhorted to (1) seek for reconciliation, or else (2) remain unmarried (I Cor. 7:10-11).

When one party remarries after a divorce which was on unbiblical grounds, that person has committed adultery because God did not recognize the validity of the divorce (Matt. 5:32; Mk. 10:11). Since the remarried partner has "committed adultery," the marriage bond is now broken and the remaining partner is free to remarry but only in the Lord (1 Cor. 7:39).

The Bible gives a word of caution to anyone who is considering marriage to a divorcee. If the divorce was not on biblical grounds, the person who marries the divorcee is considered to have taken part in adultery (Mark 10:12). At this point the question might be asked, "I have married someone who had an unbiblical divorce, and does that mean our marriage is an adulterous marriage?" Truth number 6 answers this question.

4. Believers who pursue divorce on unbiblical grounds are subject to church discipline because they openly reject the Word of God.

The believer who obtains or seeks to pursue a divorce for unbiblical reasons (even though he or she may not be remarried yet) should be led through the steps of church discipline as outlined in Matt. 18:15-17 and as illustrated in 1 Cor. 5:1-13. The reason for this is not to bring more damage to the believer, but to encourage reconciliation between believers.

5. Salvation means that a person begins a new life.

The believer is responsible to live up to what God has revealed about marriage and divorce from the point of his or her salvation forward.

According to 2 Cor. 5:17, the believer has become a "new creature" when he or she accepts Christ as Lord and Savior. This does not mean that Christ immediately erases painful memories, bad habits or the underlying causes for past marital problems, but that He begins a process of transformation through the Holy Spirit and the Word. A sign of saving faith will be receptivity and a willingness to obey what Christ has revealed about marriage and divorce through the Word.

The apostle Paul’s counsel in I Cor. 7:20, is that a believer should see every circumstance that they are in, such as an existing marriage as from God. If they were called while married, they are not to seek a divorce (except on the grounds given in Matt. 5:32, 19:9; I Cor. 7:12-16). If they were divorced in their past and later become a believer, they are free to be remarried to another believer (2 Cor. 6:14).
However, becoming a believer means that reconciliation with other true believers is possible. Thus a new believer who has been divorced in their past should make inquiry about the former spouse's relationship with Christ. If the former spouse were now a believer there is every hope for reconciliation. A new believer should seek the counsel of the elders regarding this issue before he or she would continue forward towards another relationship.

6. In cases where divorce took place on unbiblical grounds and where the guilty party repents, the grace of God is operative at the point of repentance. It is assumed that the repentant party will endeavor to restore the marriage whenever possible as a sign of true repentance.

A true sign of repentance will be a desire to implement I Cor. 7:11. This involves a willingness to remain unmarried (unless the other spouse has remarried) and to be reconciled to their former spouse if they are a believer as well.

In cases where a believer obtained a divorce on unbiblical grounds and remarried, the second marriage union is recognized as adultery (Mk. 10:11-12). However, if in the second marriage repentance takes place, it is recognized that to obtain a second divorce would disobey Scripture (Deut. 24:1-4). Hence, they are to remain in the second marriage. At this point with repentance, the second marriage would no longer be considered living in adultery if there was genuine repentance and recognition by the believer that their past divorce was unbiblical and contrary to the gospel of reconciliation. Once this has happened, the believer should move forward living out the roles and responsibilities of marriage wholeheartedly to the second spouse.

QUESTIONS AND ANSWERS FOR BELIEVERS IN GENERAL

Below are some common questions and answers about divorce and remarriage. Once again these are questions and responses for believers in general. The church's ability to apply these truths to a believer who is not a covenant member of Oakhill Christian Church is limited.

Is Divorce or Remarriage the Unforgivable Sin?

When divorce begins to be discussed in this way it is common for someone to ask whether divorce is the unforgivable sin. The answer is found in the following texts.

"Without the shedding of blood there is no forgiveness of sins" (Hebrews 9:22).

"(Jesus said) this is my blood of the new covenant, which is shed for many for the forgiveness of sins" (Matthew 26:28).

"Every one who believes in him receives forgiveness of sins through his name" (Acts 10:43).

"All sins will be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" (Mark 3:28f.).
"Let the wicked man forsake his way and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon" (Isaiah 55:7).

"If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 John 1:9).

From these wonderful promises we learn that forgiveness for sins is available on the basis of the shed blood of Jesus. Forgiveness is available for all sins, without exception. Forgiveness is received freely through Christ. And trusting Christ involves confessing sin as sin and turning away from it to embrace the ways of God with joy.

This issue of the unpardonable sin in context has to do with attributing the work of Christ to Satan. That is what was happening in the context of Mark 3. The scribes were saying that Christ did his miracles through the power of Satan. Since Jesus is not physically with us on planet earth today, this sin is not possible to commit. Therefore divorce is not the unpardonable sin.

If physical abuse is not expressly listed in the Bible as a reason for divorce, does this mean women must endure an abusive relationships?

Absolutely not! Physical abuse is never tolerable in marriage or against family members, especially children or the elderly. Physical abuse is sinful violence and must be treated as not only a sin against God but also the person(s) involved. Those being harmed must be removed from the environment that endangers them so they can know and experience safety. At the least, it means separation for a period of time, so that the elders can bring admonition, accountability, repentance, and steps towards change for the violent partner. A “no tolerance of future harm” stance must be clearly understood and consistently demonstrated by the violent partner for reunion to occur.

Scripture does not address physical abuse as a legitimate reason for divorce. Therefore, this issue becomes a judgment call on the part of the elders and the abused. Domestic violence which is physical in nature will not be tolerated. Even though difficult to determine or measure, verbal or emotional abuse is also gravely harmful and always damaging to a marriage. When such forms of abuse are brought forward the elders would intercede and start the steps of reconciliation and repentance.

As an eldership and church we submit to the State of Wisconsin regarding domestic violence and sexual abuse of children, the infirm, or the elderly. Though physical, emotional or mental abuses are not direct biblical grounds for divorce, each constitutes a severe breach of covenant which may end a marriage because of hardness of heart. The elders would expect every effort and sufficient time be allowed for the abusing spouse to repent. If no repentance was demonstrated, and reconciliation was improbable, divorce and remarriage would be permitted. Some have incorrectly used biblical teaching on wives submitting to their husband
to force battered women to stay in their marriages. This is not our position. Physical harm to spouses or children is absolutely not acceptable.

What happens if the innocent party of an unbiblical divorce wants to seek remarriage? Do they have to stay single forever so they are not committing adultery?

If the innocent party of an unbiblical divorce is seeking remarriage he or she can move forward with a second marriage, but only if the upcoming spouse is a believer and the innocent party in question is biblically clear to pursue another marriage. The innocent spouse could seek remarriage if the former spouse had been declared a functional unbeliever through church discipline (Matt. 18:15-18), the former spouse is remarried, the former spouse has deceased, or the elders of his or her church declare that reconciliation is functionally impossible with the former spouse. Ultimately, the innocent party should seek the counsel and oversight of their elders in such a matter to help him/her in evaluating this situation.

Can someone who has had a divorce in their past be a church officer such as elder/pastor, deacon, or some type of pastoral position?

In cases where there has been a divorce in a person's past, the church has an obligation to restrict, for a period of time, the person's involvement in church officer leadership until it can be proven that their present marriage exemplifies Christ's relationship to His church. I Timothy 3:2-12 sets the marital qualification for church officer leadership within the church. The phrase "the husband of one wife" does not mean that a person cannot have had a divorce in his past since none of the other qualifications listed refer to specific acts in the past (prior to salvation or subsequent to salvation) but rather to qualities which currently characterize a man's life.

Therefore, at Oakhill Christian Church it is possible under certain conditions for a man that has been divorced to be a church officer such as elder or deacon. It is especially important, in cases where there has been a divorce in a potential church officer's past, that there is a period of careful observation to see that his present marriage is characterized by devotion and sacrificial love as well as inquiry as to the details of the past divorce.

QUESTIONS AND ANSWERS FOR COVENANT MEMBERS AT OAKHILL

Below are some questions and answers about divorce and remarriage in relation to how the theology and principles of divorce and remarriage are applied to covenant membership at Oakhill Christian Church. The desire of the elders in this document is to help the covenant body apply this doctrine to marriages of covenant members. If the reader is not a covenant member at Oakhill Christian church then the following questions may be difficult to apply.

What will the elders of Oakhill do if a Covenant Member insists on divorcing for unbiblical reasons?
If one or both covenant member/s initiates divorce, the elders will begin the process of church discipline. An immediate intervention will be initiated to investigate the grievances and begin biblical counseling to bring about repentance, forgiveness, and reconciliation (Mark 10:11–12; Romans 7:2–3; 1 Corinthians 7:10–11, 27).

Is a covenant member required to take back their spouse after they have committed adultery?

When it comes to the issue of adultery the scriptures recognize that unrepentant adultery is a valid reason for a biblical divorce.

However, divorce after adultery is not the first option, but a last resort when all hopes of repentance are not found for the offender. Whenever possible, reconciliation is the primary motivation behind our actions toward those who have done great harm to us (1 Corinthians 7:11). Jesus says, “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your father in heaven” (Matthew 5:43–45). How does one do this in practice? Doing good to the offending spouse will mean praying for God to deeply cut the offender to the bone of their resistance, so that there is no more opposition to change.

Reconciliation is not simply entering into relationship again as though nothing happened (Luke 17:3). It is not entrusting yourself to a betrayer who is likely to betray again. And it is not melting before whatever display of apology the betrayer can muster. Repentance is deep, life changing remorse by the betrayer in the face of their depravity. It is the betrayer coming to the end of themselves and authentically turning toward those harmed to be permanently oriented toward blessing, not harming or neglecting, them. Repentance is not simply an apology; in fact, an apology is merely an admission that one has been caught, a want to be “let off the hook.” Confession, not apology, is required (James 5:16). Confession spells out the offense in full.

Repentance is a well-considered path of measurable change that is demonstrated over time. As transformation is seen and confirmed, trust is regained. Restitution, where possible, is completed and reconciliation is begun with a better level of honesty, trust, and intimacy than existed before.

Repentance abandons all forms of violence (physical, which includes restraint, and standing in doorways; verbal, which is shouting, threats, demeaning ridiculing words; emotional, which can be subtle or over manipulation, and withholding.) It is a requirement on the part of the victim to forgive the offender when this authentic, long-lasting repentance is seen (Colossians 3:13).
If, however, there is no repentance, then there is no requirement to live together in the marriage (1 Corinthians 7:10–11). The temptation, though, is to give up prematurely. It is to lose hope that the restoration could occur sometime in the future. Other times it is more sinister such as being hardened by resentment and wanting to make the other person pay.

Can a covenant member remarry after divorcing an adulterer?

We believe that if the divorce was a biblical divorce than there can be a biblical remarriage. The innocent party of a divorce due to adultery may remarry. Remarriage after one has been betrayed by an adulterous spouse does not constitute adultery. The person marrying a previously married spouse who was the victim of an adulterous person also does not constitute adultery. This is implied but not specifically prescribed in Matthew 19:9.

If a believer is not a covenant member at Oakhill, will they be pursued with church discipline if they try to obtain an unbiblical divorce?

Although the Elders and rest of the covenant body may try to help this person with reconciliation and restoration of their marriage it would not process through the multiple phases of church discipline for a believer that is not a covenant member. Part of being a covenant member at Oakhill is that the believer has agreed to the covenant in regards to church discipline. Since the believer is not a covenant member we would not have the means to hold them accountable. Therefore, the elders feel the safest place for a believer to be is in covenant membership where there can be real accountability.

Can a covenant member who has a past unbiblical divorce or unbiblical remarriage receive church discipline?

None of the divorced and/or remarried covenant members of Oakhill will come under discipline because their divorce or remarriage from the past falls in a category which this statement declares to be unbiblical. If a covenant member were to realize their contributing sins to a past unbiblical divorce, than he or she would definitely want to repent and seek reconciliation in whatever ways are possible and appropriate. There is no retroactive discipline for an unbiblical divorce in a covenant member’s past.

Can a covenant member remarry if they had a past unbiblical divorce during their unbelieving days?

If the divorce occurred before the covenant member was a believer, and an appropriate effort to restore the past marriage had been undertaken, remarriage is appropriate, as long as the believer marries a Christian.

Though marriage is a blessing given to all humanity and is to be honored as a binding covenant even when entered into before salvation, it is understood that the non-Christian is ignorant of God’s decrees and expectations. Therefore, a non-Christian cannot be bound by the same expectations governing a Christian. The atonement Jesus achieved by His blood is sufficient to pay the penalty of
previous sin. Therefore, that person would be eligible to remarry a Christian, but only after every effort is made to restore the previous marriage through a reconciliation process.

It is expected that the previous spouse would be sought out with the express purpose of reconciliation. If appropriate efforts towards reconciliation are unsuccessful the elders may consider the matter closed and remarriage may be pursued. If, however, the spouse was now a believer and willing to entertain the possibility of reconciliation, every effort should be applied to restore the marriage.

**Can a covenant member divorce and/or remarry if they divorced because of incompatibility?**

No. Work toward reconciliation, which means discovering what made you incompatible, and change. There are few legitimate reasons for divorce. Incompatibility is not one of them (1 Corinthians 7:10).

**Can a covenant member remarry after being divorced by an unbeliever?**

A believer who remarries after a non-Christian spouse divorces them, would constitute a legitimate remarriage (1 Corinthians 7:15).

**What if a spouse dies, can a covenant member remarry?**

Yes. The marriage covenant ends with the death of one’s husband or wife. You are free to marry but only in the Lord (1 Corinthians 7:39).

**How long does a covenant member who is the innocent party of an unbiblical divorce stay single in hopes of reconciliation?**

The answer to this question depends on the circumstances:

1. If the innocent covenant member’s spouse is an unbeliever or has been functionally declared an unbeliever through the process of church discipline then the covenant member could remarry if the unbelieving spouse initiated and pursued the divorce. In such instances it would be appropriate and wise for the innocent party to seek the direction and wisdom of the elders as to a proper timeline of pursuing another relationship.

2. If the innocent covenant member’s spouse is a believer but not a covenant member then he or she would want to remain single so that there is a chance for reconciliation. Since the offending believer is not a covenant member of Oakhill the elders and church would not have the arm of discipline in the matter. Thus, if
the innocent covenant member spouse was to go forward into another marriage then reconciliation would be impossible. The scriptures show that a true believer will always repent. Thus, at some point if the offending spouse is a true believer then reconciliation will happen.

On the other hand, if the offending spouse were a covenant member and had been formerly brought through the process of church discipline and he or she still pursued the divorce, then it would actually be unbiblical to return to the original spouse for remarriage if he or she were still in a state of unbelief. In such a situation the innocent covenant member could pursue remarriage again but only in the Lord. In such instances it would be appropriate and wise for the innocent party to seek the direction and wisdom of the elders as to a proper timeline of pursuing another relationship.

If the divorce is unbiblical and the offending spouse remarries, is there any obligation for the covenant member to remain single?

If the elders and the covenant members of the church have done there due diligence with the process of church discipline then the offending spouse is functionally declared an unbeliever and the innocent spouse would then have the freedom and liberty to remarry. Furthermore, this is a matter of conscience as no further option is available to restore the marriage. In this case the innocent party would be free to remarry, provided that resentments and relational issues are resolved so they are not carried forward into the new marriage.

How should I respond if as a covenant member my individual conscience disagrees with a blessing given by the eldership for remarriage of a divorced person?

The elders understand that each individual believer must respond to such situations according to their own individual conscience in faith (Romans. 14:13-23). Thus, if a covenant member disagrees with a remarriage he or she is not expected to participate in the process of the remarriage. However, the covenant member would be expected to extend to this remarried couple the rights and privileges afforded all covenant members of Oakhill Christian Church.

What if I disagree or have a different perspective on the issue of divorce and remarriage?

The elders of Oakhill Christian Church are all humble men who are never opposed to reexamining scripture. If in the reading of this document one finds inconsistency or a lack of clear scriptural belief, then the elders would be pleased to schedule a meeting to reconsider certain positions found in this document.