

Divorce and Remarriage

- We need to be absolutely clear in what we mean by the terms we use; specifically the way we use terms theologically, in the biblical sense, versus the way those same terms may ordinarily be used, legally, in the secular sense. (Are the terms recognized by God or man or both? Considered right, by God or man or both? Do the same consequences and rights/privileges proceed from both? Etc.)
- In the development of our understanding, we must draw our data/reasoning from the Bible, not from tradition or what seems right to us, or those whom we wish to please.
- The clearest passages of Scripture (prescriptive and/or didactic) must inform the less clear.
- The Scriptures must be harmonized into one coherent meaning that reflects the nature and purposes of God, their HOLY AUTHOR (AUTHORIAL INTENT).
- We need to be careful about reckless discrimination between types of sins, especially our view of our sins, as we wrongly compare them to the sins of others.
- We need to be careful about our differentiation between sins committed before versus after regeneration.
- While we understand that we should not abandon the majority position of the Church without serious and grave reflection and counsel, and we should require a preponderance of clear and compellingly persuasive biblical data, we must also understand that the majority position is not always the most faithful to the Scriptures, and indeed must be abandoned when we are in possession of such evidence.
- We need to be careful to keep a clear distinction between those doctrines that we must divide over and those that we must never divide over.
- We need to distinguish between how the evil in the life of the unbeliever is constrained and disciplined by God, versus how the evil in the life of the believer is constrained and disciplined by God.
- Our systematic theology must preserve and reflect the nature and purposes of God in all its parts.
- Sin must first be recognized as sin, then be repented of in godly sorrow, before there can be forgiveness.
- The Cross of Jesus Christ is super-sufficient in its power to atone for all sin for which there is true repentance, to the complete satisfaction of God.
- We must recognize that not all the consequences of our sin are remedied on this side of the grave.
- There is clear biblical warrant to teach that it is never acceptable to God for us to sin in order to attempt to humanly cover over prior sins.